

# A Defence

Of that most Ancient, and Sacred ordinance  
of GODS, the *h-5-58*

## SABBATH DAY.

Consequently, and together with it. 2. A Defence  
of the iiiijth Commandement. 3. A Defence of the inte-  
grity and perfection of the Decalogue, Morall Law, or X. Com-  
mandements. 4. A Defence also, of the whole and intire worship  
of God, in all the partes thereof, as it is prescribed, in the first  
Table of the Decalogue. 5. A Discouery of the Superstition, im-  
purity and corruption of Gods worship; yea, and Idolatry, com-  
mitted by multitudes, in sanctifying the Lords Day, for a Sabbath  
Day, by the iiiijth Commandement.

Vndertaken against all *Anti-Sabbatharians*, both of *Prote-  
stants, Papists, Antinomians*, and *Anabaptists*; and by name and  
especially against these X Ministers, *M. Greenwood, M. Hutch-  
inson, M. Furnace, M. Benton, M. Gallard, M. Tates,  
M. Chappel, M. Stinner, M. Johnson,*  
and *M. Warde.*

The second Edition, corrected and amended; with a supply of  
many things formerly omitted,



B Y

THEOPHILUS BRABOURNE.

---

Printed ANNO DOM. 1632.



Thus saith the Lord, stand in the wayes, and behold, and aske for the old way,  
which is the good way, and walke therein; and yee shall finde Rest for your  
soules. Ierem. 6. 16.

This is that old and that good way.

Remember the Sabbath day, to keepe it holy &c. The vijth day is the Sabbath of  
the Lord thy God, in it thou shalt not doe any worke &c. for on the vijth day  
the Lord Rested; Therefore the Lord blessed the Sabbath day, and hallowed  
it. Exod. xx. viij. x. xj.

Obserue it, walke in it.

For verily I say vnto you, untill heauen & earth passe, one iote, or one tittle,  
shall in no wise passe from the Law, untill all things be fulfilled. Mat.  
5. 18.

Whofoeuer therefore, shall breake one of these least Commandements, and teach  
men so; hee shall be called the least in the Kingdome of heauen. Mat.  
5. 19.

Whatsoeuer thing I commaund you, take heede you doe it: Thou shalt put no-  
thing thereto, nor take ought there from, Deut. 12. 32.

Cursed is euery one, that continueth not in all things, which are written in the  
booke of the Law, to doe them. Gal. 3. 10.



# To the Kings most excellent

Maiestie, CHARLES, by the grace of  
God, King of Great-Brittaine, Fraunce, and  
Ireland, Defender of the Christian faith &c.

**M**OST dread and renowned Soueraigne, may  
it please your excellent Maiestie: such is the  
power of Trueth, and specially in Religion,  
that they which haue once tasted it, cleaue vnto it,  
more then vnto all the hopes of this life besides: *The  
Law of thy mouth* (saith David) *is better vnto mee, then  
thousands of gold & silver*, Psal. 119. 72. Yea, such is the  
excellency of Gods blessed Trueth, as his meekest ser-  
uants, will stirr in the defence of it, & the mildest fight,  
before it shall be indamaged by their forbearance.

I durst not petition your Highnesse, nor aduenture  
these lines vnto your Maiesties consideration, vntill I  
had by diligent studie first, so fetled my conscience in  
the certaine trueth of them, as my minde gaue me, that  
I am tied in conscience, rather to departe with my life,  
then with this Trueth; so captiuated is my conscience,  
& inthraled to the Law of my God. Here therefore I  
tender this Trueth, with my life, vnto your Maiestie;  
that, vnto your Godly consideration; this, vnto your  
clemency & mercy; and both, to the pleasure of the  
Almighty.

I remember, when the Booke of the *Law* had bene  
lost, and was found againe by *Hilkiah* the Priest, in the  
Raigne of *Iosiah*, 2. King. 22. that *Hilkiah* sent it by *Shi-  
phan* the *Chauunceller* vnto the King: which giueth me  
to vnderstand, that in matters of Gods worship, in case  
failings and corruptions be found out, the Supreme



power, the *King*, is to haue knowledge of it. More particularly, when the Lords Sabbath was thought to be prophaned, by the Disciples of Christ, by plucking eares of corne, Mat. 12. to whom did the Pharises complaine, but vnto Christ, the Lord and Master of the Disciples? And when in *Nehemiahs* time the Sabbath was prophaned, by treading the Winepresse, & bearing of burdens, Nehem. 13. to whom did Nehemiah turne himselfe, but vnto the *Rulers & Nobles* of Iudah, for redresse?

I addresse my selfe therefore vnto your Maiestie, humbly beseeching you, to take it into consideration: 1. That that most ancient, & sacred ordinance of Gods Sabbath, prescribed in the Morall Law; (and religiously practised, by the most ancient & primitive Churches, neere 400 yeeres after the Ascention of Christ, euen so longe as they retained their brightest purity, and which ought religiously to be sanctified, to the worlds end) it is now prophaned, & trampled vnder foote. 2. That the Decalogue & Law of God, is not taught & maintained in our Church, in its fulnesse, integrity, and perfection; but onely partially, & by peeces. 3. That God hath not his whole & intire worship & seruice, prescribed in the first Table of the Decalogue; but is denied one quarter, or fowrth part thereof weekly. 4. That by the common doctrine in our Church, the 4th Commandement is wholly frustrate, & altogether nullified, both roote and branch. 5. That by most men in our Church, there is grosse superstition committed, Gods worship is corrupted, and by many plain idolatry wrought, by keeping the Lords day for a Sabbath, by the 4th Com.

Amongst other things, I haue (as I beleeeue) made these fife things, manifestly appeare in this Booke; and now I humbly present them vnto your Highnesse consideration; trusting, the cause will speake for it selfe; and  
its

its bare mention, will call for a Reformation.

It was the laudable and Godly care of your deere Father, to cause in his time, a new Translation of the sacred Bible, for the correction of but here and there a word; how much more (I trust) will his suruiuing Sonne & Heire, be mindfull of such weighty matters as these are? *Almighty God*, hath honoured this eternall Law of the 10 Commandements, with such honour, as he vouchsafed not, to any one portion of Scripture besides, in all the Sacred Bible; for hee deliuered it, in most Maiesticall and terrible manner; in flaming fyer, the earth trembling, Moses & the people quaking; hee spake it & proclaimed it, with his owne voyce, and wrote it with his owne finger in Tables of stone. The Eternall *Sonne of God*, whilst on earth bewraied such care of this Law, as that hee ratified it, and euery iote & title of it, to the worlds end, saying, *Verily, I say vnto you, that untill heauen & earth passe, one iote, or one title, shall in no wise passe from the Law, till all things be fulfilled*, Mat. 5. 18. The *Church of God*, in this Christian Kingdome, honoureth at this day, this Law of God; for shee hath inrouled it, in hir Booke of Common Prayers; and ordered, that it be deuoutly reade, at the Sacrament of the *Lords Supper*, & at other times of holy Assemblies. I trust therefore, your Maiestie will afford this sacred & honourable portion of Gods Word, your best protection.

The Law, it is the inheritance of the *Church*, as wee reade Deut. 33. 4. and who should defend the Churches right, if not your Maiestie? King *Dauid* chose this Law, for his inheritance, as we reade Psal. 119. 111. and I beleeue, so hath your sacred Maiestie; defend it therefore: Why should the corrupt expositions thereof, which the ignorance of former ages haue hatched, be still retained? Why should one part of this sacred Scripture, be



retained, & an other part of the same, reiected? Why should not God haue his whole and intire worship, prescribed in this Law, as well as some partes of it? you will not indure it, that your Coyne be clypped or impaired, but count him for a traitour that doth it; how thē should you thinke well of him, that will clippe & impaire, this current & golden Law of God? you cannot indure it, that any part, of your Royall inheritance of Crowne Lands, should be detained from you; And how should you indure it, that any part of your Spirituall inheritance, the Law of God, should be withholden from you any longer? Why should we serue God by halues any longer? The Lords Sabbathes, which are a portion of Gods Law; and a part of your Maiesties, & the Churches inheritance, now contemned as Iewish, and ceremoniall, and now prophaned & trampled vnder foote, I humblie beseech your Highnesse, to take a care of.

As the 5th Commandement, is directed vnto inferiours; so is the obseruation of the Sabbath, in the 4th Cōmandement, directed vnto Superiours, as *M. Brerewood* in his Treatise on the Sabbath, hath well obserued; the care therefore of Gods Sabbathes, pertaineth vnto Kings; and the 4th Comm. doth in a most eminent sorte, oblige Kings: Hence no doubt it was, that *Nehemiah* that Godly Gouverner, tooke the reformation of the prophaned Sabbath, into his care & charge: Whose steppes, may it please you to treade, hauing finished the great worke, you may to your eternall comfort, with him, petition Almighty God, to be mindfull of this your care & zeale for him, saying, *Remember mee, O my God, concerning this &c.* Nehem. 13. 22. How famous vnto all ages, are those Godly Kings, *Hezekiah, Iosiah*, & the rest, for Reformers of Religion, & for Restorers of the worship of God! Oh that your zeale, might equall theirs;

theirs; that it might be left as a monument, vnto all posterity, that you Restored the worship of God in his Sacred Sabbaths.

If I be able to compare them, none of your Progenitors, did euer leaue the like honourable fact, to this, vpon recorde; vnlesse it were they, that made the Reformation from Popish Idolatry: and that indeed, may be compared with this: for that, concerned the 2th Com. and this, concernes the 4th Com. that, was a Morall Law; and so is this: that was touching a parte of Gods worship, in the first Table, and so is this. Two Morall Laws, to wit, the 2th Com. and the 4th Com. haue bene corrupted, for many hundreth yeers together; the one, by Image worshiping &c; the other by Sabbath breaking: as for the former, that hath (by the Mercy of God) bene reformed, this hundreth yeers, and vpwards, euer since we departed from Rome; and Gods blessing, hath abundantly followed our Church, euer since. As for the latter, we still sticke fast in the myre; and remaine still in ignorance & blindnesse, together with Rome, to this day; and this, waiteth for the Reformation of our English *Nehemiah, Hezekiah, or Josiah.*

As it was with the good Kings of *Israel* and *Judah*, in restauration of Religion, still they left something vndone; So our Ancestours, though they reformed the corruptions about the 2th Com. yet they left the high places, I meane the prophanatiō of the Lords Sabbaths, still vntouched. No doubt, God foresaw it, that the reformation of one of his Commandements, was worke enough, for those his seruants, in those gaine-saying times; the reformation of the other, he hath reserued for these later times: oh that these times, might be so happie, as to take the Time! Let not posterity, take this  
Crowne



Crowne & glory : The restauration, of the integrity of Gods worship, and the raising vp againe , of Gods Sabbathes, call for your Maiesties helpe : Helpe O King.

Tis true , innovations are dangerouse , yet in some case necessary ; as we see by new lawes daily inacted: But this is no innovation, it is but the reniuing of an old Law, a long time laine dead ; and the putting into execution, Gods 4th Comm. now, and of long time out of vse. Neither can it be thought a thing impossible, to be done , or disadvantageouse vnto your Realme : for the change of the Sabbath, from the Sunday, backe againe to the Saturday, that holy Day Gen. 2. 3. will not proue (I suppose) one farthing losse, vnto your Subiectes: and for your Maiestie, it is but your pleasure ; say the word onely, & it is done; your Maiesties proclamation or the like , workes a present Reformation : Let me say vnto your Highnesse therefore, as once those seruants of *Naaman* said vnto their Lord, when the Prophet bad him, but this smale & easy thing, *Goe wash, and be cleane*: If it were a great thing , which the Lord requireth of thee, wouldest thou not haue done it? how much rather when he saith vnto thee , wash & be cleane? 2. King. 5. 13. I leaue the application. To conclude, the counsaile of the Lord is, to *inquire for the old way*, Ier. 6. 16. be pleased therefore, to serch the Scriptures, and to inquire of your reuerend Bishops , and lerned Clergy ; as they will answer it before God , if this be not the old way, and the way wherein we must walke, to the Worlds end,

Your Maiesties most humble  
Subiect

THEOPHILUS BRABOURNE.

# To the most Reuerent Arch- Bishops, and Bishops of this Kingdome.

**R**IGHT Reuerent Fathers in God, & right graciousse & honourable Lords ; I presume to offer this Treatise of the *Sabbath day*, vnto your graue & iudicious considerations; as vnto whom it doth more principally appertaine, to weigh & determine, of questions & controuercies, of such great consequence ; and whose it is, in a most eminent manner, to see that all corruptions in Gods worship be reformed; all Truethes of God, fostered & cherished; and all the partes of Gods worship, duly & religiously obserued.

Amongst other things in this Treatise, I humbly desire your Lordshipes, to take these fise, into your best & deepest considerations: 1. That that Sacred ordinance of Gods Sabbath (then the which, is not any in our Church more ancient; commanded by God in his Morall Law; ratified by Christ the Sonne of God; practised by the Apostles; & also by the primitiue Churches after them, for 300 or 400 yeeres together) is now sinfully trampled vnder foote, & prophaned. 2. That the Decalogue, & 10 Commandements of Almighty God, are not wholly and fully taught and maintained in our Church, but onely by partes & by peeces. 3. That God hath not his whole & intire worship & seruice, prescribed in the first Table of the Decalogue, but is denied one fourth part thereof weekly. 4. That Gods 4th commandement, is by the commō doctrine in our Church, wholly frustrate and nullified, both roote and branch. 5. That by very many in our Church, there is grosse superstition committed, Gods worship corrupted, yea plaine Idolatry wrought: and that by sanctifying of the

(b) Lords



Lords day, for a Sabbath day, by the 4th Com. These things (as I beleue) you shall find cleerly proued in this Booke.

Vnto whose consideration should I commend these things, for redresse, if not vnto your Lordshipes? hath not his Maiestie therefore deputed you, vnto your seuerall charges, to ouersee, & see to the well ordering of the Church, & worship of God? and hath not the Almighty, laied it vpon you, *To warne some, that they teach none other doctrine*, 1. Tim. 1. 3? And, *To redresse the things that are amisse*: Or, *To set in order, the things that are wanting*, Tit. 1. 5? Downe then with that *Idoll*, the Lords day Sabbath: so dealt *Hezekiah* with the Brazen *Serpent*, when idolatrouly abused: and bring into its roome, & into the Church of God againe, that ancient ordinance, Gods Sacred Saturday-Sabbath; let not an idoll of mans deuiseing, stand in Gods Church, where an ordinance of Gods, inioyned by a Morall Law, should stand.

Oh my honourable Lords, what a pittie it is, to see Antiquity, true and honourable Antiquity, I meane the Lords Sabbathes, troden vnder foote! why should not our Church, become followers of those Ancientest, and most pure Churches, of the primitiue times, that liued next after Christ, & his blessed Apostles, in obseruation of the Lords Sabbath? Who, so long as they retained their greatest purity, so long they religiously obserued the Saturday-Sabbath. Why should not your Lordshipes, exhort vnto the obseruation of the Sabbath day, as did that Godly Bishop *Ignatius* in his time? *Epi. ad Magnesi*. And why should not your Lordships, defend the Sabbath day, as did that famous Bishop *Athanasius*, in his time? Centur. iiii. cap. 6. pag. 410. This done, the Law of God should be taught and maintained, in our Church,

Church, in its integrity and perfection; the 4th Commandement should be in vse, amongst vs againe; and be accounted as Morall, as any of the other nyne: and God should haue his whole & intire worship, prescribed in the first Table, as well amongst vs, as euer he had among the Iewes, when they were the onely people of God. If it please not God, to inkindle your Lordshipes hearts, with more zeale for his glory, in this behalfe, then is to be found among common Ministers; Gods Sabbaths, are like still (which God forbid) to lay waste, his Lawes to be partially taught, and his intire worship, to be still denied him.

Let none suggest vnto your Lordships, that the obseruation of the ancient Sabbath, is Iudaisme: for *Atbanasius*, lining in those first ages of the Christian Churches, taketh away this obiection, saying, *Wee keepe the Sabbath day, and yet we are not tainted with Iudaisme*, Centur. iiii. In the Booke of *Common Prayer*, after the 4th Commandement (wherein the old Sabbath day, is by name specified) is publikly rehearsed by the Minister, we are ordered to vse this deuout prayer, *Lord haue mercy vpon vs, & incline our hearts to keepe this Law*. Which prayer, & which commandement, cannot (vnder your Lordships correction) be vnderstood of the Lords day, nor of any other day, but the old Sabbath day onely: Wherefore, the obseruation of the old Sabbath, is no Iudaisme; vnlesse we be taught, to pray to God, to incline our hearts to Iudaisme. It is not vnknowne vnto your Lordships, that not many yeeres since, the *Crosse* in Baptisme, hath by some bene counted idolatrouse, & the *holy dayes*, Romish, & yet hath our Church freed them from such imputations; I trust therefore, that in your graue & religious consultations, it will be iudged meete, that the Lords Sabbaths, shall be also freed from the slander of



Jewish, Iudaisme, and the like: If the Holy dayes of the Saints, may be defended, I trust the Holie day of the Holie one of Israel, shall be protected.

I haue done myne errand, I haue discharged my duety; the cause is no longer myne, then in my breast; I now commend it vnto your Lordships, for protection: the cause is Gods; and therefore youres, and the Churches; it deserueth the patronag of the greatest, & of the lernedest.

Tis true, my person is meane; I care not though it be fleited, so the cause be honoured: Iudges, regard not persones; but Causes.

In Courtes of Iustice, if any seue or informe for the King, if the Kings Title, be in question, though the *Informers* be meane & neglected, yet the Cause is much regarded; for it hath all the honour & furtherance, that the Iudges & Courte, can afford it: in speciall sorte, the Iudges, they take in with it, & mannage it, as if it were their owne: Counsaile shall be assigned to pleade for it; other causes shall stand by, whilst it be tried; informer & witnesses, shall be countenanced, & encouraged to speake, & the like; so as if possible, the Kings Title shall get the day. Let me petition your Lordships therefore, in your Triall of this Controuersy, to haue regard whose the Title is, that is in question: it being the *Lords Sabbath*, a branch of the Morall Law; a parte of Gods worship; and one of the most ancient ordinances, that euer God establisshed in his Church; the Title is plainly Gods therefore: yea, it is called the *Sabbath of the Lord*, or the *Lords Sabbath*, and, *myne Holy Day*. The Title being Gods then, let it haue that fauourable and honourable triall, in your Synods, Consistories, & Consciences, the which earthly Kings Titles obtaine, in their Courtes. Who euer make  
squemish

squemish of it, your Lordships, as Iudges will take in with it I trust; knowing, the Title of him is now in question; of whom you hold all you inioy for the present, and hope to inioy hereafter: let the day be Gods; let iudgement passe on his side; if possible; let the Informer, haue incouragment & countenance; all helpes & furtherances; if not for his owne sake, yet for his Cause sake; and for Gods sake; hee, pleads the Kings broad Seale, an expresse precept; the 4th Com. one of the 10 Morales; and one of the First Table too; what better, or higher Euidence can be demanded?

Let no argument, or Text of Scripture be vrged, to the abolishing of this ordinance of Gods Sabbath; to the impairing, & ecclipsing of the Morall Law, & 10 Commandements; and to the ouerturning of any parte of Gods worship, once established in his Church, if possible they may be salued and answered, by any warrantable distinctiō, or exposition: Nor let any answer passe for orthodox, wherby any iote or title of the Decalogue, or any parte of Gods worship, should be denied: This, I humbly begg and craue of our Lordships, and that in the name of God, whose Title I informe for, and whose Title you are to iudge for, and defend; and that by virtue of your places, & high offices. For I hold it as an vndoubted *Maxime*, that it is not godly, nor Lawfull, to abolish an ordinance of Gods, being a parte of Gods worship, once established in his Church, & prescribed in his Morall Law; vnlesse some most pregnant Text, can be brought against it, which doth *necessarily* & most cleerly abolish it, so as it can be no wayes answered; of which kind (vnder your Lordships correction be it spoken) I know there is not any one Text that can be showne, in all the New Testament: Now God forbid, that any of his ordinances, should be throwne downe,



when they may ( if we pleased ) be still retained.

It may easily be thought , that in so large a Treatise as this is, wherein is handled so many arguments, & answers, passages, & particles, & that in a new Argument, not formerly wrote of by any , that some or others of them may fauour of humane frailty; & stand in neede of further study; I craue of your Lordships, that such a thing may not be racked & dwelt vpon, but that the body of the Treatise, & maine Argument, arguments & answers may be attended; the which are so cleere & found ( to my vnderstanding ) as I am good Confident, the cause shall obtaine your Lordships Patronage.

So demeane your selues, in deciding, iudging, and defending Gods Title, here on earth; that when the Lord Iesus, that chiefe Shepheard & *Bishop* of our soules shall appeare, then you may receiue, an *Incorruptible Crowne of glory*.

Your Lordships to Commande

THEOPHILUS BRABOURNE.

---

### To the Godly and well affected Reader.

**K** Nowing (dearly beloued and Christian Reader) that as there ought to be, so there is, a propensity and Holy inclination, in all who are truly Gods, to haue a respect, generally & vniuersally, vnto all his Commandements; to one as well as to an other, without exceptions & reservations: To auoide all superstition and will-worship: and to giue vnto God, his owne worship and seruice, prescribed in his Laws, without baulking and abridging him, of any parte thereof; I iudged therefore, that this discourse, in defence of the *Sabbath day*, which is one maine thing, prescribed in Gods Commandements, and a

and a parte of Gods worship & seruice, could not be vnwel-  
come to thee, Calling to minde also, the Parable of our Saviour,  
how seuerly he will deale with that seruant, vnto whom he deli-  
uereth but one single Talent, if he hide it vp in secret, so as no  
proffit come t ereof Mat. 25. 24. Remembring also, that our Sa-  
uour, made it an essentiall marke, of Peters loue vnto him, to  
feede his Lambes, Ioh. 21. 15. And, that it is giuen in charge vnto  
all, To exhorte one an other, to admonish one another, & to edi-  
fy one an other 1. Thes. 5. 11. 15. These things, laid before myne  
eyes, I could not for loue, nor durst I for feare, but make knowne  
my minde in this point.

How could my Spirit, be but stirred within me, to see my  
Christian betheren, the Church and Spowse of Christ, to lay in  
the weekly neglect, of Gods worship, profanation of his Sacred  
Sabbathes, and transgression of the 4th Commandement; when  
in the meane time, they zealously & superstitiously, tender vnto  
God, their will-worship, of the Lords day Sabbath? how could  
I but discouer these things! especially when but the Alteration and  
chang of a day, as the sanctification of the Saturday for the Sun-  
day; might helpe all this. In the dayes of *Isaiah* the Prophet, the  
Church of God, had profaned the Lords Sabbath; *Isai. 58. 13.*  
and the Lord gaue him in charge, to *Crie aloud, spare not; lifte  
up thy voice like a trumpet, & shew my people their transgression, &  
to the house of Iacob their sinne &c. Isai. 58, 1* It is the duetie ther-  
fore, of Gods Ministers, to tell his people of their sinne; and the  
people and Church of God, must with patience heare it, & with  
cheerefulnesse reforme it: for which happy Reformation, I make  
my prayers vnto God, that when they assemble next in *Parliament*,  
they may make this one of their maine Consultations; to cause a  
ferch to be made, both into the Scriptures, & into the Ecclesiasti-  
call Histories & Records of the Church; to see, what grownds can  
be found, for the Lords day Sabbath; & to make also, a diligent  
inquiry, after the Lords ancient Sabbathes, to see whats become  
of them; and when, & vpon what grownds they were first  
throwne downe; that so, the errours of our Fathers, may be refor-  
med, in vs their children. Thus you haue the reasons mouing me  
to wright.

As I had many & sufficient reasons mouing me to wright, so I  
mett



mett with many & foildry discouragements; for some, yea Ministers, who of all others, one would thinke, should iudge most charitablie of their brethren, they enter into my heart, & say, it is pride and singularity, that sets me on worke &c: And this once broched by a Minister, it runneth also from the mouthes of their people continually: now albeit, I haue professed & protested in priuate, vnto such Ministers, the contrary; & that after a diligent serch of myne hearte, as I haue told them, yet nothing will satisfy them, but pride it must be though. Well, once againe I answer them, & that in the words of S. Paul, *Though I know nothing by my selfe, yet am I not thereby iustified*, Tis true indeed, *The hearte is deceiptfull &c.* Ierem. 17. as soone therfore as I can find this haughtinesse arising, I will labour its mortification, God assisting. But whats this to the purpose, among wise men? say hee be a proude person, & that pride creepeth in, as it will to a mans best actions, too too often; is his cause therfore starke naught? then many a lerned, and elegant sermon should be reiected; and many a zelouse Sermon, of no worth: but thus it is with many of them, that vnlesse a man can so Master his vnderstanding, & captiuat his iudgement, as to say what they say for company; & out of a reuerence to their persons & giftes, to affirme with them, that all is Gods Sacred trueth, which they fancy about the Lords day Sabbath, though hee can see no such matter, but the cleane contrary, yet hee must be branded for a proude person: but with patience, I shall labour to beare them: selfeloue is stronge; and selfedeniall hard.

Some obiekt to me saying; you are but one; and the Lords day Sabbath hath stooode thus a long time; and the most are of a contrary iudgement to you; neuer think you to reforme it, I neuer looke to see it altered in my dayes &c. To which carnall reasonings I answer, should a faithfull Minister in his Charge, be discouraged with such arguings, what Minister might not forbear the pulpit? let him preach for repentance, almes deedes, chastity, sobriety, or selfedeniall &c: and may not many in his Congregation, tell him, that hee is bat one, and they haue liued otherwise a long time; and many, yea Ministers will doe as they doe; and therfore neuer let him thinke to reforme them &c? who could think wise men, should argue thus vnwisely? and yet these eares of myne

myne, haue heard these arguments vsed by Christians, in other points, of no ordenary vnderstanding. But let these know, that a good cause, hath not at all times, good successe: *I haue laboured in vaine; I haue spent my strength for naught: but my iudgment is with the Lord, and my worke with my God*, saith the Prophete, Isai. 49. 4. A Minister therefore, must goe on with courage, though he seeth no fruite of his labours; for his reward, is *with God*.

Some mislike the vnseasonable of this motion; & they could wish in their hearts (they say) I had tarried longer, & waited for some more seasonable opportunity, for the diuulging of these points. To whom I answer, Gods truethes, may not waite attendance, till men be at leisure to receiue them: and why not now, as well as hereafter? vnlesse these men thinke, these times, so desperately euill, as thers no hope left, that they will giue eare vnto wholesome Doctrine. But my feare is, that their season, is whē I am out of season, after my death, and so they hope, the point should dye with mee; but I haue peuented them: I am by the mercy of God, neither so afraid, nor so ashamed of Gods cause, as to deny it my best furtherance & countenance, in my life time: were I ashamed of God & this Trueth before men, I might iustly suspect, that God wold be ashamed of such a seruāt, before his Angels in heauē.

Some say, that there are others in the Church, in many regards more fit then I, for a matter of this weight; and therefore they could wish, that I had neuer stirred in it; for now I haue marred the cause quite and cleane, by my meannesse &c. Tis true indeede, & I freely confesse it, there are many much more fit then I; and I hartely wish it, that any of them had taken my place & labour: but this wee know, that the most fit and able men, to doe God seruice they are not euer the most redy and willing to doe it: had it bene a point, the reuealing whereof, might haue wone credit, applause, preferment and the like, I beleeeue, you had heard of it long ere now: but it being a point, of much and hard laboures, & the reward, like to be nothing but danger, reproch, and heard censures; and like to meete with greate enemies & many; in such a point, wise men will take leisure, and giue any body leaue to goe before them. What hope could I haue, that others of better, worth, would vndertake this taske, when as before I published my former booke, many men, of greate lerning & conscience, to  
(c) whom



whom I communicated my Notes, for confirmation or confutation, they did neither; but rather turned my vtter enemies, for this cause sake? wherefore I was not rash, as some men count rashnesse, but after I had waited, as *Elihu* did, vpon the auncient and more lerned, & found no courage in their heartes, nor word in their mouthes, to speake for God; then I spake in my turne, & shewed myne opinion: let no man blame my zeale; it was for God.

Tis true, the meannesse of my person, will be a grea'e blocke in the way, to the progresse of this cause; especially in these clyming dayes, wherein the word of God, is so much receiued, with respect of persons; for men esteeme of the cause, iust as they doe of the person: hence it is, that before many will giue audience to the matter, they will first know of the man; as, whither he be one of their side or no; & approued of by them: and whither learned, witty, eloquent, and well red, or no: or whither honoured with Titles, eminency, and preferment or no: in so much as, if the Prophet *Amos* were now liuing, and teaching Gods trueth, it is to be feared, his booke of prophecy, would not be regarded, being he was a Neat-heard: and if S. Paul, were now to preach the new doctrine of the gospel, it may be thought, it would not be entertained, he being a Tayler or Tentmaker: But where are those Noble *Bereanes*, who serched the Scriptures, and examined the cause, without regard had to Pauls person? where is that Eloquent and lerned *Apollos*, that gaue heed vnto the instructions, and matter which *Aquilla*, and *Priscilla* his wife, taught him; of whom he lerned the way of God more perfectly, without respect vnto their persones? for the one was a woman that taught him; and both, were Taylers or Tentmakers: If therefore A Trueth, fareth the worse, for the meannesse of the Author, it shall be so, but at the hands onely of such persons, as doe not vnfeinedly desire the sincere milke of the word, that they may growe thereby, as did those Noble *Bereanes*; and it shall be so, but at the hands onely of such whose lerning is not sanctified, and seasoned with Humility, as *Apollos* his was.

Some obiekt, that the broching of this point, will breed stirres, and distractions in the Church &c. To whom I answer, tis a trueth they say: when euer entred any new Trueth, or was, any  
old

old Trueth receiued, but it came in with stirres and distractions at the first? It fareth in these cases, as it doth with phisicke, which a sikly man takes to recouer his health; at first, it makes him sicker then he was before, it causeth him pains in his belly, head, & heart &c: and albeit the pacient know all this before hand, yet will he take this potion, in hope of a more perfect health afterwards: and so I trust will it be in this case: though for the present, it occasioneth stirres, distractions, & distempers; yet, it will be so onely, in the minds of some such, as doe abound with euill humores: neuerthelesse, the conclusion will be good, by the mercy of God; & a more perfect health will be obtained. When *Luther* first stirred, to reforme the second Commandement, there was then greate stirres and distractions in the Church, but by this time, and long agoe; there hath bene a sweete accomde, & that vpon better conditions then formerly: and why may wee not hope for like successe? I mary say some scoffingly, and we shall haue an other *Luther* now, shall we? what will you proue an other *Luther* now? such a disdainfull, enuious, & scoffing age we now liue in that, that which I hold be a mans greatest honour, as to imitate the most virtuouse; it is wrested, as a matter of his reproch & derision: in other cases, we desire to iustifie our actions, by the like actions, of the godly and wise that haue gone before vs, and to make vse of them for our incouragement, and why I should I onely be denied this benefit? I pray tell me, is it not a laudable thing, for any to become followers of *Luther*, *Caluine*, *Zwinglius*? of *Paul*, *Peter*, *Christ*? When euer I propound examples to my selfe, they shall euer be the best, and most eminent; let these scoffers imitate the worst: for so they doe, they are the sonnes of scoffing *Ishmael*. Were it an infallible note of pride, to imitate the most excellent, *Paul* would neuer haue exhorted vs, to become followers of *him* as he was of *Christ*: Neither could Christians be accounted humble men, because they doe imitate *Christ*.

Some obiect thus, I but you doe not discreetly, to publish this point, whereby it comes to the peoples knowledge; rather should a droppe of blood, haue gone from my heart, then such a point as this, vnto common people: you should rather haue imparted it vnto Diuines in priuate, and discussed it with them onely &c.



ly &c. Hereto I answer, this obiection of some Diuines, it is no better then a faire flourish, whereby vnder a colour of discretion, they would haue silenced, and buried this Trueth euerlastingly. For if they could haue tied me, by the rules of this their discretion, to haue made knowne this point, onely vnto Ministers, they then know waies enough, how to smother it, so as it should neuer haue come to light, and so as the people, poore soules, should neuer haue heard of it.

Indeed. I iudged it discretion, first to make tender of it to Ministers, before I printed, to the viewe of common people; and so I did; for I sent my Notes a broad, to sondry Diuines of the best ranke, both nere and afarr off, expecting their confutation or confirmation, but I obtained neither: In case they had answered me, by way of confirmation, then my resolution was, to haue bene further counsailed by them as touching the publishing of it; as whither by my selfe; or rather by some more eminent & able person of their choosing: and touching the time, when? whither presently, or rather hereafter: and for the persones, to whom? whither generally vnto all, or rather vnto some eminent persons of the Kingdome; and the like. But expecting longe their answeres, which diuers of them promised, though they performed not; and waiting 10 or 12 monethes, and finding nothing but delaies, and foording me off still; hereby I suspected, that this their counsaile of discretion, was but a dry morsell to stay my stomake withall for the present, and nothing else but a fained thing; deuised handsomly to make mee belecue on the one side, that, that they meant seriously and faithfully, to haue taken the matter into their consideration, had not I bene so rash in publishing it, which they neuer meant, as all experience euen to this day sheweth: for both my Notes then, and my Booke since, haue neuer bene answered by them by way of confutation; nor approued of them, by way of confirmation. And on the other side, to haue kept this Trueth secret, from the peoples knowledge: and this of the twaine indeed, is that they chiefly aime at: it is most grieuouse vnto them, that common people, should espie their errours: as for their owne consciences, many of them are large enough (as I haue experience, to my exceding greatesorrow of heart) to brooke the superstitious, and ignorant obseruation, of the Lords day Sabbath

Sabbath; and to neglect the worship of God, in the 7th day Sabbath: they could digest these things, and set downe with them, good quietly, provided no body might see this their blind ignorance, & halting with God; but this is that which toucheth to the quicke with them; that since my publication of this Trueth, and discouery of their error, now they cannot halt in secret; now common people, see thers no grownds for the Lords day Sabbath; now their parishoners & others, can answer their arguments; and see their folly and lea ty; and how a long time they haue bene carried in a golding dreame. Well, when I saw that Ministers sleited Gods Trueth, then I resolved to turne me, and open my selfe vnto the people, trusting to finde more fidelity & sincerity among them: if therfore it griueth them, that the people know of it sooner then they would, let them thank themselues, for sleiting of it, when tendered vnto them; and for their attempts to smother it &c. For some of them haue said vnto me, when I haue moued them in it most ceriously, what thinke you, wee haue nothing else to doe, but to listen to your toies?

Others obiekt saying, if I would haue wrote in controuerty, I shold haue wrote against Papists, as *Bellarmino*, & the like, against a forraine enemy &c. To whom I answer, thers more neede to deale at home, then a broad: euery man flies vpon A Papist: for the controuercy is made easy by the many helpes of our lerned writers; & because it is applauded at all hands, so as a man may be a gainer by the controuercy: But fewe or none will medle, to redresse things at home: for these are not onely hard & difficult, requiring much study & greate labours considering none haue gone before to giue them light; but also, a man may easily foresee it, hec shall be a loser by the bargaine: wherby you may easily gather, that homebred euiles, are more perillouse, and like to stick longe by vs, without reformation: now by how much the fewer will vndertake them, by so much the better seruice he doth vnto God, that will aduenture himselfe in them: for this is that I aime at, not to please men, but him that hath called me, and betruisted me with one of his Talents; my chiefe desire now is, that I may improue it, not which way my selfe may best gaine credit, wealth, and preferment, but that way whereby I may wine most glorie, to my chiefe Lord and Master. Let none thinke me so ignorant, but that I know



well enough, which is the way to rise in the world, were that the thing I shott at; and I know right well, that whilst I am in this argument, I am cleane out of that way: but with *Moses*, I haue a respect vnto the Recompense of reward.

Some of them obiekt vnto me, that by stirring in this point, I shall incense the State, and the Bishops will molest me &c. To whom I answer, that the thing indeed would much please them, that the Governement of the Kingdome, would oppose mee, & so much they intimate, by their much wondering, that I am so long suffered in quiet &c: for since they cannot defend the phantasy of the Lords day Sabbath, by the Scriptures, and sword of the Spirit, now they long for the aide of the sword of the Magistrate, wondering it tarrieth so long ere it will aueng them: but had I their cause in hand, I would be ashamed, to desire aide from the sword of the Magistrate, when the word of God, and sword of the Spirit, refuseth to help: first let them soundly answer, & confute my booke, and then let them flie to the Magistrat and spare not. I know well, that things tending to changes and alterations, are not pleasing vnto Statismen, vnlesse in case most weighty, and of vrgent necessity, of which kind, I trust they will Iudge this to be, after they haue once taken it, into their graue and iudiciouse considerations. The soundnesse and cleernesse of this my cause, giueth me good hope, that God will inlighten them with it, & so incline their hearts vnto mercy; but if not, since I verily beleeeue and know it to be a Trueth; and my duety, not to smother it, and suffer it to dye with mee, I haue aduentured to publish it, & to defend it, saying with *Quene Ester*, *If I perish, I perish*: and with the Apostle *Paul*, *I passe not at all, neither is my life deare vnto mee, so that I may fulfill my course with ioy*; Act. 20. 24. What a corziue would it prove to my conscience, on my deaths bedd, to cal to minde, how I knew these things full well, but would not reueale them; how could I say with *S. Paul*, that I had reuealed the whole Counsaile of God, and haue kept *nothing* backe, that was profitable? Act. 20. 20. 27. what hope could I then conceiue, that God would open his gate of Mercy to mee, who whilst I liued, would not open my mouth for him?

Thus Gentle Reader, I haue both giuen thee my reasons mouing me to wright, and also showne thee, the many discouragements

ments opposing me, & how I haue encountered them; now in the last place my request vnto thee, shall be 1. that thou expectest not from me, expressions of greate Schollarship, reading, elegancy of phrase, and the like; but onely soundnesse, plainnesse, and godly simplicity; as this is all you shall find, so is it as much as I desire you should finde. Touching Method, I could wish that here and there, some things were otherwise placed; but considering, that nothing is more tedious vnto me, then vnecessary wrighting of one thing twise ouer, whereby such slips might haue bene amended, I trust I shall obtaine thy patience; and the rather, considering that after this worke was first finished, it laying still by mee, I had occasion to add too many and sondry things here and there, and not finding roome enough in the margent of my Notes, to inserte them were I would, was forced to thrust them in where I could.

2. Whereas in some passages, a harsh word or two may fall from my pen, which the temperate Reader may thinke, might better haue bene spared; In this case, I desire him to thinke, that he is not yet so sensible of the foulness of the cause, as my selfe, who haue peradventure better weighed circumstances: for I consider of the foulness of the matter, seeing it most palpably; of the obstinacy of the aduersaries, after sufficient meanes of conviction, tendered long a gone vnto them; and of the dangerous consequences, arising from their greate errors, in a matter of greatest weight and moment, it being about a Morall Law, a parte of Gods worship, and a most Ancient ordinance of Gods; I see their absurd answers, distinctions, and arguments, and how by their subtilty they corrupt, the Scriptures, and abuse the well minded people of the Land: obserue it, and you shall still find some of these things, the foregoing occasion of euery tart speech I vse; now these things, my Reader at first, cannot be possessed of, as I am: & who can speake of such foule things, without some expressions, of a iust indignation against them?

In speciall, I haue often occasion to vse the word *Puritan*: Hereat let none be offended; for I vse it not in reproch vnto sanctity and purity, or the professours thereof, considered as truly such; for I honour purity in my heart, & endeauor after it in my life: I vse the word therefore, but onely as a note of distinction, to point at  
some



some men with whom I haue to deale, rather then others; & grieued I am at my heart and in my soule, that I must haue to deale against persons so qualified.

Tis true this cause concerneth all men none excepted, whither Ministers or people: yet in speciall, as cause there is for it, I direct my speech chiefly against Ministers; of Ministers there are two sortes, puritanes, and such as are no puritanes; these, as I find them not redy to imbrace things new; so I find them, not redy to condemne a cause, before they haue heard it: wherefore, sparing them, my speech is onely against puritane Ministers: of these also there are two sortes, some who happily neuer so much as haue heard of this question, or if they haue, yet neuer raised slaunders & oppositions against it; but carying it temperatly and discretly, wish it a due triall, that so the trueth may be boulded out, these me I reuerence: but there are others, & in speciall those tenn Ministers named in the title leafe, at the begining of this booke, these men in speciall I oppose; for these after they haue had my Notes, and also my former booke and conference with me, now fowre yeeres past, yet still doe raise vp all the opposiiton, against both my person and my cause; that they can; and that both publikly and priuately. Salomon telleth vs, there is an appointed time for all things, A time to laugh, and a time to weepe: A time to rend, and a time to sowe: A time of warre, and a time of peace: A Time to keepe silence, and a time to speake Eccl. 3. my former booke was a time of silence: for there I laboured, to couer the spots & blemishes, of these my brethrens errour, hoping a word had bene enough to the wise; but they abusing it, this booke is a time to speake, and lay them forth in their cullers. My former booke, was a time of peace, for there I handled the matter meekly, mildly, and in all friēdlineffe, hoping these my brethren, would redly haue imbraced Trueth with peace; but they proclaiming open warres against me, & Gods cause in my hand; this booke is a time of warre; & here I take them for Gods enimies and myne: Let me desire my Reader therefore, to giue me patience, to prosecute these enemies of Gods Trueth rowndly, uot sparing them, though they be Ministers.

Happily thou wilt say in their behalfe, oh but these men whom you would so prosecute, they are Ministers, whom we exceedingly

dingly reuerence, and who doe truly feare God, as your selfe cannot deny &c. Yea, they are your brethren, &c. And so doe I reuerence them too, but with this limitation, in their virtues, and wherein they doe well: And they truly feare God, as I am strongly perswaded, yet they haue not at all times, a respect vnto all Gods Commandements, as the Prophet Dauid speaketh; for they transgresse the 4th Com. weekly, by prophaning of Gods Sabbathes: I may not vnfitly resemble these 10 Ministers, vnto that clowd which had a light and a darke parte; when I behold their light parte, & see them walking in & teaching the trueth, I cannot loke enough on them, I may truly speake it: but when I looke on their darke parte, and see them in their errors, I abhorre their sight, as one abhorreth the darknesse. The Prophet Dauid was to be exceedingly reuerenced, yet not in his sinnes of murther & adultery, against the 6th & 7th com. Hee truly feared God, yet at this time, he had not a respect vnto these two Commandements, of murther and adultery. The Apostle Peter, being a Minister, was to be highly reuerenced, yet not in his deniall of Christ: He truly feared God, yet when he forswore his Lord and Master, therein he bewraied it not. Let good men therefore, & Holy, be defended, no further, then their goodnesse and holinesse will extend; and suffer them to be prosecuted and discouered, in their errorres & sinnes, that they may reforme them. I confesse they are my brethren, & so I acknowledge them; but what then, may not their errorres therfore be discouered and reprobued? Peter was Pauls brother, did Paul therfore cloke Peters error? no; Paul discouered it, and reprobued it to his face, and that publikly before all men Gal. 2. 11. 14: shall the sinnes of the people be reprobued, and not the sinnes of Ministers? shall Ministers, haue a patent to sinne without reproofe? our Sauour, reprobued *Peter*, saying, get thee behind me *Satan*. I hold, sinne is lesse to be borne withall in a Minister, then in a priuate person; especially if it be, both in their life and doctrine, as that is, for which I shall reprove them: for when they not onely practise it, but also erroneously teach it, hereby they draw whole multitudes after them; and therefore sinnefull error, would be snibed in them, as a riuer would be stopped in the fountaine.

Perhapes thou wilt further say for them, but what is it you  
(d) haue



haue against them? it seemeth by these words, that you haue some  
greate matter against them, which we cannot beleue, since we  
know them to be men so Holy, so lerned, and euery way so qua-  
lified, as we cannot say, black is their eye &c. Why amongst  
others, these things I haue against them; In generall I challeng  
them, for their false and erronious doctrine, where with all they  
haue now a long time deceiued, and seduced the people of God, &  
wherein they still stily persist, the particulars whereof are these; by  
their vngodly and abhominable reiecting, of that most ancient  
ordinance, of Gods Sabbath, by name commanded in the Morall  
Law. 1. They are become companions to those wicked *Priests*,  
who were *partiall* in Gods Law, Mal. 2. 9: for they deny the Inte-  
grity & perfection of the Law, and teach it onely by halues & by  
parceles and peeces, and so make Gods Law, a lame and defectiue  
Law. 2. They deny God, a parte of his holy worship and seruice,  
prescribed in the first Table of the Decalogue, and this they neg-  
lect and omit weekly. 3. They haue vtterly abolished, and by  
their doctrine nullified, the whole 4th Commandement, both  
roote and branch. 4. They haue most shamefully abused the 4th  
Commandement, by their most grosse, false, and erronious ex-  
positions of it; so as I neuer saw, any one portion of scripture, more  
corruptly and falsly expounded, by any Popish Iesuit. Whereby  
they worthily deserue the Title, to be called, *The corrupters of Gods  
Law*. 5. They doe shamefully abuse certaine Textes, and portions  
of Scripture; and that by setting Scriptures together by the eares:  
for they wrest certaine Scriptures of the New Testament, to the  
vnnecessary contradicting and ouerthrowing, of things comman-  
ded in the Decalogue and 10 Commandements of the Old Testa-  
ment. 6. They haue and doe, most vnchollarlike, abuse the 4th  
Com. by applying it, to the Lords day, the which God directed  
properly vnto the Saturday, or 7th day of the weeke. 7. They  
teach and maintaine, that the *Lords day* is the Sabbath day, by  
Christ his institution; and to this purpose, they haue most vnler-  
nedly & dishonestly, wrested and abused, diuerse & sondry por-  
tiones of sacred Scripture, a thing which one day they must ac-  
count to God for: and hereby they haue shamefully abused, many  
of the well affected people of the land, nursing them vp in Super-  
stition, will worship, and idolatry: If I shall make these 7 things  
good,

good, against these 10 Ministers, as in this booke I shall, then I trust you will pardon me, if now and then, I let fall an harsh word or two, against them; and then I trust you will not blame me, for taking vp the bucklers against them, as Gods enemies, in these cases: I could not haue taken these things so euilly, at the hands of any as of puritans, nor of any puritans as of puritane Ministers: for at their hands I looked for better.

As for them, these 10 Ministers, I require and charge them, as they will answer it before the Tribunall of Almighty God, at the generall day of Iudgement, that they study the 4th Commandement better, and other the Scriptures now in controuersy; so that they may deliuer nothing to the people, but the pure word of God, in their exposition; and that they forbear these erronious doctrines, in pulpit and in priuate; yea and reuoke these their foule errorres, making amends to the people of God, whom they haue wronged, by acknowledging the same vnto them, before either they, or any of their people departe this present life: it is no dallying with mens soules, and Gods matters. Or else, let them answer this my booke, and so honestly acquite themselues, of these things I charge them withall: it is but equall that I demaund, that they should either confirme my booke, or confute it: some of them say they will giue their liues for the Lords day Sabbath, I trust then, they will giue their laboures, which is lesse, to defend it. I doubt not, but you shall heare them make many shiftes, & friuolous excuses, that they may not answer me, as hitherto they haue done, when moued to answer my former booke; but this is but still to maintaine their credit, among the people, as if they could easily answer all, but they will not wast their time forsooth. Happily the combination of these 10 Ministers, will agree, euery man to preach an inuective sermon or two, euery man in his owne parish, against this booke, and so raise a greate cry against me; picking partially some fewe things in my booke, to cauil at; as it is no hard matter, for a Rhetoricean, to delude the people with words; and for a Sophister, to beguile them with seeming arguments and answers; but my request vnto them is, that they would answer my booke, and that punctually, from point to point; not snatching and catching here and there at things; and that they would print it, as I haue done, and so they shall stand to what they



say, without alterationes, and after minceings and extenuationes: An Author, may be much wronged and abused in pulpit, as I haue bene alredy by M. *Chappell*, reporting to the people, things out of my former booke, falsly, which I neuer wrote there; & so confuting their owne phantasies, in stead of my booke; and the Author hath no remedy, but patience. To auoide the like, I desire them to forbear pulpit confutations, and come to printed confutations, that so they may be answered againe.

What remaineth Christian Reader, but that in the last place, I craue thy single eye and vnpartiall censure; and that you carry a minde voide of all preiudice, & euill will, either to the person or the cause, whereabouts thou art redy to be imployed in reading: Remember, we are not to receiue the word of God, with respect of persons; nor yet to stop the eare, and winke with the eye, least we should see and vnderstand: for so thou shalt both wrong thy selfe, and thy Author. Remember, thou art now in the place of a Iudge: for thou must reade the Controuersy of the Lords Sabbathes, pleaded *pro & con*, betwixt these 10 Ministers and mee: they against Gods Title, and I for Gods Title; they against Gods Sabbathes, and I for them: and betwixt them and mee, thou must Iudge & passe sentence, now a Iudge must not be carried away with partiality, and respect to persons; nor suffer his minde to be prepossessed, with an ill will to the cause, before he heareth it: these things are but equall and right, which I craue of thee, wherefore I trust I shall obtaine with thee. This onely note, that if thou wilt suffer thy selfe to be swaied, rather on the one side, then on the other, thou oughtest rather to take in with mee, then with them: for the Sabbath day, it being an ancient ordinance of Gods, a long time in vse in his Church, therefore the cause and Title it is Gods; and since I stand in defence of this Sabbath day, therefore I stand in defence of Gods cause, and Gods Title, & so side it with God: but they, setting themselues against Gods Sabbath, set themselues not onely against me, but also against Gods cause, & Gods Title: wherfore iudge thou, whither it were better for thee, to take in with them, or with mee; against Gods cause & Title, or with Gods cause & Title. And so I commend thee to the grace of him, who is able, to build vs vp further in the knowledge and loue of his Trueth. *Thine in Christ Iesus*

THEOPHILUS BR'ABOURNE.

# The Contentes of this Booke.

## Chapt. I.

This Chapter containeth A defence of the Morall Law, or 10 Commandments of Almighty God: wherein for the defence of Gods Sabbathes, it is proued, that this Law is in force vnto Christians: and here Libertines, Anabaptists, & Antinomians are confuted; who deny that the Law of God, & consequently his Sabbathes, doe belong vnto Christians: and their obiections to the contrary are answered.

## Chapt. II.

This Chapter containeth an Exposition of the 4th Commandment, together with a discovery, of the manifold shamefull corruptiones & abuses of this diuine Law, by many Diuines of these times; who doe wrest it, mangle it, & corrupt it by their idle answers & distinctions, false glosses, & most absurd Expositions: from all which, this Holy Law is vindicated by the Authour, & restored to its proper genuine, & ancient sense againe. Here also, it is made apparent, that the whole 4th Commandment is abolished & nullified, by the common doctrine of these times.

Furthermore, and by the way, here it is shewne, how long a Sabbath day is, as namely, that it is but the time of Day light onely: & here is discovered the error of such diuines, as hold & teach, that the Sabbath day is to beginne at midnight, or in the Euening before, or to last from morning to morning. 2. By the way also, here it is shewne, that there is no such preparation to the Sabbath, to be made on the euening before, by a cessation from the workes of our callings, & the like, as some Ministers doe wright, & call for. Lastly this Chapter is concluded, with an Exhortation to the loue of Gods Law, & the Integrity & perfection thereof.

## Chapt. III.

This Chapter containeth A discovery of the vanity, of all their Arguments, brought for the maintenance of the Lords day, to be a Sabbath day: & of their abuse of sondry Scriptures, to that end. This is handled in two questions: the one, shewing that it can neuer be proued, that the Lords day, was in the Apostles dayes, constantly & weekly obserued weeke by weeke, as we now obserue it. The other, That it cannot be proued, that so much as any one Lords day, was euer kept in the Apostles dayes, for a Sabbath day: and that therefore it is no sinne against God, but Lawfull for Husbandmen to make Hay, in Hay seile, to sow corne in wheat seile, to reape corne in Haruest; & for all sortes of Tradesmen, Taylers. Shomakers, Brewares, Bakers, Weauers, and the rest, to doe the ordinary



workes of their callings, as well vpon the Lords day, as vpon any other day of the weeke. Yet further, here it is proued, that the Lords day is but an indifferent thing, & that by the Testimony of the best writers, some lerned & Godly Martyrs, & the State, and Church of England assembled in Parliament. Here also, the Lords day is discovered to be but A Popish Tradition: & so all Romish reliques are not yet removed. Finally it concludeth with an Admonition, & Dehortation from Superstition, voluntary-religion, & will-worship.

#### Chapt. IV.

This Chapter containeth an Answer. vnto all those Textes of Scripture, reasons, and arguments, profanly & impiously brought against the 7th day Sabbath, commanded in the Morall Law. It sheweth the absurdities, which the undertakers against Gods Sabbath doe sale into. And, it wipeth off that slander of rigorousnesse, of the Iewish Sabbath; and sheweth, that God required no more stricktnesse, of Iewes then, then the parrones of the Lords day, doe require of Christians, on the Lords day now.

#### Chapt. V.

This Chapter containeth, sondry Substantiall Arguments, prouing vndeniably, that the 7th day Sabbath, mentioned in the Morall Law, is still in force, & ought to be, to the worlds end. This is proued, both out of the Old Testament & out of the New Testament; & also, out of the ancient Records of the Church. For 1. God Commanded it. 2. Christ, the Sonne of God, ratified it. 3. The Apostles after Christ, practised it. 4. The Primitive Church, religiously obserued it: And in this last passage, by the way it is showne 1. when the Lords day first sprang up, to be a sole Sabbath day; and who were the founders thereof. 2. When the Lords ancient Sabbath was first throwne downe, & who were the wicked Authors thereof. Occasionally in this Chapter, the obseruation of the old Sabbath is freed from the vniust slander, of being Iewish and Iudasme, with the like.

Here also are confuted, the vaine Evasions & distinctions, which are vsually framed against the ancient Sabbath day. Lastly, here is a discourse of the Antiquity of the Sabbath: where it is proued, that the Sabbath day is from the Creation, & so as ancient as the world.

#### Chapt.

## Chapt. VI.

This Chapter containeth A dispensation; shewing that Christians, who desire the Ancient Sabbath, are not necessarily bound in conscience, to make A rent from our Church, in their present obseruation of it; but that they may waite for the opportunity of a publike Reformation, by the Magistrate; provided they keepe the Lords day for the Sabbath day, by way of a change in the meane season.

2. It concludeth with an Exhortation, to vse all possible & lawfull meanes for a speedy publike & generall Reformation: amongst other Motiues therevnto, these are touched, that untill A Reformation. 1. The Decalogue is defaced of its Integrity. 2. The 4th Com. is but a cipher. 3. An holy prayer of our Church is frustrate. 4. A gate is set open to Anabaptistry. 5. The worship of God will languish & decay. 6. An old Tradition is kept in the place, where the old Sabbath should stand. 7. Men liue in the weekly sinne of Sabbath breaking. 8. God is denied a parte of his worship. Yea & corruptly worshiped. 9. Idolatry is committed by thousand thousands in the Kingdome. And these are the Contentes of this booke.









# A Defence of the Morall

## L A W.

### C H A P. I.

#### SECT. I.



HE scope, and principall drift of this Treatise (Christian Reader) is the defence of the Lords *Sabbathes*; to wit, his ancient *Sabbathes*, the *Saturday* & seuenth dayes *Sabbathes*, the which are expressely enioyned vs in the fourth Com. in these wordes, *Remember the Sabbath day, to sanctify it &c.*

*But the seuenth day, is the Sabbath of the Lord &c. Exod. 20: 8. 10.*

Against this ancient and most sacred ordinance of Gods, I find two professed enemies, against whom I must bend my forces: the one, are they who deny the Law of God, the Morall Law, or 10 Commandements, to belong vnto Christians: and so consequently they deny Gods *Sabbathes* also, commanded in the Law: and these are our *Anabaptistes* and our late sprung vp *Antinomianes*: the other, are they who deny the Integrity and perfection of the Law: they embrace the Law of God indeed, but not the whole law: and these are both *Protestantes* and *Papistes*; for these reiect that ancient ordinance of Gods *Sabbath day*, properly so called, and expressely



preſſly commanded in the morall law, counting it for a ceremony and aboliſhed; by reiection whereof, they reie& ſome thing commanded in the Law; and ſo conſequently they are partiall in the law, and doe deny it in its integrity and perfection: vrge an Anabaptiſt or Antinomian to the obſervation of the Sabbath day, and he will anſwere you, that the law is aboliſhed at the coming of Chriſt, as all thoſe legall Ceremonies were: vrge a Proteſtant or a Papiſt to ſanctify the Sabbath day, and your anſwere ſhall be, that this part of the law touching the Sabbath day, is a ceremonie and aboliſhed at the coming of Chriſt: thus Anabaptiſtes and Antinomians renounce the whole law; Proteſtants and Papiſts renounce the wholenefſe of the law; the one would haue no law, the other would haue no perfect law: Againſt both theſe this booke is penned.

The partes of this booke are fixe, diuided into ſo many Chapters alſo. The firſt parte or chapter is in deſenſe of the Morall Law, and conſequently of Gods Sabbathes, againſt Anabaptiſtes and Antinomianes. (The other fiue partes or Chapters, are in deſenſe of the integrity and perfection of the Law, and conſequently of Gods Sabbathes, againſt Proteſtantes and Papiſtes: for this purpoſe) the ſecond parte or Chapter, giueth the true ſenſe and Expoſition of the fourth Command. and vindicateth it from the common and corrupt głoſſes and expoſitions of it. The third Chapter, ſheweth the weakneſſe and inſufficiency of all thoſe Scriptures and arguments, which are vſually produced to proue the Lords day to be a Sabbath day. The fourth Chapter, ſheweth the inſufficiency and feebleneſſe of all thoſe Scriptures and arguments, which are vſually alleaged againſt the Lords Sabbath of the ſeuenth day, or Saturday, to make it an aboliſhed ceremony. The fiſth Chapter, conteineth ſondry forcible and vnde-niable arguments and Scriptures, prouing the morallity and perpetuity of the ancient Sabbath day. The ſixte and laſt Chapter, conteineth a Diſpenſation for a ſeaſon, touching the preſent pra&tiſe, and obſervation of the ſeuenth day Sabbath: together with an Exhortation, to a ſpeedy reformation. Thus  
you

## OF THE MORALL LAW.

3

you see my taske what it is; my aduersaries who they are; and the partes of this Booke.

One thing more would be premised; for so much as we shall often haue occasion to vse these two words *Morall* and *Ceremoniall*, it is fit that I here shew in what sense I vnderstand them. 1. I would vse these words but for distinction sake; for whereas there are two sortes of Sabbathes; the weekly Sabbath and the yeerly Sabbathes: the Sabbath which God wrote, and the Sabbathes which Moses wrote: the Sabbath which God spake, and the Sabbathes which Moses spake: the Sabbath written in the Morall law Exod. 20. 8. and the Sabbathes written in the Ceremoniall law Levit. 23. 32. &c. for the distinguishing of these two sortes of Sabbathes one from the other, I doe vse these two words, calling the weekly Sabbath recorded in the Morall law, the *Morall Sabbath*; and the yeerly Sabbathes recorded in the Ceremoniall law, the *Ceremoniall Sabbathes*: these Sabbathes were also distinguished in respect of time, the Morall Sabbath was first deliuered Exod. 20. 8. yea, Gen. 2. 2. 3. the ceremoniall Sabbathes were afterwards deliuered Levit. 23. 32. &c. neither did these ceremoniall Sabbathes euer come within the pale of the Morall law, or were written in the Tables of stone. 2. I see not but that I may call the weekly Sabbath, the Morall Sabbath properly: for the seuenth day or weekly Sabbath, it conserneth practise and manners, which is signified by the word Morall. 2. Since God spake all those words Exod. 20. 1. why should not euery thing he spake be called morall, as well as any thing he spake? and since the Sabbath day or seuenth day, is a thing that is expressely commanded in the Morall law, and which may, I say which may be retained in the Church with great profit, why should it be denied the name of morall? 3. Giue me a reason why the seuenth day Sabbath should not be called a Morall, as well as the doctrine of the Trinity in the first Com? or as the doctrine of originall sinne, or lust Rom. 7. 7. in the tenth Com? 4. Since the dueties of the Sabbath, to wit, Rest, and Holy exercises, are accounted Morall, why should not the time or seuenth day also be accounted morall?



for the time is a furtherance vnto these morall dueties: now that which furthereth a morall should me thinke be also called a morall. 5. Herevnto agreeth Doctour *Ames* in his Theologicall Thesis pag. 499. and also affirmeth it to be the iudgement of the best diuines, saying, *It is receiued by all best diuines, that the Morales were differenced from the Ceremoniales, by this, that all (and onely) the Morales, were wrote by God, in the Tables of stones &c.* The Saturday and weekly Sabbath then, must needs be termed a morall Sabbath. In a word, why should this be strange? for as there is a ceremoniall law and a morall law, why may there not be likewise ceremoniall Sabbathes, and morall Sabbathes? and since God placed the seuenth day Sabbath in the morall law, among the morales, why should it not be termed morall, and called the morall Sabbath?

The morall Sabbathes, together with whatsoeuer else is commanded in the morall law, I doe defend; the Ceremoniall Sabbathes, with all other Ceremonies, I doe reiect: It is the Decalogue, and nothing else, which I defend; and this I stand to maintaine, in the integrity and perfection thereof, vnto a iott and tittle. These things premised, I come vnto the first thing propounded, namely the Defense of the Morall law, against Anabaptistes, Libertines, and Antinomianes.

## S E C T. II.

**T**Ouching the defense of the morall law, and consequently of Gods Sabbathes therein contained, be pleased to note, that both Anabaptistes beyond the sea, and Antinomians on this side the sea, all of them that euer I haue spake withall, doe freely confesse it, that if any day must be a Sabbath day, it must be, not the *Lords day*, but *Saturday* theould Sabbath day: now, that this Sabbath day is now in force they deny; because they suppose the whole law to be abolished, and so the Sabbath day therein also: wherefore, if I shall proue vnto these, that the law is still in force, I haue obtained my desire with them, to wit, that the seuenth day Sabbath is still in force.

First

## OF THE MORALL LAW.

First then, as touching these who deny the morall law, I can but wonder, how any heart that hath the feare of God in it, can without trembling and astonishment, admit so blasphemous a thought as this, to enter it; as to thinke, that that most holy and righteous Law of God, hath nothing to doe with him, to command him, and to direct him how to order his life: Moses speaketh thus in commendation of this Law, saying, *And what Nation is so great, that hath ordinances and lawes so righteous, as all this law, which I set before you this day?* Deuteru. 4. 8. and is it so righteous a law? how is it then that these men will attempt to abolish it? and deny obedience vnto it? our Sauour telleth vs, that the summe of this Law, is *to loue the Lord our God with all our hearts, soules, and might: and to loue our neighbour as our selues,* Matt. 22. 37. Can they shew vs any other law in steade of this, that is better, more holy, or more iust? Loue, is the summe of this law; and loue, is the law we shall vvalke by in the kingdome of heauen, 1. Corint. 13. 8. 13. and vwill they reiect that law on earth, vvhich vve shall vvalke by in the kingdome of heauen?

It may be they vwill say for themselues, but the Morall law it is Moses law, now vve haue forsaken Moses, vve cleaue vnto Christ, and vnto his Lawes in the New Testament &c. But, 1. the ceremoniall law being vvritten by Moses, it may be termed Moses law, but the Morall Law being vvritten by the finger of God, it must be called Gods Law. 2. Make they a difference betvvixt the law vvritten in Exod. 20. 1. &c. and the same law ratified by Christ in the New Testament? let them then shew me a difference betvvixt these two; *Honour thy father & thy mother* &c. Ex. 20. 12. and, *Children obey your parentes* &c. Eph. 6. 1. and betwixt these two: Ex. 20. 13, & *Thou shalt not kill* Ro. 13. 9. If there then be no difference of the Morall law, vvhether in the old or new Testament, in vaine doe they reiect the one to embrace the other.

Happily they vwill say againe, I but the law is of a compulsiue nature, compelling men to obedience: but Christians are indued vvith a free spirit, doing things of loue: the loue



## A D E F E N C E

of Christ constraineth them &c. it is true indeed, Christians are set at liberty, and are indued vwith a free spirit, but not vwith such a freedome, as freeth them from being the Lords seruantes, and exempteth them from obedience vnto his Commandements, Rom. 6. 18. 22. nor are vve so perfectly free here, but that vve stand in neede of the spurr, to quicken our dulnesse, see for this purpose Matt. 10. 28. Matt. 6. 15. Ierem. 32. 40. Phil. 2. 12.

But they will haue no commandements: No? why then did Christ giue Commandements? see Ioh. 13. 34. 1. Cor. 7. 19. Ioh. 14. 15. Matth. 6. 9. 15.

Furthermore, they say, the loue of Christ constraineth them 2. Corin. 5. 14. and this loue may and doth compell them to the obedience of the commandements of Christ, Ioh. 14. 15. Ioh. 13. 34. well, and why then may not the loue of God likewise constrain them, to obey his commandements in Exod. 20. 1. &c.? will they loue Christ, and will they not loue God? if constraint in respect of Christs commādements, will stand with the libertie and freedome of Christians, why may it not stand also in respect of Gods commandements?

One thing I would adde more, and it is an admonition vnto any fearing God, and honouring his Sabbathes, who be leaning and but somewhat inclining vnto this wicked opinion, that as they loue and reuerence Gods Sabbathes, so they would beware of and shune this dangerous opinion, of abolishing the law of God: For this I dare confidently affirme, take away this morall law, and away goeth all Sabbathes also: now take away Gods Sabbathes, and what a flood of iniquity and prophannesse will forth with flou in vpon vs, I leaue to be considered of by all the Godly wise: happily they may thinke to find ground and warrant enough in the New Testament, for a Sabbath, as namely for the Lords day, though the fourth comman. were abolshed; but, that herein they are much mistaken, and that no day can be vrged to be sanctified for a Sabbath, vnlesse it be by and from the fourth comm. shall abundantly appeare hereafter. Vnlesse therefore you intend to turne Anabaptistes, and keepe no Sabbath, auoid this pestilent opinion.

I come

## OF THE MORALL LAW.

I come now to the profe of the point : but first for the state of the question : These Anabaptisticall-Antinomianes hould, that the law is not in force to beleeuers, and such as are in Christ : And wee hould, that the law is in force to beleeuers, and men in Christ. Furthermore, whereas the law may be considered two wayes, either with respect vnto Iustification, or vnto obseruation; yvee doe not defend the law to be in force vnto Iustification : for, *by the workes of the law shall no flesh be iustified*, Rom. 3. 20. we defend the law to be in force only vnto *obseruation*, and for direction of vs how to walke, and to please God. Now then, that the law is in force vnto beleeuers, as a rule of obseruation and direction, I proue it by these insuing arguments and Scriptures.

1.

*For verely I say vnto you, vntill heauen and earth passe, one iote, or one tittle, shall in no wise passe from the law, vntill all things be fulfilled*, Matt. 5. 18. In which words, our Sauour prophecieth of the duration and continuance of the law, euen vnto the worlds end. 2. By the law here he vnderstandeth the morall law: for the same it is which he expoundeth in the following verses, as the sixt comm. in v. 22. the seuenth comm. in v. 27. the third comm. in v. 33. lastly, note that all this is pressed vpon beleeuers for obseruation, as you may see v. 14. 20. 45. 48. where our Sauour directeth his speech vnto those which were the *light of the world*: and to those whom God is called *their father*: and therefore these were beleeuers. Wee see then, that the law belongeth vnto Christians, as well as anciently vnto Iewes: yea, our Sauour testifieth in an other place, that *it is more easie for heauen and earth to passe away, then that one tittle of the law should fall*, Luk. 16. 17. sooner then shall the earth be remoued, and the sunne fall from heauen, then this law be abolished.

2.

*Children, obey your parents in the Lord &c. Honour thy father and thy Mother; which is the first commandment with promise &c.* Eph. 6. 1. 2. Here wee haue one branch of the law, vrged, to wit, the fifth comm. and it is vrged with respect to  
*obseruation*



*observation* and obedience: yea, it is also vrged vpon the Children of Christians, or Christians Children: for as this whole Epistle to the Ephesians, was directed vnto the *Saintes*, Ephes. 1. 1. so this whole sixth chapter is likewise. I know they are ready to say, that these exhortations were sent vnto the multitude, as Sermons are preached vnto a mixed company of good and bad: but this precept is vrged vpon the good, to wit, beleevers; for as the duety of children, is a branch of the fifth comm. so is the duety of seruants: now the Apostle in v. 5. speaketh vnto beleeuing seruants; for he vrgeth them to obedience to their masters *as vnto Christ*: implying thereby, that they did obey Christ; and now he exhorteth them to like obedience vnto their masters, as they did performe vnto Christ (Eph. 5. 24.) now if they did obey Christ, then surely they were beleeuers, and did beleeue in Christ: and such as these seruants were, on whom this fifth command. was vrged, such wee are to thinke the children were, to whom the same comm. was vrged, at the same time, in the same place, and all in one breath as it were.

3.

*Doe wee then make the law of none effect through faith? God forbid; yea, wee establish the law*, Rom. 3. 31. In the former parte of this chapter, the Apostle had disputed of faith, and the faith of Iesus, and of remission of sinnes, and iustification by faith in Christ; for these he stood a maine; but as for the law, and iustification by the workes of the law, these he stood against stifly: these things being laid downe, the Apostle, foreseeing some Anabaptisticall spirit, ready to snatch and to abuse this his doctrine, to the subuersion of the law, he vvifely preuenteth it, by a *God forbid*. As if he had said, doe you thinke that because I deny iustification by the law, and affirme it to be by faith, that I intend thereby to abolish the law vterly? no; God forbid: for I establish the law; the law must stand still in force &c. that is, for obseruation, though not for iustification; for Paul must be vnderstood so to abolish the law in some sense, as for all that he ratifieth the law in another sense. Hereby we see then, that the doctrine of faith, and  
iustification

iustification by faith, doe not abolish the law: yea, so much the Apostle saith expressly; *doe wee then, saith he, make the law of none effect through faith?* Whence I thus argue, that if faith doth not make void the law, what should make it voide? for our Antinomians say, that it is faith, and being in Christ, that freeth vs from the law: the law (say they) is a scholemaster to bring vs vnto Christ, and being in Christ once, which is by faith, then we are no longer vnder this schoolmaster of the law in any respect; we are freed from the law wholly and altogether: but the cleane contrary S. Paul affirmeth here, namely, that faith doth not abolish the law, that is, in all respects. Furthermore, if faith doth not abolish the law, then the faithfull man is not freed from the law. So the, when the Apostle saith that he established the law, it followeth, that he established it to the faithfull; yea, they were the persones of whom Paul spake, as you may see by Rom. 3. 30. for there *circumcision of faith*, is put for the circumcised and faithfull.

4.

Owe nothing to any man, but to loue one another: for hee that loueth another hath fulfilled the law: for this, *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not couet: and if there be any other commandement, it is briefly comprehended in this saying, Thou shalt loue thy neighbour as thy selfe. Rom. 13. 8. 9.* Behold, how the Apostle presseth the obseruation of the law; and how that he repeateth 5 or 6 of the seuerall commandements thereof, one after an other: yea further, that all this is vrged vpon beleeuers, is plaine in v. 11. vwhere the Apostle vseth a reason, to moue to the obseruation of these commandements, saying, *for now is our saluation neerer, then when wee beleued it: therefore he spake to them vvhich beleued: vnlesse absurdely you vvill say, the question vvas concerning one sorte of people, and the argument concerned an other.*

5.

For brethren, yee haue bene called vnto liberty: only vse not your liberty as an occasion vnto the flesh, but by lone serue one another: for all the law is fulfilled in one word, which is this, *Thou shalt lone*

B

thy



*thy neighbour as thy selfe. Gal. 5. 13. 14.* In these words, the Apostle presseth the duty of loue, vvhich is the summe of the law: and hee presseth it for obseruation: and that he doth by this reason, because in so doing the law shall be fulfilled: now vvhy should the Apostle moue the Galatians to the duty of loue, because of or in respect of the law, if the law did not at all appertaine to these beleeuing Galatians? Furthermore the Apostle presseth the law here vpon beleeuers: for hee calleth them *brethren*: and such brethren also, as had obtained a liberty by Christ: *stand fast therefore in the libertie wherewith Christ hath made vs free, Gal. 5. 1.* of this liberty by Christ, he speaketh againe in v. 13. saying, *brethren, yee haue bene called vnto libertie &c.* Wherefore, since they to vvhom the Apostle spake, had obtained, & vvere called vnto a liberty by Christ, it is more then manifest, that they vvere beleeuers to vvhom he spake (here then it is plaine, that they that had obtained liberty by Christ, from the ceremoniall law, stood yet bound still vnto the Morall law.) In a vvord, it is manifest that Paul spake here vnto beleeuers: for he spake vnto them that *did runne well v. 7.* & who were they that did runne vvell, but the beleeuers: and he spake vnto them that *did waite for the hope of righteousness, by faith, v. 5.* and who were they but beleeuers? and he spake vnto them, in vvhom vvvas the combat betvvixt the flesh and the spirit v. 17. and vvere not these beleeuers?

6.

*But if yee fulfill the royall law according to the scriptures, which saith, Thou shalt loue thy neighbour as thy selfe, yee doe well, Iam. 2. 8.* So speake yee, and so doe, as they that shall be iudged by the law of libertie, *Iam. 2. 12.* Was not Abraham our father iustified through workes, when he offred Isaac his sonne, &c. yee see then, how that of workes a man is iustified, and not of faith only, *Iam. 2. 21. 24.* But wilt thou vnderstand, O thou vaine man, that the faith which is without workes, is dead, *Iam. 2. 20.* The law vvvhich S. James vrgeth here, it is the morall law, as is plaine by his instances in the seuenth and eigth commandements, v. 11. and by laying done the summe of the second Table in

v. 8.

## OF THE MORALL LAW. 11

v. 8. Moreouer, that this law is vrged vpon beleeuers is plaine by these reasons, 1. Because the Apostle stileth them *Brethren* to vvhom he spake, v. 1. yea, and *his beloued Brethren*, v. 5. secondly S. Iames vrgeth the law vpon such as shall be iustified by faith: for he affirmeth, and that by the example of Abraham, that a man that hath faith, he must also haue vvorkes, for his iustification: *Yee see then how that of vvorkes a man is iustified, and not of faith only.* By vvorkes here, the Apostle meaneth the vvorkes of the law, and of that law before spoken of in the former parte of the chapter v. 8. 11. now choole vvhat sense of this text to fly vnto you please, either of Protestants or Papistes, both, or either of them yvill make strongly for vs, and against Anabaptists, vvho deny the law: for if such as haue faith, must also bring vvorkes vvith them vnto iustification, be they as causes, or as signes and fruites of iustification, either vvayes the beleeuers is bonnd to doe the vvorkes of the law: for vvorkes are as vvell required of him vnto iustification, as faith is: so saith S. Iames; finally, since the faith that hath not vvorkes, to vvit, the vvorkes of the law, v. 8. 11. is a dead faith, hence it followeth, that the beleeuers is bound to the obseruation of the law, and to doe the vvorkes of the law, or else his faith, his Anabaptistickall faith yvill proue but a dead faith; as many therefore, as renounce the law, and the vvorkes of the law, and yvill liue by faith only, S. Iames counteth those mens faith but a deade faith.

7.

*And that thou hast knowne the holy Scriptures of a child which are able to make thee wise vnto saluation, through the faith which is in Christ Iesus: for the whole scripture is giuen by inspiration of God, and is profitable for doctrine, for reprove, for correction, for instruction in righteousness; that the man of God may be absolute, being made perfect vnto all good vvorkes, 2 Tim. 3. 15. 16. 17.* In these vvords, the Apostle declareth vnto Timothy, the vse of the Scriptures of the old Testament; and in speciall, that some of them are fit to reprove, and to correct, &c. novv of all the Scriptures in the old Testament, vvwhich



doe reprove, correct, & instruct, are they not the lawes of God, both affirmatiue and negatiue? and of all Gods lawes in the old Testament, vvhich are either morall or ceremoniall, noue can thinke S. Paul sent Timothie vnto the ceremonial law: it must therefore be the morall law, vvhich Paul doth here commend vnto Timothie. In the last place, that this law belongeth vnto beleeuers, is plaine enough (it being made by Paul a direction vnto Timothie) vnlesse you vwill suppose Timothie no beleeuer.

8.

*Speake not euill one of an other, Brethren: he that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of the law, and condemneth the law; and if thou condemnest the law, thou art no obseruer of the law, but a iudge, Jam.*

4. 11. In these words, the Apostle S. James, reproveth the sinnes against the ninth comm. to wit, slanderous speeches: this sinne he dissuadeth from by these reasons. 1. He that speaketh euill of his brother, he speaketh euill of the Law of God, and he that condemneth his brother, he condemneth the Law of God. 2. Hence followeth an other mischiefe, to wit, that if a man condemneth the law, then hee is no obseruer of the law, but is become a iudge; vvhich we see, the Apostle counteth it as a mischiefe and a vice, for a man to be no obseruer of the law: of this vice are our Antinomians guilty; for they will be no obseruers or doers of the law: and here we haue the very word in question betwixt vs rarified, to wit, the word *obserue*, and *observation*: for we vrge the law vnto obseruation.

9.

Thus I reason against them; they that hold and say, that the morall law is abolished, they must hold this absurd and wicked opinion, that no parte of the Old Testament is now in force, but that it is wholly abolished in all the partes thereof, vnto beleeuers: the reason hereof is, 1. because all the lawes and precepts in the old Testament, and all the directions to leade a godly life, from the beginning of Genesis to the end of Malachie, are referred to one of these lawes, the Morall, Iudicall,

Iudicall, or Ceremoniall : if then they reiect the morall law, much more will they reiect the Iudicall and Ceremoniall lawes: and if they reiect the morall law, then will they reiect all the expositions and branches thereof, deliuered by the Prophets; and so they reiect the whole old Testament, the law and the Prophets: for they reiect all the three lawes, the Morall, Iudicall, and Ceremoniall, with all their appurtenances. 2. So much they do imply by saying, they are not vnder Moses, but vnder Christ: not to be gouerned by the law, but by the Gospell; and the like. Now that it is a most absurd and wicked opinion, to hold that all the partes of the old Testament are abolished, and no rule of our liues, shall appeare by this, that the Apostles doe euery where send vs for direction; into the old Testament: see these places Rom. 14. 11. Rom. 15. 4. 1. Cor. 9. 8. 9. 10. 1. Cor. 10. 11. 1. Cor. 14. 21. Heb. 13. 5. Iam. 2. 8. 10. Iam. 5. 10. 11. 1. Pet. 1. 16. 1. Pet. 3. 5. 6.

10.

An other absurdety let me adde, to shew the vanity of their distinction, holding the law to belong vnto, and to bind such as are yet vnregenerated and want faith, but not to belong vnto, nor to binde such as are regenerated and haue faith: this distinction is very absurd; for it produceth greates confusion and disorder in the Church; and no lesse inconvenience in the family; for if it be so, that beleeuers are not bound to the obseruance of the law, then when the Sabbath day cometh, these men are not bound to sanctify it, it being a parte of that law, from which they are freed; but others, that doe not yet beleue, they are bound to keepe the Sabbath day, it being enioyned in that law vnto vvhich they are still bound: suppose we then, the master and the mistris of the family be beleeuers, the children and the seruants as yet vnbeleeuers; why then, the master and the mistris may goe to their workes priuate or publike; the seruants and children must then goe to the Church: what disorder will this be, to haue families thus rent and diuided? some goeing to church, other some of the same body going to worke? yea, what a poore Sabbath (thinke you) will be kept by the inferiours,

B 3

when



when they shall see so bade an example before their eyes, as their superiours, either idle doing nothing, or following their seruile labours? yea, what an aduantage may Sathan get vpon younglings by this distinction, to hold them still fast in his clauves; for may they say with themselves, so long as we beleue not, and remaine in our vnregeneracy, it goeth well with vs: for now we haue an holy day allowed vs once a weeke, wherein we are freed from our toilesome labours, but did we beleue as doe our Master and Mistris, then shall we haue no holy day at all, then shall we moile and toile day by day vncessantly, like horse in a carte: who vvould be a beleuer? who vvould be regenerated? Furthermore, if on the Sabbath day, it pleaseth the Master or Mistris to set vpon any vvorke vvherein they cannot proceede, vvithout the helpe of some of their seruants or children, they must in such case keepe holy day too of necessity: For they may not command their seruants to helpe them: but in case, they vvill set vpon some workes, vvwhich themselves can doe alone, then loe what a disordered family is here! the Master and Dame vvorking, the seruants and children siting by, vvithout any vvorke in their hands, this makes me call to mind that vve read of Eccl. 10. 7. *I haue sene seruants on horses, and Princes walking, as seruants on the ground.* Furthermore, vvhereas the seruants and children, must sanctify the day vvilest they are at home, by reading, conference, singing of Psalmes, calling to minde vvhat they vv ere taught in the Church, and meditating diuine things, they shall not onely see and behold their gouerners, exercised about seruile labours, to their great distraction, but also heare them talking in the house of worldly affaires, asking for this, calling for that; how poorely shall these younglings sanctifie the Sabbath, vvhen they haue such disturbances? and vvhen they that should goe before them in example to dravv them on, are their onely hinderers and pulbackes? Surely, God is not the authour of this confusion, nor of their distinction, the ground of it: God vvould as well haue beleeuers as vnbeleuers to sanctify his Sabbath.

Thus hauing bewraied the absurdety of this Antinomian opinion,

opinion, and also firmly proued it, that the law belongeth vnto beleeuers, as touching obseruation; I come now to answer to their obiectiones brought against this trueth; and here I will not spend time in answering vnto all their obiections, I will only cull out the chiefe, and those wherein they place the most confidence, and answer them.

## OBIECT. I.

It is objected that we are freed from the law: because the Apostle saith plainly, *ye are not vnder the law, but vnder grace*, Rom. 6. 14. And againe, *If ye be led by the spirit, yee are not vnder the Law*, Gal. 5. 18.

How euer many answers might be giuen to these textes, yet I will content my selfe with one: *ye erre (said our Saviour Christ) because you know not the Scriptures*, the same I might apply vnto those who thus abuse these Textes: did they but vnderstand the Apostles scope, and vse of this phrase (to be vnder the law) they might haue spared vs this labour: who so will but obserue the scope and drifte of S. Paul, shall easily find it, that he disputed only against iustification by the law, Rom. 3. 20. Rom. 9. 31. 32. Gal. 5. 4. And that he might the better dissuad his aduersaries, from seeking iustification by the Law, and so from being vnder the law in that respect, he sheweth the danger of being vnder the law, and seeking righteousnesse by the law: for, *by the law (saith he) comes the knowledge of sinne*, Rom. 3. 20. and, *the law causeth wrath*, Rom. 4. 15. and, *as many as are of the workes of the law, are vnder the curse*, Gal. 3. 10. and this is the condition of all such as will be vnder the Law, and wil be iustified by the Law, where as they seeke for iustification by it, they shal find the cleane contrary, namely wrath, the curse, and condemnation: On the contrary, when the Apostle speaketh to the faithfull, who sought iustification by grace and by Christ, and renounced the law, he speaketh vnto them, as vnto men set at liberty, saying, *ye are not vnder the law*: that is, yee beleeuers are not vnder the law now, as once yee were before yee beleeued, and as those vnbeleeuing Iewes are, that is, you are not vnder the law for iustification, and consequently, you are not vnder the law,



as *causing wrath*, and as being *vnder the curse*: thus you see, the Apostle freeth the faithfull, from being vnder the law; as those vnbeleeuing Iewes were, that is, as touching the curse of the law; but hers not a word of freeing the faithfull, from the obseruation of the law, and from being vnder the law in this respect.

2. This may further appeare, by that other phrase ioyned with it and opposed to it, (*vnder grace*) whereby is no thing else signified, but the free iustification of a beleeuers by the mercy of God, for the merite of Christ; as you may see, Rom. 3. 24. Rom. 5. 15. 17. 21. Rom. 6. 1. Gal. 2. 21. Gal. 5. 4. wherefore, as this phrase (*to be vnder grace*) hath respect only vnto iustification, so its opposite (*not to be vnder the law*) hath only respect vnto iustification; the one phrase expressing how beleeuers are iustified; the other how they are not iustified: beleeuers are iustified by the grace of God, not by the workes of the law; by being vnder grace, not by being vnder the law: as if the Apostle had said, yee beleeuers are not vnder the law for Iustification, but are vnder grace for Iustification. So still the Apostle freeth not the faithfull from being vnder the Law, for obseruation, but only for iustification.

3. That by this Phrase, *vnder the law*, S. Paul meante a being vnder the law for iustification, I proue it in his Epistle to the Galatians; for in Gal. 4. 21. he vseth this phrase saying tell mee, yee that will be *vnder the law*, &c. The which Phrase, him selfe by and by in the next chapter expoundeth, by expressing, the same thing, in other and more perspicuous words, saying, ye are abolished from Christ: whosoever are *iustified by the law*, Gal. 5. 4. so then to be vnder the law, is nothing else then to be justified by the law: for the Apostle speaketh against the law, in one and the same sense, in the fourth and fifth chapters, his discourse being continued as about one and the same matter: so then, this phrase being rightly vnderstood, it maketh against the vse of the law for iustification, but not at all for obseruation.

I remember I haue heard some of them reply against this distinction, and say, that the law was not made to iustifie any;

any; neither did God euer intend to iustify any by the law. Where to I answer, that God propounded the law, either for iustification or for condemnation, see Luk. 10. 28. 27. Gal. 3. 12. Rom. 10. 5. but admit that God neuer intended to iustify any man by the law, yet many men there were, that sought iustification by the law, see Mat. 19. 16, 17. Rom. 9. 31. 32. Gal. 4. 21. Gal. 5. 4. And therefore, there is ground enough for vs to say, that S. Paul disputed against the law, as vrged by some vnto iustification.

## OBJECT. II.

It is further obiected, the law is abolished; for S. Paul saith of it, *if that which is done away, was glorious, much more that which remaineth is glorious*, 2 Cor. 3. 11. here the Apostle speaketh of the Morall Law, for he speaketh of that law, which was *ingrauen in stones*, v. 7. and of this law he saith, that it is abolished or done away.

Herevnto I answer. 1. That howbeit thei text speaketh, as if the law were quite abolished in all respectes, yet that the Apostle must be vnderstood here, to abolish the law only in some respect, and to let it stand still in some other respect, our aduersaries them selues doe and must hold: for they say, that the law is abolished in deed to a beleeuers, but it stands still to an vnbeleeuers and one vnregenerated: for the law serues still to be a scholemaster, to bring men to Christ, Gal. 3. 24. yea, they haue no other euasion from all our Scriptures, whereby we proue the law to be still in force, saue this, to answer that those Textes were spoken to a mixed congregation of beleeuers and vnbeleeuers, and so the Textes are say they to be vnderstood of the vnbeleeuers: it is plain therefore, that they vrge not this Text for the vtter abolishing of the law; wherefore, since them selues doe distinguish of the law, in what sense it stands still, and in what sense it is abolished, they must giue vs leaue to distinguish also.

I answer then vnto this text, the law is to be considered, either as it (through our weaknesse) tendeth vnto *condemnation*, or as it sheweth vs light for *observation*: now the Apostle speaketh of the law in the former sense: and that this is so, is  
C
manifest,



manifest; in that the Apostle termeth the law *a killing letter*, v. 6. and, *the ministration of death*, v. 7. and, *the ministration of condemnation*, v. 9. so then, the Apostle speaketh of the law as abolished, only as it is a killing letter, the ministration of death, and the ministration of condemnation; but not a word here against the law for obseruation, and as a rule for our liues.

### OBIECT. III.

Yet further they obiect to vs the text, Gal. 5. 22. 23. But the fruit of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faith, meeknesse, temperance, *against such there is no law*: here the Apostle freeth the faithfull from the law.

For answer hereto, we must know that as in the poenall lawes of men there are two things, the matter of the law, and the poenalty of the law, so may we consider also two things in Gods law, the *matter*, and the *poenalty*: if we respect the matter of the law, it is against all vngodlinesse & vnrighteousnesse of men, and against all vngodly and vnrighteous men, for it forbiddeth all sinne, and so is against all sinners, and against none but sinners: wherefore, the Apostle considering the faithfull here, as righteous men, walking in loue, peace, meeknesse and temperance, might well say, there is no law against such: for the law doth not forbid such things, but command them rather; the law is not against such persones but for them rather. Now in al this, the Apostle doth not free these faithfull ones, from the obseruation of the law as a rule of lief; he speaketh of no such matter, he saith only, that the law doth not set it selfe against, or forbid men loue, peace, meeknesse, and temperance, &c. 2. The Law may be taken, for the poenalty of the law, Ioh. 19. 7. 2 Cor. 3. 6. 7. 9. Gal. 3. 10. 12. 21. For it threateneth death: and so is called *a killing letter* and the *ministration of condemnation*: now in this sense, as the law is considered in respect vnto the poenalty therof, so the faithfull are freed from the law indeed; and in this sense there is no law against the faithfull: for, *there is no condemnation to them which are in Christ Iesus, which walke not after the flesh*.

*flesh but after the spirit*, Rom. 8. 1: so still here is nothing brought against the Law, for obseruation as a rule of lief, and as a light vnto our feete, and lanthorne to our pathes, Ps. 119. 105.

## OBJECT. IV.

Againe they obiekt that text, 1 Tim. 1. 9. *The law was not made for a righteous man, but for the lawlesse and disobedient, &c.*

For answer vnto this text, first we must know vvhich is a *righteous man* in S. Pauls accompt: this we shall find in his Epistle to the Romans, *Abraham beleened God, and it was counted vnto him for righteousness*, Rom. 4. 3. Rom. 5. 1. so then, a beleeuer is accounted for a righteous man: and this righteous man is freed from condemnation by Christ: *now then there is no condemnation to them that are in Christ Iesus*, Rom. 8. 1. These things premised, I answer to this text by the former distinction, to vvith, that by the law, is sometime meant the *matter* of the law, and sometime the *pœnalty* of the law, as hath bene proued: now in this place, the Apostle may be vnderstood, to speake only of the law in respect of the pœnaltie thereof, as it causeth wrath, as it is a killing letter, & as it is the ministratiō of condemnation; now in this sense, the law is not giuen to a righteous man: for hee is freed from the pœnalty and curse of the law by Christ, who is *made a curse for vs*, Gal. 3. 13. and in this sense, the law is giuen only to the lawlesse and disobedient, to the vngodly and to sinners, to murtherers of fathers and mothers, &c. as the Apostle speaketh.

Or, if by the law you vwill vnderstand the matter of the law, then I answer, that the Apostle speaketh of the law with respect vnto iustification by it, and not with respect of obseruation of it: for the law is not giuen to a righteous man to iustifie him: because he is iustified an other way, that is by faith, in Christ, and so he is become to a righteous man, not by the law, but by faith. Thus, this text rightly vnderstood, it maketh nothing at all against a righteous mans obseruation of the law: it only freeth him from condemnation by the



Lavv; or sheweth, that he obtaineth not his iustification and righteousnesse by the Lavv.

#### OBIECT. V.

Againe they obiekt an other text, Rom. 10. 4. *Christ is the end of the Law for righteousness, unto every one that beleeveth*: Here (say they) is an end put vnto the lavv, by Christ, vnto all beleueers.

I answer, it is true indeed, there is an end put vnto the lavv, for beleueers; but note withall, in what respect S. Paul saith an end is put there to: for he saith not absolutly, an end is put to the lavv, but respectiue, an end is put vnto the law, *for righteousness*: that is, for iustification: for, beleueers are not to seeke for righteousnesse & iustification, by the law any more, but by Christ: this text then putteth an end to the law, for iustification, but not for obseruation.

#### OBIECT. VI.

One text more they obiekt Rom. 7. 6. *But now we are delivered from the law, &c.* as a woman is from hir husband vwho is deade &c.

I shall giue none other ansvver vnto this text, then vnto the former, to wit, that by the law is vnderstood the penalty of the law, & the curse of the law; or the law in respect of the penalty and curse thereof: that this is the Apostles meaning, I make it appeare by two reasons from the context. 1. See v. 4. *So ye my brethren, are dead to the law, by the body of Christ*: by the body of Christ, that is by the sufferings of Christ in his body: now if Christ hath freed vs from the law, by his suffering of death, what can this intimate, but that the law, from which he freed vs by death, was considered, in respect of the penalty and curse, and as holding vs in bondage vnto death. For by death, Christ freed vs from death: wherefore, when the Apostle saith, we are dead to the law, or freed from the lavv, he considered the law as a killing letter, and as it held vs in bondage vnto death. 2. See v. 5. *When we were in the flesh, the affections of sinnes which were by the law, had force in our members; to bring forth fruit vnto death*: To bring forth fruit vnto death: here the Apostle, speaketh of the law, not simply, but of the law, as (together with our corruption) fructifying vnto death:

to death: wherefore, seeing the Apostle spake of the law, as tending vnto death, it followeth, that vwhen in the very next vvords, he said, *We are deliuered from the law*, v.6. he meant, that vve are deliuered from the poenalty and curse of the law, or from the law as it respecteth the curse, to vvir, eternall death and destruction: so then, here is nothing yet proued, against the law, for obseruation as a rule of lief.

It vvvas not for nothing, that S. Paul added these vvords for righteousness; saying, *Christ is the end of the law (to wit) for righteousness &c.* Rom. 10.4. Shevving thereby, that he disputed against the law, not simply, but considered as the meanes of iustification and obtaining righteousness. Neither is it to be passed by vvithout speciall obseruation, that S. Paul disputing in another place against the law, doth it not against the law simply, but against the law considered as tending to the curse to those vvho sought righteousness thereby, and therefore he said not, *Christ hath redeemed vs from the law*, Gal. 3.13. but *Christ hath redeemed vs from the curse of the law*. Yea, it is remarkable, that euery where, where S. Paul disputeth against the law, his maine question is about iustification by the law: denying iustification by the law, saying, *By the works of the law, shall no flesh be iustified*, Rom. 3.20. Gal. 2.16. So that S. Paul disputeth against the law, onely with respect had vnto obtaining righteousness and iustification thereby, and in respect of the curse of the law. But it is no vvhere found, that Christ is the end of the law, for obseruation and for a rule of an holy lief: nor is it any vvhere found, that Christ hath redeemed vs, from obseruation of or obedience to the law: nor yet is it any vvhere said, *By the law, shall no flesh be directed, or guided in their liues and conuersation*: vvherefore, for time to come, if Anabaptists and Antinomians vvill obiekt against the law, by way of opposition to vs, let them not proue that the law is abolished in respect of iustification, and as a curse &c. For all this, vve stedfastly beleue and teach; but let them remember to proue vnto vs, that the law is abolished as a rule of lief, & for obseruation; for this is that vvwhich vve deny onely; that Christ



hath abolished the poenalty of the law, vve beleene it, but that he hath abolished the matter of the law, this we deny, and this as yet they haue not proued, nor euer shall be able: if we will be S. Pauls schollers, we must learne of him, so to dispute against the law, as that we doe not for all that *make it of none effect*: and so to abolish the law, as yet for all that we doe establish it: For so he saith, *Doe we make the law of none effect &c? God forbid; yea, we establish the law*, Rom. 3. 31. but our aduerfaries haue learned of Paul to abolish the law, but not to establish the law.

We haue now made answer vnto the most and chiefeft of their Scriptures, which they alleage against the law, others they haue also, but they are such as will admit of the same answer given to some of these, or else are so triuiall, as they deserue no answer: to conclud then, since I haue firmly proued it, that the law is still in force, and that to all men, beleeuers and vnbeleeuers for obseruation; and since they can neither answer our Textes, nor yet proue the contrary, it remaineth, that the Morall law is still in force; which being so, Gods ancient Sabbath commanded in this law is still in force also: for both Anabaptistes and Antinomians haue confessed this vnto me, that if it can be proued, that the Morall law is still in force, then it must and doeth vndenially follow, that the *Saturday Sabbath* is still in force, as well as any other thing commanded in the law. Thus we haue vindicated Gods Sabbathes, from Anabaptistes and Antinomians, in the next place we must vindicate them, from Protestants and Papists.

---

## C H A P. II.

An exposition of the fourth Commandement; together with a discouery of the manifold, lamentable, shamfull, and abhominable corruptions and abuses, of this diuine Law of God, by many Ministers of these times, through their false glosses, idle answers, and absurd expositions of it.

S E C T.

# OF THE MORALL LAW. 53

## S E C T. I.

**I**N the former Chapter, to the end that vve might vindicate the Lords Sabbaths, vve haue defended the Morall Law, against Anabaptists and Antinomians: and novv in this, and the following Chapters of this Booke, for the same end, namely to vindicate the Lords Sabbaths, vve vvil defend the Integrity and perfection of the Morall Law, against Protestants and Papistes: for Anabaptists and Antinomians deny the whole law; Protestants and Papistes deny the vvholfesse of the law: they, vwill yeeld no obedience at all to the Law; these, vvil yeeld obedience but by halues: and of this number are those ten Ministers, my professed enemies in this point, who in speciall sorte, I doe oppose, by name *Mr. Grenwood, Mr. Benton, Mr. Hutchinson, Mr. Furnace, Mr. Gallard, Mr. Taes, Mr. Chappell, Mr. Stinnet, M. Iohnson, and Mr. Ward,* dyvelling in and aboute Norvvich.

As for Papistes, tell them of their sinne of Idolatry in vvorshipping of Images, &c. against the second Commandement of this Law, and among other answers this vvil be one, that the second Command. is Ceremoniall, and pertaineth to the Iewes only: tell them againe of their sinne of Sabbath-breaking, that they profane Gods ancient Sabbath, against the fourth Comm. of this Law, and this shall be their answer, that the fourth Comm. is partly Ceremoniall, and that the old Sabbathday is Iewish, and pertaineth to the Iewes only: As for Protestantes, vve tread in their steppes vp and downe, saue that vve are not so impudently audacious as they: for vve acknowvledge the second Comm. for Morall; but come vnto the fourth Comm. and here vve iumpe vvith them, saying the fourth Comm. is partly Morall partly Ceremoniall, and the old Sabbath enioyned in the fourth Com. is Ievvish, &c. In respect therefore of Gods Sabbathes, vvich both they and vve deny, vvee yeeld obedience to Gods Law but by halues: and saying the fourth Comm. is partly Ceremoniall, thereby vve are partiall in Gods Law: against therefore this partiall dealing vvith God, in his Lawes and ordinances, shall the following partes of this booke be spent.

## S E C T.



## S E C T. II.

The thing vvhich Almighty God intendeth generally in this Com. is hovv all the time and dayes of our liues, should be spent and imployed in his seruice : the vvhich, is backed vvith an effectuall reason (for my purpose is first to handle the commandement generally, as in this second Section: and then more particularly, as in the thirrh Section, &c.) As for the time, we haue a distribution of it in the comm. and that into the Sixe dayes, and into the seuenth day : touching both of these, God hath ordered it, in this comm. hovv he vvould be serued; to vvit, on the seuenth day, by Sanctifying and Hallovving of it, in the partes of his vvorship and seruice, and a cessation from all seruile vvorkes; on the sixt dayes, by following some lauvfull calling or other, vvich may redovvnd to the glorie of God; according to that, 1 Cor. 10. 31. *Whither therefore, ye eate, or drinke, or whatsoener yee doe, doe all to the glory of God.* As for the reason, it is a liuely & mouing one, it being fetched from God him selfe, and from his owne ensample.

In this reason, conteined in Exod. 20. 11. vve haue also a distribution of time, into the sixe dayes, and into the seuenth day; vvherein it pleaseth God, to declare vnto vs, hovv he spent and imployed his time, to vvit, the first vveeke, or seuenth dayes, that euer the vvorld savv or heard of: the sixe dayes, that is those sixe dayes, vvich for order of number, & order of nature, vvient immediatly before the first seuenth day, or first Saturday that euer vvvas; these God spent in vvorking and in making the heauens and the earth, and all the hoste of them. This God hath reuealed vnto vs, vnto this end for one, that vve should in imitation of him, make choyse of those same sixe dayes vvherin God vvrought, that in them and none other, vve should vvorke as God vvrought and in them, vve should finish all our vvorkes, as God in them finished all his vvorkes. The seuenth day, that is, the seuenth day from the Creation, or the first Saturday that euer vvvas, this day God spent in an holy cessation and resting, from the vvorkes of creation; and therefore this time, this day, aboue  
and

## OF THE FOURTH COMMAND. 25

and before all other times & dayes, God blessed & sanctified: and this hath reuealed vnto vs, to this end and purpose, that we shold in an holy imitation of God, cease from the workes of the sixe dayes before, and rest from all seruil labour; and that we shold make choise of this very day, to Sanctifie it and to hallow it like as God blessed it, and halloved it.

Now that we are not left to our liberty, in this imployment of the time and dayes of our liue appeareth here by, first because God hath commanded it: and secondly, God hath backed his commandement, by a strong & forcible reason, dravne from his owne ensample; that we shold so imploy the dayes of the weeke, as God him selfe at the Creation imployed them; and this is noted by that rationall particle (for) *Exod. 20. 11.* And this is that which God aimeth at in this com. generally namely, that we shold spend and imploy euery day, and all the dayes of the weeke, after the ensample of God; or as God him selfe spent them.

The thing which Almighty God intendeth in this com. specially and principally, is the hallowing of that sacred time and day, called the *Sabbath day*, and the *Seuenth day*, as in the third Comm. God inioyned the hallowing of his Sacred *Name*, so in this fourth com. God inioyned the hallowing of his Sacred *day*, to wit, the *seuenth day*, the which him selfe had made holy, aboue all dayes, by his blessing of it, and Sanctifying of it, as we reade, *Genes. 2. 3.* like as the king might say to his subiectes, Remember my Coronation day, to keepe it an holy day; or Remember the Gunpowder Treason day, to keepe it an holy day; so saith the king of kings, Remember the Sabbath day, to keepe it holy, *Exod. 20. 8.*

Secondly, the Sanctification of this day, it is inioyned, both affirmatiuely, and negatiuely; affirmatiuely, in these words, *Remember the Sabbath day, to Sanctifie it:* Negatiuely, in these words, *In it, thou shalt not doe any worke:* the affirmatiue parte of the precept, requireth sanctity, and the performance of holy duties; the Negative parte of the precept, requireth a resting from laboures in our ordenary callings, which hinder and thrust out those holy duties.

D

Thirdly



Thirdly, the Lord God inioyneth vs in this comm. two things; the one is the duty of the day; the other is the duties of rest from labours, and the performance of sondry the parts of Gods worship and seruice, in the day.

I call it the duty of the day, because we are no lesse bound in duty to God, to that day, then to the duties of rest and holinesse in the day; or, we are no lesse bound, to performe the duties of rest and holinesse on that day, then we are tyed to performe the duties of rest and holinesse them selues. I cleere the point by these examples, as in a bond you haue two essentiall parts; the one, is the some of mony to be paied; the other is the day and time when it is to be paied; and a man is equally and alike bound to both of these; that is, as well to the day, as to the some of mony; as appeareth by this, that al though a man bring the full some of mony, yet if he omit the day, and come the day after, his bond is forfeited. And as in circumcision, there was two things inioyned, the one was the cutting off of the foreskine, the other was the time and day when it was to be done, namely vpon the 8th. day, Genes. 17. 12. and as in that other Sacrament of the passouer, there was two things commanded, the one was the slaying and eating of the passouer lamb, the other was the time and day when to be done, namely vpon the 14th. day of the moneth, Exod. 12. 6. 8. in both which Sacraments of circumcision and passouer, the day & time was no lesse a duty, then were the actions to be performed in those times and dayes: for it was death to omit thes dayes, Genes. 17. 14. Numb. 9. 13. Iust so, in this fourth com. God inioyneth vs expressely two things, as essential parts of this comm. the one, is the duty of the day, in these words Remember the Sabbath day, Exod. 20. 8. and, the seuenth day, is the Sabbath, vers. 10. the other is the duties in the day, in these words, To keepe it holy, vers. 8. and, in it thou shalt not doe any worke, vers. 10. and here the time and day as you see, is no lesse commanded, and that both affirmatiuely and negatively, then are the duties in the day.

The thing vvhich Almighty God intendeth in this com.  
lesse

## OF THE FOURTH COMMAND. 27

lesse principally, is the duety of labouring fixe dayes,seruing God in some honest calling;for which God hath giuen a commandement also saying,*Sixe dayes shalt thou labour, and doe all thy worke.* Now this commandement ( as I conceive it ) is subordinate to the former ; made for the Sanctification of the Sabbath day ; and made to backe it and to support it : for because God wold haue his people , to Sanctify his Sabbath day, and to rest therein from labours, that so a vacancy may be for holy dueties,therefore hath God added an other precept, commanding vs, to doe all the workes we haue to doe , with in the compasse of the fixe dayes , that so no worke may be left to doe in the seuenth day Sabbath : So then , these two Commandements,to wit, to Sanctify the seuenth day, and to labour in the Sixe dayes , may well goe in accompt but for one, and be both called the fourth Comm. because they tend both to one thing, that is,to the sanctification of the seuenth day Sabbath , alike case you haue in the 10th. command. in which are many commandements , but because they agree all in this one, of coueting, therefore are they all counted but for one.

Thus much be spoken , touching the generall suruey , of the seuerales and particulares , contained in the fourth com. In which passages , for matter of vse , we may note first : what manner of computation of time God maketh , when he speaketh of his Morall Sabbathes: this may easily be gathered out of this fourth com. for heere God diuideth all the dayes of the world into seauenes;or weeks; as thus, *Sixe dayes thou shalt labour, &c;* but *the seuenth day* , is the Sabbath : and againe , In *Sixe dayes*, the Lord made heauen and earth, &c. and rested *the seuenth day* , &c: And this account hath bene Kept in the Church , all along from age to age , both in the times of the Old Testament, and of the New Testament; see Genes. 1. 3 1. with Genes. 2. 2. see Exod. 16. 22. 23. 26. Exod. 20. 9. 10. Mark. 16. 1. 2. Act. 20. 7. Luk. 13. 14. Yet further, because we are to be imitatores of God , in this point ; it is needfull that vve diligently Marke which are those dayes, the which in Gods account , doe make vp a weeke ; or which



of all the dayes in the yeere, are those dayes, which belong vnto this or that Number of Gods seauen: the which if it be not well obserued, vve may make a confusion of the account of Gods weeks and seauens; and vvhetheras he saith, six dayes thou shalt labour; if this be not obserued, vve may so reckon our six dayes, as vve may count the day peculiarly appointed for the Sabbath day, for one of our fixe dayes, and so make it a vworking day, quit against the mind of God, and manie drifte and scope of his fourth comm. yea, if we haue no certaine rule, where to beginne our accompt, then may we skipp ouer as many dayes as vve please, before vve beginne to reckon our fixe dayes, and so God shall haue a Sabbath or seuenth day, but once a moneth, or once a quarter, or once a yeere; it is very needfull therefore that we learne this point of God, to know vvhich day he counted for the first day of the weeke, and vvhich for the seuenth day of the vveeke, that so vve may know, which are those dayes vvherein vve must labour; and which for certaine is that day, in which must rest from labour: least the ignorant doe mistak one for an other; and least the Cuning Sophisters of our times, doe bequile the simple.

In this point we may be instructed, from the reason in the fourth comm. Exod. 20. 11. For in six dayes the Lord made heauen and earth &c. and rested the seuenth day; if now you will know which dayes in the moneth or yeere those were, which here God called the six dayes, and the seuenth day; looke but into the history of the Creation of heauen and earth, whereof God speaketh in this reason, and there you shall be satisfied, see Gen. 1. That day, God counted for the first day of the weeke, or of the seauen, wherein he created the light. v. 4. 5. and which was the first day that euer was; this day is our Sunday, or Lords day, and called constantly by all the Euangelists, and so by all Churches to this day, the first day of the weeke, it being the first day of the worlds creation, see Matt. 28. 1. Mark. 16. 2. Luk. 24. 1. Ioh. 20. 1. Act. 20. 7. That day God counted for the second day of the weeke, or of the seauen, wherein he made the firmament, v. 7. 8. and this was the second day that euer was, this day is  
our

our Monday : That day , God called the third day of the weeke, or of the seauen dayes, wherein he made the Earth to appeare, and the Seas , v. 10. 13. and this vvas the third day from the Creation : and this day is our Tewfday : That day God called the fourth day of the weeke, wherein he made the Sunne, Moone and Starres, v. 16. 19. and this vvas the fourth day from the creation, and this day is our Wednesday. That day wherein God made the fishe in the Sea , and the foule in the ayre, he called the fifth day, v. 21. 23. and that day, is our Thursday. That day God called the sixt day of the weeke, vvh wherein he made man, v. 26. 31. and this was the sixth day from the creation, and this day is our Friday. And that day God called and counted the seuenth day of the vveeke, wherein he rested from the vvorks of Creation, and which he blessed & sanctified, *Gen. 2. 1. 2. 3.* & this day is our saturday.

Forsomuh then as vve haue found out, vv which are those dayes, which in the fourth comm. God called the six dayes, and which day he called the seuenth day, it teacheth all ministres, in expounding this fourth com. to speake as God spake; and to call & count vnto the people, the dayes of the weeke, by those numerall names, vv which God hath put vpon them: and therefore they must call our Sunday or Lords day, the first day, and our Saturday, the Senenth day. And also, as touching practise, that they exhorte and perswade the people to be imitatours of God, labouring on the first six dayes of the worlds creation, and resting for the Sabbath day, on the seuenth day from the creation, vv which is Saturday; because God himselfe did so, *for in six dayes the Lord made heauen and earth, and rested the seuenth day*, vv which is our Saturday, *Exo. 20. 11.* It is as you see, the very reason and president, vv which God himselfe hath set before our eyes; and if vve like to doe as God did, and to treade in his steppes, then must vve speake as God spake, in our account, and doe as God did, in our practise; This is that which *Musculus* hath, in his exposition vpon the fourth comm. fol. 66. *The imitation of the example of God* (saith hee) *standeth in this, that in the same six dayes, in which God wrought all his vvorkes, we worke ours: and in the se-*



*seventh day, when hee rested from his, we doe rest also from our works, according to his example.* It is to be noted, that hee saith, that our imitation of God standeth in this, that we vvorke on the same six dayes, in which God vvrought: and that we Rest, on the same seuenth day, in vvwhich God himselfe rested. This is the true exposition of this fourth comm.

Here then is discovered the errour of many, vvho thus pleade for themselves; Doe not vve according to the Commandement, vvorke six dayes, & rest the seuenth day? this is a trueth they say indeed, but it is not Gods trueth, they labour six dayes indeed, but they labour not on those same six dayes, which God spake of, and which God set them a sample of in his ovvne person: nay they profanely labour vpon that day for one, vvwhich God set them a patterne to rest on, and that is vpon the Saturday. Tis true as they say also, they rest the seuenth day, but not on that seuenth day, vvwhich God counted for the seuenth day; but on that seuenth day, vvwhich God euer counted for the first day of the weeke, vvwhich is our Sunday. Novv no maruaile God set himselfe out for our patterne, that vve shold imitate him; see hovv nere vve follow him; on our Saturday God rested from vvorke, and sanctified it, and vve in imitation of him, vvorke on that day, and profane it: againe, on our Sunday, God vvrought, as vpon the first of his six working dayes; and vve in imitation of God, doe cease from vvorke, and sanctify it: thus vvhen God rest, vve vvorke; and vvhen hee vvorketh, then vve rest: is this to imitate God? or can vve oppose, and thvvart him more? and yet these men vvold thinke vve doe them vvrong, to say they doe not imitate God, but rather mocke God; pretending indeed, to imitate him, according to his fourth comm. vvhen in very trueth, vve cold not deuise on the suddaine, hovv to thvvart and crosse Gods example more then vve doe.

Now vvhen comes this erroneous practise amōg the people, but from the erroneous doctrine of some Ministers, vvho besides other errors, touching the Sabbath, doe falsly expound the fourth command. to the people, by nicknaming of dayes, as if the six dayes mentioned in the Comm. might be  
vnderstood

## OF THE FOURTH COMMAND. 31

understood of other six dayes, then God euer spake of, or wrought in; or then the Church for thousands of yeeres understood the fourth comm. to speake of; and as if the seventh day, might be attributed to some other day, then the seventh day from the creation, vvherein God rested: and for this purpose they haue inuented a distinction of *a* seventh day, and *the* seventh day, making the ignorant people belecue, that the fourth com. speaketh not of *the* seventh day, but of *a* seventh day, that is of any day of the seuen: whereby God is plainly defeated of his purpose: which vvas to haue that one seventh day, sanctified, vvhich he had therefore blessed and sanctified; and which himselfe rested on, and left vs for a patterne; and hereby an other day is foisted in, and intruded into its roome. This idle distinction, giues vs to learne now, that there is *a* first day of the vveeke, and *the* first day of the vveeke: that there is *a* Lords day, and *the* Lords day: and that there might haue beene in the Church of the Iewes, had they beene so skillfull as vve are become, *a* eighth day, for circumcision, and *the* eighth day: and *a* fourteenth day of the moneth for the passouer, and *the* fourteenth day: and these vnderstood, not of one and the same day, but of diuers dayes: and vvhyy not all these as vvell as *a* seventh day & *the* seventh day? and if they please too, vve may haue *a* Christ, and *the* Christ: *a* Mathevv, and *the* Mathevv: *a* Iohn, and *the* Iohn: *a* Paul, and *the* Paul: and sometimes these shall be expounded in one of these senses, and after vvard, at an other time, in the other of these senses. Distinctions they be, more fit for children, then for men of yeeres; for Iesuites, then Protestants; for Iuglers, then honest meaning men.

A second thing out of our generall suruey of the partes of this com. is that vve haue proued, that the time and day, specified in the fourth com. is no lesse commanded by God, then the duties of rest and holinesse: which being so, here cometh to be reprov'd an other errour of our Ministers: they vse to Answer it thus, vvhenn the duty of the very day and time is vrged vpon them: oh say they, the time, thats but an adiunct, but an accident, but a circumstance; and tis not the  
circum-



circumstance so much vvhich God lookes at, but it is the substance which God regardeth: novv see, hovv these men haue learned an arte to extenuate Gods commandements, by calling them lightly and regardlessly, but an accident, but a circumstance: who could thinke that Ministers, yea Puritane Ministers, vvho shold back Gods commandements, and reuerence the things commanded, shold *but* at them; and as it were push at them vvith a *but*, saying tis *but* a circumstance, &c? is not this a contempt offered to the Holy one of Israel, thus to sleight him in his ordinance? durst euer the Church of the Ievves, thus *but* at the eighth day, appointed of God for circumcision, saying the strict day is *but* time, *but* a circumstance, what if we neglect it, and circumcise on the nineth day, the day after? it is the Substance, of cutting off the foreskine, which God looks at: & might they then haue thus sleighted the time ordeined of God for the passouer, to be eaten on the 14th. day of the moneth, by saying the precise time, was *but* a circumstance, and so be we eate the passouer, it matters not, if we eate it on the 15th. or 16th. day of the moneth? were any of vs, bound in a bond, to paie vnto his Maiestie, a certaine some of mony, vpon the seuenth day of May, durst we aduenture it, to sleight the precise day of payment, vpon this idle pretense, that the day and time in the bond, it is *but* an adiunct, *but* a circumstance: all will be well enough therefore if I tender the some of mony vpon the eighth day or ninth day of May? vvhere this but a common bond betwixt subiect and subiect: sure I am no Lawyer, no Iudge, no nor any common man. but vvould say this were a plaine forfeiture of the bond; and that the debtor his calling the time but a circumstance, vv as but a pore shifte; this vv ere a silly plea before the Iudg of Assises, to say the time my Lord, it was but a circumstance, &c. well hovv euer men dare not dally thus before an earthly Iudge and vvith an earthly king, yet men dare palter thus vvith the king of kings: were a man summoned to appeare at a day apponinted, but in an inferiour courte, who durst sleight that day? They are only Gods dayes, and Gods times

times then, that may be sleighted : this bewraies that God is not reuerenced as is a mortall king or Iudg, men dare not sleight the precise day of appearance in the Courtes of men ; but men dare sleight the precise day of appearance before the Lord chiefe Iustice of heauen & earth, in the Courtes of his sanctuary: nor are men so afraid to make a forfeiture of the bond of Gods fourth comm. by neglect of the day, as they are afraid to forfeite abound of 10. or 20. to a man by neglect of the day. Thus much for the time and day, in generall, we shall hereafter come to the particularity of the time, to shew how more specially what day it is which God requireth.

### SECT. III.

Having laied forth the severall partes of this Com. in the foregoing Section, & detected some of the errors of our time, in abusing the sense & meaning of the Spirit of God, in this Com. it now remaineth, that I come to the Exposition of the same: and whereas the com. is laid downe partly affirmatiuely, and partly negatiuely, we will in the former place, speake of the affirmatiue parte, the which is contained in these words, *Remember the Sabbath day, to sanctify it: Sixe dayes shalt thou labour, and doe all thy worke.* In this affirmatiue parte, first we will speake of the word day: secondly of these words, Sabbath day: thirdly, of the Commandement, in this word Remember, &c.

For the word Day, to giue an Exposition of it according to the minde of the holy ghost, we must serch how the holy Ghost useth this vvord in Scripture: for this purpose see Genes. 1. 5. *And God called the light, day*, but no where hath he called the darknesse day; wherefore the light only is the day, in Gods accounte: see also 1 Cor. 3. 13. *euery mans worke shal be made manifest, for the day shall declare it.* Where, by the word Day, the holy Ghost meaneth the light: see 1 Thes. 5. 8. *But let vs who are of the day be sober.* Where by day, is meant light, as appeareth by the Opposition of, the word night, in the former verse: se Joh. 11. 9. *are there not 12. howres in the day, if any man walke in the day, he stumbleth not, because he seeth the light:* the day therefore is the time of light, by Scriptures accompt: wherefore by the word day, in the



fourth Com. I vnderstand the time of light, and of light only.

A second querie may be to know, how long this day is, and when it beginneth, and when it endeth. For the beginning of it, we are to giue it the largest extent, as to begin early in the morning by day breake, or day peepe, euen whilst it is but a little light, and much darknesse, see Ioh. 20. 1. and Mark. 1. 35. this last text is to be reade as *Chemnitius* well obserues thus; In the morning, whilst it was very much night, &c. *ἡ ἀρχὴ τῆς ἡμέρας*, and so *Beza* readeth it alio. Now as the day beginneth, with the least light appearing in the skie, so we are to thinke, it lasteth so long, as there is any sunne light in the skie, or vntill the day be quite off the skie: thus much be spoken of the word day shewing 1. what is meant by it, to wit, the time of light. 2. How long this day is, to wit, from the first approach of the sunne light, vnto the last departure of its light.

The consideration of these twoo Points discouereth vnto vs a threefold error of our times; the one is of such as hould that the Sabbath day, beginneth at midnight, and lasteth to the next midnight: the other, is of those who hould the Sabbath day beginneth in the morning, & lasteth to the next morning: the other, of such as hould it beginneth on the Euening of Saturday night: al which opinions in they hould as well a night, as a day, to be a parte of the sabbath day: but these are all erronious, because growndlesse; for the word day, in the com. signifieth the time of light, & this is the frequent vse of the word in scriptures; & that the word day, must signify darknesse; as well as light, I thinke, cannot be showne in the Scriptures. Wherefore, as to giue God lesse then the wholl tyme of light, is to giue God not a day, but a peece of a day, so to giue God more then the wholl time of light, it to giue God more then a wholl day, and so more then God hath commanded.

But against this it may be said, that there it a day naturall, & a day artificiall, the one cōsisting of 24 howres, the other of 12 howres, now we must giue God the largest day, of 24. howres: But for this pointe, how euer this distinction may haue its vse in ciuill affaires, yet is it not founded in Scripture: the Scriptures indeed mention a day of 12. howres, Ioh. 11. 9. but of a day of 24. howres

24. howres, I no where reade : it is not safe therefore, to expound the word day, in the fourth Comm, of a day of 24. howres.

Further it may be said, that by the word day, we must vnderstand, the night and darknesse also, euen the wholl time of 24. howres : for so it is taken, Genes. 1.5. *And the euening and morning were the first day* : where the euening is put for the darknesse; and the morning is put for the light, and both these are called the first day. Where to I answer, that this exposition is growndlesse, to say that the Euening is put for the night or darknesse; for it cannot be shovvne in Scripture, that any where the word Euening, is put for the night or darknesse: Herevnto assenteth *Mr. Perkins* in his cases of conscience, at the end of the second booke. Secondly I answer, to giue such an exposition of the Text, Genes. 1.5. as maketh a confusion of things, is not safe, for to vnderstand by the Euening the darknesse, and so making the vvord day, to signify or comprize both light and darknesse is to make a vvofull confusion; for so one and the same vvord shall signifie things quite contrary; as vvell might one suppose hell to be signified vnder the vvord heauen, as night vnder the vvord day : God hath distinguished the light from the darknesse as in nature, so by sondry proper names, calling the light day, and the darknesse he called night, Genes. 1.5. let not vs then confound them: a better exposition of the vvord Euening, is therefore to be sought; for this end it is to be noted, that the vvord Euening in Scripture, is vsed for the after-noone, and so vtill day light befully ended, according to our Engclish speech, saying, good Euen to you Sir, when tis past noone; and calling them Euening prayers vsed in the Church about 2. or 3. a clocke in the after-noone; and so theire Euening Sacrifice in the Temple, in the after-noone; and in this sense see thes Scriptures, Genes. 24. 11. Mark. 15. 42. Exod. 29. 38. 39. Deut. 23. 21. Iosh. 8. 29. Ezra. 9. 4. 5. Ierem. 6. 4. Deut. 16. 6. Wherefore, according to the constant vse of the vvord Euening, both amongst vs to this day, and also in the Scriptures, I wold interpret the word of the after-noone; and so vvhereas it is said, the Euening and the morning made the first day, that is,



the after-noone and the forenoone made the first day; vnderstanding by morning the fore noone, as by euening the after-noone.

I know nothing against this interpretation, vnlesse it be, that some may obiekt and say, this is to make God put downe things misorderly; for it had bene better to haue said, so the forenoone and the afternoone made the first day, rather then, so the afternoone and the forenoone made the first day. Whereto I answer, 1. The darkenesse was for order before the light, and yet God put the light before the darknesse, in this very fifth verse, *and God called the light day, and the darknesse, he called night*: and why might he not also put the afternoone before the forenoone? 2. Why might not God set the afternoone, which is the latter, before the forenoone, which is the former, as well as Christ our Sauour setteth forth the Lord of the vineyard, commanding his steward, to call the labourers, and giue them their hier, *beginning from the last vnto the first*, Matt. 20. 8? and thus much touching the two formost erroures, holding the Sabbath day to beginne at midnight, and in the morning, so as they will haue a night, added to the day, or light.

Now, touching the third error of those who would haue the Sabbath day, to begin on the Euening before the day, and so to conteine all that night that goeth before the day; & these seeme to haue many Scriptures to backe them, as first Leuit. 23. 32 *from Euen to Euen, shall ye celebrate your Sabbath*. Herevnto I answer, this is a peculiar law, for one of the annuall ceremoniall Sabbaths; and it therefore concerneth not the weekly morall Sabbath in the fourth comm. now we must not draw the law of this ceremoniall Sabbath, vpon the morall Sabbath: for then 1. must the morall Sabbath be annuall only. 2. It must be vpon the teenth day of the moneth, without regard had to the day of the veeke; for so it was with this ceremoniall Sabbath. 3. It must last one wholl day, and a parte of the day before it also, for so it vvas vvith that ceremoniall Sabbath, it vvas to hold vpon the teenth day, and vpon a parte of the nineth day also Leuit. 23. 27. 32.

An other text they produce out of Nehem. 13. 19. *And it came*

to passe, that when the gates of Ierusalem began to be darke before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened, till after the Sabbath &c. Here say they Nehemiah tooke order for the Sabbath to begin, vwhen the gates of Ierusalem began to be darke, and this is on the euening. Whereto I answer, it followveth not that because the gates vvere commanded to be shut, vwhen it began to be darke, that this vvas done, least that euening should be profaned by buying and selling; for it may be very likely, that such as came into the citty with their packes of wares, and pedds of fish, (as v. 16.) so late in the euening, vwhen it vvas almost darke, vvould not open their packes that night, nor goe into the fish stales in the market place, at that time of the day, but rather Nehemiah foreseeing, that if he permitted them to come into the citty laden, so late in the euening, that they minded to be at their marketing early the next morning; vvherefore to preuent that, he shut them out of the citty ouer night, but not because the Sabbath began ouer night, in the euening. 2. I answer, if the Sabbath day began in the euening, at vvhat time *Nehemiah* caused the gates to be shut in, then these absurdities vvill follow, 1. that they began the Sabbath, before it vvas Sabbath; and they kept the Sabbath, till after it vvas Sabbath; for so saith the text, that the gates vvere shut in *before the Sabbath*, and that they vvere not opened againe, till *after the Sabbath*. 2. If the shutting in of the gates, doe declare vnto vs the beginning of the Sabbath, so must it declare vnto vs by like reason, the end of the Sabbath: & then this absurdity followveth, that vve must keepe one day, and tvvo nights, for our Sabbath; for so long vvere their gates shut in: for if they shut the gates in, on fryday tovwards night, they opened them not againe, on Saturday, the Sabbath day, tovwards night, nor in all likely hoode, vntill our Sunday morning; so their gates remained shut one day and tvvo nights.

A third text they produce, is Mark. 15. 42. *And now when the euen was come, because it was the preparation, that is, the day before the Sabbath:* Hence they collect that the Sabbath began in the euening, and that then vvas the preparation of the Sabbath: for answer hereto, vve must know, that on Saturday the Sabbath



day, vvherein Christ lay in the graue, there vvas *two* Sabbaths mett together vpon that one day, to vvith, the morall Saturday and vveekly Sabbath day, and also an annuall ceremoniall Sabbath day, as *Bezā, Piscator* and others affirme; this ceremoniall Sabbath day, it vvas the 15th day of the moneth, the day after the Passeouer, and by the law it vvas a Sabbath day: for on it, they had an holy conuocation and assembly, vvherein they did no seruill vvorke, *Leuit. 23. 6. 7.* Nowv the Ievves keeping their Passeouer on good fryday, it vvas the 14th day of the moneth and consequently Saturday, vvherein Christ lay in the graue, must be the 15th day of the moneth, and so it vvas this annuall ceremoniall Sabbath day: Nowv then here being *two* Sabbaths on this one day, to vvith, the morall Sabbath, and a ceremoniall Sabbath, hence it is, that the text may be vnderstood of the ceremoniall Sabbath, not of the morall Sabbath; and so the preparation spoken of on the euening before, may concerne the ceremoniall Sabbath, which vvas called the first day of vnleauened bread: and indeed vve reade of a preparation, that was euer vpon the day before this ceremoniall Sabbath, and it was the making ready of a lamb, it must be slaine, and dressed, and rosted, before it could be eaten, and a conuenient place must be prouided for it to be eaten in, *Exod. 12. 6. 8. Luk. 22. 8. 9. 11.* yea, that this preparation, had respect of the two Sabbaths, only vnto the ceremoniall Sabbath, is plaine, in that it is called the *preparation of the Passeouer*, *Ioan. 19. 14.* rather then the preparation of the Sabbath: so this text it concerneth neither the morall Sabbath, nor any morall preparation.

By the way, the cleering of this text *Mark. 15. 44.* wherein is mention of a *preparation before the Sabbath*: may be vsfull vnto vs, to discouer their errour, who vrge a preparation on the Euening before the Sabbath, from this or the like textes; as if the Church vvere bound on the euening before the Sabbath day, to make a preparation, as they call it, and to refraine all seruill labours, and begin then the sanctification of the Sabbath in holy exercises; but this is groundlesse. 1. For albeit vve read of a preparation to the ceremoniall Sabbath, which stood as hath bene showne, in dressing of the lamb for the Passeouer &c. yet  
vve

vve reade not of any preparation to the morall Sabbath enioyned, or vsed : they erre therefore vvho vvould from this, and the like textes collect any such preparation for the Sabbath, as to begin it on Saturday at euen : all the preparation, which God requireth for the morall Sabbath, is no more but this, to remember it before it cometh, and that so, as all our seruill vvorkes may be compassed and finished by the end of the sixth day, that so nothing may hinder vs from Sanctification of the seuenth day, vvhen it commeth.

Yet further I answere to the text Mark. 15. 42. suppose vve that by Sabbath there mentioned, be vnderstood the morall Sabbath, why then by preparation there spoken of, may nothing else be vnderstood, but a preparation by finishing of the vvorkes of the sixth day in the sixth day, that so no vvorke be left for the seuenth day ; and for this the context giueth some light, by the example of Ioseph of Arimathea, v. 43. vvho vpon the sixth day, at euen, bought fine linnen, and tooke Christ from the crosse, and embalmed him vvith spices, and wrapped him in linnen clothes, and laid him into the sepulchre, and finally rouled a stone vpon the sepulchre, v. 46. Ioh. 19. 40. all these vvorkes Ioseph finished on the sixth day, and so prepared himselfe for the seuenth day, the Sabbath day. So in vvhich sense soeuer you take it, heres no place for any such preparation as they vrge. Yet further, this is to be noted, that it is one thing to make a preparation for the Sabbath, and an other to begin the Sabbath : this difference they note not vvho vrge the Sabbath to begin on the euening before the Sabbath day : for, vve may make prouision and preparation on the day before the Sabbath, for the Sabbath, by halting on, and contriuing of our vvorks so the day before, as no worke may be left to be done on the Sabbath day, and yet not begin the Sabbath vntill the next morning.

Thus we haue done with the confutation of those 3 errours, which vrge from the fourth com. more then a day for the Sabbath; as either all the night foregoing the Sabbath day; or all the night coming after the Sabbath day; or else halfe of the night foregoing the Sabbath day, and halfe of the night following the Sabbath day.

Before



Before we can conclud this pointe, a case of conscience wold be scanned, tis this, if it be so (may some say) that the Sabbath day is but the time of light only, vvhhat shall become of the night then, or of that parte of the night, to vvhit, an howre, two, or three before day in the depht of winter, in case a man rise so soone? and of that parte of the night, to vvhit, tvvo, or three howres after candles lighted; may men safely employ these times, in the ordenary workes of their callings? Where vnto I answer, in such a case as this, wherein God hath left no expresse order, Christian prudency and discretion must determine the matter; as then in the longest dayes of sommer, we giue God no more of the time of light, then we can well refraine from rest and sleepe, so in the shortest dayes of winter, we should in reason and equity, as it were by vvay of requitall, giue God all that time, of the night or darknesse, the which we can well spare from rest and sleepe: for in the longest dayes, we sleepe 2, 3 or 4. howres after day light, and againe goe to rest one or two howres before day light bedone. 2. It is fit we should deale by God in his Sabbath dayes, as we deale by our selues, on the six working dayes; if in any of these we be disposed to rise before day light, or to set vp after day be done, we spend those times, in actiones or workes of the same for kind, which we doe in the day which belongeth vnto those times, to wit, in common laboures: and so let vs deale by God in his Sabbaths, if vve rise before day, and set vp after day, let those times be spent in workes sutable to the day, to wit, in holy exercises.

But more specially, for the time in the morning, before it be day, since that we must serue God, with all our heart, and with all our strength, in the dueties of his worship and seruice on the Sabbath day, it vnderiably follovveth; that a man may not fall to the laboures of his calling, 2. or 3. howres before the Sabbath doth beginne; for so the strength of his body is vveakened, and the liulinesse and fresh cheerfulnessse of his minde is abated and dilled, and the edge of his affections is before hand taken off and blunted: and it cannot be doubted, both that God vvold be serued in his Sabbaths, with as much liulinesse and cheerefulnessse, and strength of body and minde as may or can be: the  
vvhich

## OF THE FOURTH COMMAND: 41

which cannot be, if a man spend vp and waſt his ſtrength and vigour, before hand by labors: Wherefore let vs with the Prophet *Dauid*, when vvaking or vp before day, ſeeke God by prayer, and the like: *I prevented* (ſaith he) *the dawning of the morning, and cried: I hoped in thy word*, *Pſal. 119. 147.* It is then, a fit time, for a Chriſtian to exerciſe his faith, and hope in God, and to pray vnto him, namely, in the morning erly.

And for the time in the Euening, or after the euening, after the day, beſides what hath bene ſaid before in generall, this alſo maybe added in ſpeciall, that ſince there is a time for meditation vpon the vvord of God, *Pſal. 119. 15. I will meditate in thy preceptes. Pſal. 119. 55. I haue remembred thy name, O Lord, in the night. Pſal. 119. 148. Mine eyes prevent the night watches: that I might meditate in thy word.* And *Pſal. 42. 8. the Lord will grant his louing kindneſſe in the day, and in the night will I ſing of him &c.* Since I ſay there is a time for meditation of Gods word, and for ſinging of *Pſalmes* in priuate, what time can be more fit, then that time of the night, which immediatly followeth the hearing of Gods word in publike? for then things are freſh in memory: we are to *proue and try all things*, which we heare, *1. Theſſ. 5. 21.* and to *ſerch the Scriptures* with thoſe *Bereans*, to ſee whither the things taught vs, be ſo or no, *Act. 17. 11.* Now what time can be more fit for this duety, then the time preſently follovvng the hearing of the vvord? There is a precept vnto parents *Deut. 6. 7. And theſe words which I command thee, ſhall be in thine heart, and thou ſhalt teach them diligently vnto thy children, and ſhalt talke of them when thou fitteſt in thine houſe, and when thou laiſt downe, and when thou riſiſt vp:* Now what time is more fit, for parents and maſters, to whet the word of God vpon their children and ſeruants, then preſently after they haue heard it in the Congregation? but this cannot be, if all ſortes may fall to their ſeueral vvorkes, ſo ſoone as the publike aſſembly is diſmiſſed. And ſo much be ſpoken of the word *Day.*

### S E C T. IV.

We are now to ſpeake of theſe vvords, *Sabbath day*: that vve may giue a true expoſition whereof, and that we may alſo diſ-

F

couer



couer the false glosses, and horrible abuses of this our time, touching these words of the Commandement, we thus begin: Of Sabbaths, we must know that there were sundry sortes, prescribed of God; there were Sabbathes of yeeres, and Sabbathes of dayes; the Sabbaths of yeeres, were such as lasted a wholl yeere, of these vve read in Leuit. 25. 2. 3. 4. but of these we haue not to speake, partly because they were ceremoniall, neuer commanded in the morall law; partly because the 4th com. treateth of Sabbaths of dayes, not of Sabbaths of yeeres. Againe, Sabbaths of dayes, are of two sortes, for there vvere Annuall Sabbaths; and there vvere vweekly Sabbaths: of the annuall Sabbaths vve read in Leuit. 23. 7. 21. 24. 32. 35. 39. these Sabbaths came but once in a yeere only: of the vweekly Sabbaths, vvhich came euery 7th day, or euery vveeke, of these vve reade in the 4th com. Exod. 20. 8. 10. 11. As touching the Annuall and yeerely Sabbaths, we haue not to doe; partly because they vvere ceremoniall, and neuer vvrote in the morall law, in Tables of stone; partly because they came but once a yeere, but the 4th comm. with which vve haue to doe, treateth of Sabbaths vvhich come once a vveeke; this vweekly morall Sabbath, vvritten in the morall law, is that vvith vvhich vve haue to doe: and thus much of the feuerall sortes of Sabbaths.

This morall Sabbath may in generall be thus described, *The Sabbath day, is a certaine sacred time sanctified by God, and appointed to be sanctified by man.* A more particular description hereof, you shall haue by and by, after that vve haue by serch found out, vvhich day of the vveeke, this Sabbath day is.

For the vvord Sabbath, ioyned vvith the vvord Day, thus (Sabbath day) it is agreed on all sides, that it signifieth *Rest*: so then, vvhen the Lord said, Remember the Sabbath day; it is as much as if he had said, Remember the *Rest-day*. Furthermore, it is to be noted, that howeuer here be two vvords, to vvit, Sabbath, and, Day: or Rest, and Day; yet here is but one thing, but one time, and one day signified; like as vve say, the Virgine Mary, these two vvords signifie but one vvoman: and the Apostle Paul, thes signifie but one man: and the Lords Supper, signify but one thing, or one meale.

It is

## OF THE FOURTH COMMAND. 43

It is true, vvhhen Diuines in expounding these vvords, haue gone thus farre, namely to haue showne that the word Sabbath signifieth a Rest; here they leaue the point, vvithout any further serch, to know vvwhich is the Sabbath day, or Rest day, least they should find it: but vve not being afraid to find it, but desirous to find it, vvill proceed further: As vvhen God commanded vs, saying, Honour the *King*, 1. Pet. 2. 17. Remember yee the *law* of Moses &c. Mal. 4. 4. And, Moses said vnto the people, Remember this *day*, in vvwhich yee came out of Egypt, Exod. 13. 3. It is not here enough, to enquire vvhat the vvord *King*, or *Law*, or *Day*, signifieth; but a further serch ought to be made also, and that is to know vvwho, and vvwhich is the King, that vve may honour him: and to know vvwhat, and vvwhich is the law of Moses, that vve may obey it: and those Israelites, to know vvwhich was the day, in vvwhich they came out of Egypt, that they might obserue it: Euen so, it is not enough, to enquire vvhat the vvord Sabbath signifieth, but also vvwhich is the day, that vve might sanctify it: the vvwhich, vnlesse we be acquainted vvith it, vve shall be ignorant of the very subiect of the Com. The name Iesus, it signifieth a Sauour; but if now in the expounding of Scripture, vvhen vve meete vvith the vvord Iesus, vve haue respect onely vnto the signification of the vvord, neuer enquiring further vnto the person, to know vvwhich Iesus the text speaketh of, may vve not commit a foule mistake, taking a common man, for Christ Iesus, our Sauour? For there is in the scripture a Iesus, vvwhich is Ioshuah, vvho brought the Israelites into Canaan, Act. 7. 45. Heb. 4. 8. And there is a Iesus, vvho is called Iustus, Col. 4. 11. As it is needfull then, after vve haue sought out the signification of the name Iesus, in the next place, to serch to know vvwhich Iesus? so is it vvith the vvord Sabbath day, vve must serch vvwhich day?

To this query then, vvwhich day of all the weeke, or of al the seauen dayes, is the Sabbath day? I answer, it may beknowne 1. by this name of it, vvwhich God hath imposed, *Sabbath day*: for the name of a thing, doth giue light to the thing named; and by mens names, their persones are found ont. As *Iohn*, and *Thomas*, are proper names to two of Christs Apostles, so *Sabbath day*,



is a proper name, to one certaine day of the vveeke, to vvhit, to Saturday, the seuenth and last day of the weeke, that thes words Sabbath day, are a proper name for Saturday, I thus proue it, 1. because none other day of the vveeke, was constantly called by the name Sabbath day, but the seuenth or last day of the weeke, which is Saturday: see for this purpose thes Scriptures, Exod. 16. 22. 23. 26. Exod. 20. 9. 10. Exod. 23. 12. Exod. 35. 2. Leuit. 23. 3. Mat. 28. 1. Luk. 13. 14. I proue it secondly, by the testimony of all Iewes, novv liuing, at *Amsterdam*, or else vvhere, who call Saturday, the Sabbath day: where vnto I may add, the Iewes rekonng of their dayes of the vveeke; Saturday, they called Sabbath day: Sunday, they called, the first of the Sabbath, *τῇ δὲ μιᾷ τῆς Σαββάτου*, Ioh. 20. 1. monday, they called the second of the Sabbath: Teyvsday, the third of the Sabbath, &c. In vvch their accompt, as you see, no day was called Sabbath day, but Saturday. 3. I proue it by the testimony of the Lattines, vvho to this very day call our Saturday, the Sabbath day, *Sabbathum* and *dies Sabbathi*: se the vvord *Sabbathum* so translated in all Lattine Dictionaries; finally I appeale to all Diuines, if the vvord *Sabbathum* be not vsed in all auncient Histories of the Church for Saturday, the 7th. day. Thus it is euident, that Sabbath day, is a proper name, signifying our Saturday: and Saturday then, is the day, vvch God meant, and spake of in those vvords, Remember the Sabbath day.

Secondly, vve may knowv that Saturday, is the day vvch God meant, by these vvords, Sabbath day, because God hath in his 4th. com. plainly deciphred out the day, vvch he called Sabbath day, and that in these vvordes, *But the 7th. day, is the Sabbath, &c.* And see Exod. 35. 2. and Exod. 23. 12. Leu. 23. 3. so then, the 7th day of the vveeke, is the very day, vvch God vnderstandeth by Sabbath day; novv the 7th day of the vveeke, is our saturday: for our Lords day, or Sondag, is called by all the 4 Euangelists, the first day of the vveeke Mat. 28. 1. Mark. 16. 2. Luk. 24. 1. Ioh. 20. 1. vvcl then, rekon on, and Saturday after vvill be your 7th. day. Furthermore, it is not obscurly declared, in the reason to the 4th. com. Exod. 20. 11. Where Al-  
mightie

mightie God setteth out his owne ensample for vs to imitate; & hee Rested on the seuenth day, and hee blessed and Sanctified the seuenth day for Sabbath; vvhich seuenth day, from the creation, is our Saturday. Finally, the Sabbath day, and the 7th day, are vsed in the 4th com. promiscuously the one for the other: for tis said, Ex. 20. 11. that God *rested the 7th day, wherefore the Lord blessed the Sabbath day, &c.* where he should haue said, thus *Wherefore, the Lord blessed the Sabbath day, &c.* vnlesse the Sabbath day, and the seuenth day, be both one and the same, and here I might ad the Testimony of *Walans de Sabbatho* pag. 61. who affitmeth, and also proueth it that the word *Sabbath* in the 4th. com. is not vsed indefinitely and indeterminatly, but for the seuenth day from the Creation.

Thirdly that our Saturday, was the Sabbath day, which vvas once commanded to the Iewes, by the 4th com. I proue by the Testimony of all Diuines; for doe not all, both Protestants and Papists, acknowledg that our Sauour was crucified on Good Friday, and that hee lay in his graue, al our saturday, being the Iewes Sabbath day, and rose on our Sunday? wherby they confesse, that our Saturday, was the Sabbath day: Further more, doe not all Diuines affirme, that Saturday, the old Sabbath day, was abolished by Christ, &c? In which words they confesse, that Saturday, was the Sabbath day mentioned in the 4th com. what neede of further proofes?

Hauiug found out particularly, which is the day of the weeke, to which the 4th com. had respect, namely Saturday: Now we may be bould to make a more particular description of the Sabbath day and thus it may be desribed; *The Sabbath day, is that sacred time, called Satu day, counted the seuenth day from the Creation, which was sanctified and hollowed by God, and appointed to be Sanctified by man.* I call it, a sacred time, and that in a double respect, 1. by destination: 2. By consecration: the Sabbath day is holy by destiuation, it being set a parte for holinesse, and for the worship of God to be celebrated in it, like as the *Temple* once was: Remember the Sabbath day, to *Sanctifie* it, Exod. 20. 8. The Sabbath day is Holy by consecration, because at the Creation God consecrated it and made it an Holy day: and this he



did two waies : 1. By his personall and exemplary Rest vpon this day : *And the 7th. day hee rested from all his worke, which he had made, Genes. 2. 2.* For if the grownd whereon Moses stood became holy grownd, because of Gods presence there, *Exod. 3. 5.* what shold hinder it, but that in like sorte, the day wherein God him selfe rested, shold forthwith become an Holy day ? 2. By his hallowing and sanctifying of this day : *So God blessed the 7th. day and sanctified it, &c. Genes. 2. 3.* other Sabbathes were holy but by destination only, but saturday Sabbath was holy, both by destination and by consecration also.

Hauing finished this point it remaineth that we make some vse and application of it ; the first vse then shall be for information : and thus I reason, if Saturday be the day and time, which God aimed at in his 4th. com. by those words Sabbath day, then may our Translatores, in translating of the 4th. com. satly translate it Saturday: for Sabbath day, they may put Saturday, saying, *Remember Saturday, to Sanctify it.* For Saturday is that day properly meant by the words Sabbath day; neither haue we any day of the weeke, which will answer to the Sabbath day, but our saturday only : and if it be objected, that the name Saturday, doth not fully expresse the name Sabbath day, because Sabbath signifieth a Rest : I answer, it is no more then but this, that to the name Saturday, vve add the word Rest, and so we shall haue the full sense, thus, Saturday-Rest ; *Remember the Saturday-Rest, to sanctifie it.*

It is obiected against this, that so doing, we shold bring an heathenish name, as Saturday is, into the Scriptures, &c. Hereto I answer, I trust that as our holy vse of our Temples and Churches, hath purged that abuse of them, vnto which many of them were first erected ; so our Christiaen vse of the name Saturday, may sanctifie and purge it, from heathenish abuse : 2. We vse the name but for distinction sake onely, voide of all heathenish vanities : now why may not the name Saturday, be brought into the scripture of the 10 commandements, as well as that heathenish name *Mars* into the scripture of the Actes of the Apostles ? *Then Paul stood in the midst of Mars hill, and said, &c.*

But

But I meane not to contend for this, I leaue it vnto the wisdom and discretion, of our lerned Translatores, all that I aime at hereby, is only this, that I desire all meanes and helpes may be afforded, whereby the true and proper sense of the scriptures, may be easily vnderstood, and that in as much as may be, by the ignorant and vnlearned: This one sore euill I find, that whilst we retaine the word Sabbath in the Com. it being an Hebreu word, it is in our Church, as it vvas in those dayes, vvhether in the scriptures, vvere in Lattine; because the people vnderstood not the Lattine tounge, the priests might make vvhath Expositions they would; and so it is here, because the word Sabbath, an Hebreu word, is not translated into English, but redd in our Bibles and retained still; our Ministers, many of them, giue what fained and fabulouse Expositions of the word Sabbath they please, as *a Sabbath*, and *the Sabbath*, and *a Rest*; and all to this end, that they might dravv the 4th. Com. vnto the Lords day, and expound it of the Lords day, or Sunday; as if the name Sabbath day, might be giuen indifferently vnto any day of the weeke: none of vvhich corrupt glosses could delud the people, if they had the words Sabbath day translated into English wordes; for so they need not, so vvholly rely vpon the Ministers fidelity in Exposition as novv they must: for they might see by their ovvne eyes plainly.

For example, suppose we the 4th. Com. were thus translated, *Remember the Saturday-Rest, to sanctifie it*: if novv any doubt could be, vvhich shold be the day, appointed of God for Sabbath day, it vould easily be decided, and that by an vnlearned man: if any shold offer to corrupt the text, by distinguishing of *a Saturday*, and *the saturday* (as they doe of a Sabbath: and the Sabbath: and of a 7th. day, and the 7th. day) as if there were more saturdayes in a vveeke then one, he vould be laught at for his paines. Againe, if any would goe about to turne Gods Commandement, from the Saturday to the Sunday, by this deuise; because the word Sabbath signifieth a Rest, and vve doe Rest now from laboures on the Sunday, he vould presently be answered, that thats a friuolouse reason, for the 4th. Com. inioyneth not a *Sunday-Rest*, but a *Saturday-Rest*: lastly, if any would be so idle,

as to



as to apply the 4th com. to the Lords day, and expound it, of the Lords day; why euery child would see his grosse abuse of the 4th com. for it directly speaketh not of the Lords day, but of Saturday: For it is not the name Lords day, that God hath put into the 4th com. but the name Sabbath day, or Saturday.

Thus I haue showne, what light would come vnto Gods commandement, by the translation of the Hebrew word Sabbath, and what fruit would come vnto euery one in the Church of God thereby; if this I cannot obtaine, yet this at least let me preuaile in, that Ministers would be pleased hereafter in exposition of those words Sabbathday, to signify vnto the people, that thereby is meant our Saturday: For this I haue proued abundantly and vndeniably both by Scriptures, and by the Testimonies of both Iewes, and Christians of all sorts, Protestants and Papists: this duety therefore, in the true and faithfull exposition of Gods word vnto the people, I require of them, as they will answer the contrary before Almighty God, at that Day: let them bevvare of Sophisticating with Gods lawes, when they expound them; In the 4th comm. God said, Remember the Sabbath day: but he said not, Remember the Sunday, or the Lords day; nor remember the Monday, the Tewfday, or the Wednesday &c. but remember the Sabbath day: Now looke which day of the weeke was euer in ancient time named and called Sabbath day, that is the day commanded in the 4th com. If then they can shew me, that either Sunday, Lords day, Monday, Tewfday, Wednesday &c. or any day besids Saturday, was wont to be named and called Sabbath day, then may they haue some culler for their errour, but now haue they none.

A second vse, shall be against such Ministers, as doe either expound the 4th com. to belong to the Lords day, or Sunday, because then we Rest: or else, when the 4th com. is vrged vpon them, as requiring the seuenth day rest, or Saturday-Rest; they turne it off thus, the vword Sabbath signifieth in English, a Rest, now vpon the Lords day, or Sunday we rest: wherevnto I reply, 1. that thus when God appointed the 7th day, for his Sabbath day, in his 4th com. the people of the Iewes might thus haue answered God, that the vword Sabbath in his 4th com. signifieth a  
Rest,

Rest, now when they keepe any one of those yeerely Sabbaths in Leuit. 23. they might say, this weeke we haue kept one of those annuall Sabbaths, (suppose it fell vpon Tewsfday or Wensday) and in this day we had a Rest: by this faire gloose, might not God loose in that weeke, his morall weekly Sabbath, inioyned by the 4th com. which fell vpon Saturday? and that because they kept a ceremoniall yeerly Sabbath, that weeke, vpon the Tevfday or Wensday? for vpon this Tevfday or Wensday, they did Rest. What iugling trickes are these? vould a man beleue it, that Puritane Ministers, professing the feare of God, vould vse such dissimulation, and handle the vvord of God so craftily? pardon me good Reader, hovv euer I reuerence their holy profession, yet I cannot speake of this their vile abuse, of Gods sacred vvord, vvithout indignation of spirit: vvho that sincerely loueth God, and his sacred Scriptures, can passe it ouer in silence, to see his holy vvord thus vvrested, and basely abused?

Christmas day, vvhen it falleth vpon some one of the six working dayes; and so the Coronation day; and so thos common holy dayes, S. Mathews day, S. Iohns day, and the rest; tis true, we Rest vpon these dayes from our labours, and that by an ordinance of our Church; but will any be so absurd as to say, that these holy dayes stand by vertue of the 4th comm. because we Rest on these dayes? or suppose the patrones of the Lords day, vvho presse the 4th comm. vpon it, should vrge me, to sanctifie the Lords day, by the 4th com. might not I answer them in their owne answer, that the word Sabbath in the 4th com. it signifieth a Rest; novv on Christmas day, and on Coronation day, and on S. Matthews day &c. we Rest? Secondly I reply, be it that on the Lords day, we rest, vvhy this is not the rest, spoken of in the 4th com. for this is a Lords-day-Rest, but the com. calleth for a Saturday-Rest: this is a first-day-rest, but the com. calleth for a Seuenth-day-rest: this difference is bigge enough to be seene. Finally, if such ansvvers be lavvfull, then vvhen wee meete with the name Iesus, in a text wherein it is manifestly meant, of Christ our Lord; yet then may we say, vvhy Iesus, it signifieth a Sauiour, now Ioshua vv as a Sauiour, for he saued the Israelits from



the Canaanites &c. but shall such cauilles goe for currant? as by these trickes, some men turne off the Lords Sabbathes, so by the like, may they turne off also, the Lord Iesus, their Sauour: it is but to play the foole a little, with the name Iesus, as they doe with the name Sabbath.

A third vse shall be against such Ministers, as doe not onely in priuate, but also in publike, in their Pulpites, call, or miscall rather, the Lords day, Sabbath day, in reference to the 4th com. by reason of whose errour, the people also haue learned to nickname the Lords day, calling it, the Sabbath day: But vvhath an horrible confusion of times, and the proper names of dayes, is this? If this may goe on, ere long wee shall scarce know one day of the weeke, from another: may not wee, as vuell call our Saturday, Sunday; or our Sunday, Saturday; as call our Sunday, Sabbath day, which is Saturday? if we shall make proper names of things, common names; vvhath an intollerable confusion doe we bring in to the vworld? Yet further, if wee may call the Lords day, which is holden to be a new institution, Sabbath day, by an old name; why may we not call Baptisme, which is a new institution, *Circumcision*, by an old name? and vvhay may we not call the Lords Supper, which is a new institution, *the Pascheouer*, by an old name? For as Baptisme and the Lords Supper, are come in the roome of Circumcision, and the Pascheouer, so it is said, that the Lords day, is come in the roome of the Sabbath day? Neuerthelesse, this nicknaming of dayes, as full of confusion as it is; and as improper as the speech is; yet it might be borne, if it were not of euill consequence; for hereby the poore ignorant people are deluded; and hereby they are brought off the more assuredly to beleue, that the 4th comm. doth bind them to rest from their labours on the Lords day: but to the contrary, wee haue proued, that the 4th com. doth bind onely to the 7th day, or Saturday. Yea, I adde, that men may as vuell say, they eat Sacramentall bread at their common Tables, and that they celebrate the Lords Supper, when they eat bread and drinke vvine at their common Tables, as to say, they sanctify the Sabbath day, vvhhen on the Lords day they heare a Sermon, pray, and sing *Phymes*: for the difference betvixt the Sabbath day, and the  
Lords

## OF THE FOURTH COMMAND. 51

Lords day, is as great, as is the difference betwixt the Lords Supper, and our common Suppers, betwixt Sacramentall bread and vvine, and common bread and vvine, as shall be shewne.

The name Sabbath day, may be considered as diuinely imposed, by God him selfe vpon a certaiue day, or as humanly imposed by man; now of all the dayes in the weeke, God imposed the name Sabbath day, onely vpon saturday, the seuenth day of the weeke: if therefore we vwill take God for our guide, vve are to call no day Sabbath day, in reuerence to his 4th. com. but that day which God him selfe hath named Sabbath day: but as for the Lords day, it is no where in all the scriptures called Sabbath day; let the patrones of this day, shew where in all the New Testament, the first day of the weeke, or Sunday, is called Sabbath day: the which since they cannot doe, it is altogether grovndlesse so to name it, yet further, whereas it is supposed that the Lords day, was set vp for a new Sabbath, at Christ his resurrection, yet, as it is to be noted, this day, had no new name put vpon it, of many yeeres after that, but it was still called by its old name, to wit, the first day of the weeke, as we read in all the 4. Euangelists, yea and when it vvas named Lords day, in Reu. 1. 10. yet it was not named Sabbath day, then nor at any time else: this name then Sabbath day, being put vpon our Sunday, it is not of Gods imposition, but of mans imposition; and so tis but humane; it vvere to be wished then, that men vwould rather conforme theire speech vnto God then vnto man; calling Saturday, the Sabbath day, as God did; and not Sunday the Sabbath day, as man doth.

It vvere the more tollerable I confesse, if there were such a penury of words, and scarcety of names, as vve had no other name for our Sunday: but vve haue 3 seuerall names for it, to wit, 1. Sunday, 2. the Lords day. 3. the first day of the weeke: here are names enough for one day; thers no necessity therefore to robb the seuenth day, of its name, that so we might haue 4. names for one day: no no, it is not penury of names, but thers an other matter in it: the name *Sabbath day* it is an auncient name, and it is an honourable name, and God had made his promises to such as kept his Sabbathes? *if thou turne away thy foote*



from the Sabbath, from doing thy pleasure on myn Holy day, &c. Then I will cause thee to ride vpon the high places of the earth, and feede thee with the Heritag of Iacob, &c. Isa. 58. 13. 14. And the violation of this Sabbath day, God had seuerly pnnished, as we reade, Numb: 15. 32. 35. and Nehem. 13. 18. Wherety God from heauen hath shovne in what esteeme he had this day. yea this Sabbath day, God him selfe kept it, and also hee Sanctified it, and blessed is, Genes. 2. 3. yet further, God hath giuen a speciall commandement for this day, and put it in Tables of stone, vttered it vwith his owne voice, and vvrote it vwith his ovvne finger, Exod. 20. thus hath God honoured this day; wherefore the name of it, is also honourable: novv the Patrones of our Lords day, seing all this, and finding no such honour put vpon their Lords day hence it is, that they might aduance the Lords day, in the minds of the multitude, they haue robbed the Saturday of all its honourable ornaments, that there vwith all they might decke vp and trimme vp the Lords day; and hence it is, that our Sunday, must needs be called the Sabbath day; and so by this meanes, all those Scriptures which mention any thing of the Lords Sabbathes any vvhere, they are together vwith the name, translated vnto the Lords day; vvhat is this, but to robb the Mistris of hir Jewels, to bestow them vpon the handmaide? to take the honour due vnto the Master, and giue it vnto the seruant? or to take the Crowne from off the head of the King, to sett it vpon a common subiect? for, as for the Lords day, it is but a common working day, in Gods account, it being one of those six dayes, vvherin God said, *Sixe dayes shalt thou labour*, Exod. 20. 9.

Tis true, vve receiued a greate blessing on that day, because our Lord rose then from the dead, and tis as true also that vve receiued a greate blessing on friday because on that day, our Lord laid dovvne his liefe for vs, and suffered vpon the Crosse, and yet for al that, friday is accounted but for a common vvorking day, for one of the fixe dayes, vvherin vve must labour: yet further, the Lords day is but a common day, in respect of Saturday, as touching all thos particulares mentioned before; for the name Lords day, it is but nev, and put vpon Sunday, but since

since Christ and that many yeeres too since Christ: but the name Sabbath day, it is auncient, and put vpon the Saturday thovvslands of yeeres before Christ: againe, you no vvhere read of any blessings promised by God, in all the New Testament, to those which Keepe the Lords day Holy: nor of any iudgments inflicted, or threatened vpon any, that worke on the Lords day: further you no where in all the Nevv Testament, find any commandement, to keepe the Lords day Holy. No nor can it be shovne that Christ euer Kept it: In a vvord, God neuer hallovved the Lords day, nor blessed and sanctified it, vvhereby it shold become an holy day; but all these and more, God did to the Saterdag; therefore is the Saturday, as the King or Mistrise, to the Lords day: as then the King and all good subiects, wold think amisse of him, that taketh the crowne off the King, and set it vpon the head of a common subiect, yea though he were aboue a common subiect, as is a knight, or a Noble man, and as Friday, and Sunday in some sense are aboue the other of the fixe dayes: So no doubt will God, and so shold euey Godly man, think amisse of it, to heare Ministers take that name of honour, from off the head of Saturday, to set it vpon the head of Sunday.

By this translating of the name Sabbath day, from Saturday to Sunday, common people, when they read in the Scriptures, of any thing of note, touching the Sabbath day, presently they cast that in theyre minds vpon the Lords day, thinking that to be meant of it: thus being meerly deluded, they honour the subiect for the king, the maide for hir Mistris, and misapply and abuse all those Textes of Scripture; is it not high time then, that this abuse were Looked vnto? and the rather also, because by theyre carrynig of the name Sabbath day, from the Saturday, vnto the Sunday; they hereby doe subtilly carry also, the 4th commandement from the Saturday, vnto the Sunday: and thus they robb the Saturday, both of its diuine name, and also of its Commandement; for novv, no man cales the Saturday, Sabbath day; nor applies the fourth com. vnto it at all: by this robbery God and his Sabbathes are leesers, but they are greate gainers. for novv they haue not only got that deuine name, Sabbath day,



for their Sunday, but also they haue got (though but by vsurpation) a Commandement too for their Lords day, the which had no commandement before. It bewraieth their beggarlynesse in ornaments for the Lords day, when they must thus robb and pull from an other day, to clothe and attire it vvith all: neither hath the Lords day, any thing in the newv Testament, to tye mens consciences with all, but only what the patrones there of, haue vniustly taken out of the Old Testament, from the Saturday Sabbath, and out of whose ruines, they haue erected a newv day. For conclusion, let me exhorte Ministers, and people, to refraine putting the name Sabbath day, vpon the Lords day, for hereafter; we haue names enough besids, we may call it, Sunday, Lords day, or First day of the weeke; doe not mocke God, and deceiue the world any longer, vvith vse of the name Sabbath day, vnlesse you meant to giue God his proper Sabbath day, the Saturday; why should you retaine the name with out the thing? this is to mocke God, with a shaddovv for the Substance.

And here I cannot but speake of that common fault of Ministers in the pulpit, vvhole very words, and vvorkes are at iarr, the more is the pittie: for in application of their doctrines, they are frequent, in pressing the obseruation of the Sabbath day, amongst other virtues, and holy dueties; and on the contrary, in many of there vses of reprove, they are very zealouse, in reproving the breach of the Lords Sabbaths, together vvith other sinnes of drunkennesse, Swearing, lying, oppression, pride, and the like; vvherein they doe very well, if their words and their vvorkes vvient together; if their words, and their mind did agree, for aske them in priuate, vvhat day of the vveeke, they meant by the name Sabbath day, and they vvill tell you Sunday or Lords day: so then, with their tounge, they call for the Sabbath day, which is Saturday in Gods account, as hath bene proued; but they meane an other thing then they speake of; for they meane it of Sunday or Lords day: like as if a man should talke much and earnestly of Saturday, but meaneth it of friday: or, of Sunday, and meaneth it of Monday. Nay their ovvne mouthes shall condemne them, for they call for the Lords Sabbath

bathe in the pulpit, vwhen they profane them in their families, and teach men so to doe; nay the Lords Sabbathes, finde no greater enemies, then these who call so much for them; for they at other times, vwill beare the people in hand that they are abolished; and they vwill and dare vndertake to proue, that that Sabbath day, once commanded in the 4th com. is a ceremony, and abolished; and yet these men, I will haue the Sabbath of the Lord, still in their mouthes, and make a great clamour for it: the Prophet Ieremiah reprooued those of his time, saying, *Trust ye not in lying words, saying, The Temple of the Lord, the Temple of the Lord,* Ierem. 7. 4. And may not I say, of our time, forbear your homonymiouse and double meaning speeches; refraine your words of æquiocation, and of mentall reseruatiō, saying, the Sabbath of the Lord, the Sabbath of the Lord: either be right dovyne for the Lords Sabbath, before the people; or else let them be no more heard in your mouthes: doe not abuse that proper name Sabbath day, diuinely imposed by God, vpon our Saturday; and by your æquiocations, and mentall reseruatiōs, meane it of Sunday.

Happily, I shall preuaile vvith some, to forsake the abuse of this name, and in stead of it, they will call our Sunday, the *Lords day*, and so presse the sanctification of it vnder that name. To such I say, let them doe so then, if they can find any grounds out of Gods vvord, to varrant them to presse the Lords day, to be kept as the Sabbath day; but this let them take with it, that they must vvith the forbearing of the name Sabbath day, refraine the vse of the 4th com. also; for these goe inseparablie together; they must not presse the 4th com. vpon the Lords day; for the 4th com. speaketh of a day, vvhich by diuine imposition, is called the *Sabbath day*, and not of a day vvhich by humane imposition is called so, as hitherto many of their owne braines doe; or not of a day, called the *Lords day*: the com. runneth thus, Remember the Sabbath day &c. not thus, Remember the Lords day, &c. Some there are, vvho allredy, of their ovvne accord, doe call our Sunday, Lords day, and not Sabbath day: but I marvaile of all the rest, vvith vvhat face, these men can presse the 4th comm. vpon that day, vvhich themselues confesse is named

*Lords*



*Lords day*, and not Sabbath day: vwhen as the 4th comm. doth expressely mention a day, which is named *Sabbath day*, and not *Lords day*. The name Sabbath day therefore, and the 4th com. must goe inseperably together; hold the one and hold the other, renounce the one and renounce the other also.

A fourth vse, shall be for the confutation of a common, but very friuolouse answer; let a man vrge the 4th com. for the 7th day, or Saturday Sabbath; and presently their answer will be, that the com. may be vnderstood not of *the* Sabbath day, but of *a* Sabbath day. But that I may discover the idlenesse of this distinction, and such as vse it; first vve must vnderstand what they meane by it; by *the* Sabbath day, they meane that certaine knowne day, called the 7th day from the creation, which is our Saturday: and by *a* Sabbath day, they meane, some vncertaine day, as one or other of the 7 dayes, but not determined which, whither this or that: now say they, the com. may be vnderstood either of these wayes, for the vvord Sabbath, it may be translated either *a* Sabbath, or *the* Sabbath: either of a day certaine, or of a day vncertaine. Herevnto I reply, admit we should grant them, that the com. may be vnderstood of a Sabbath, vncertaine which; yet by Sabbath, they must meane a Sabbath day, whose name is of diuine imposition; well, can they now shew vs any day of the vveeke, saue Saturday, that is named by God in holy Scripture, Sabbath day? sure I am they cannot: If then, they cannot shew vs, any day in the vveeke, called in Scripture Sabbath day but Saturday, must they not be inforced then to apply the 4th com. to the Saturday, and to it alone?

2. By the like licentious libertie in expounding of Scriptures, we may make most things that are certaine, and well knowne which, to become vncertaine, and vnkowne which: for example, the name *Iesus*, vwhen the text declareth that it is spoken of Christ our Sauour, might not a vvangler shift it off also, by this answer, that the name *Iesus*, it may be translated *a* *Iesus*, or *the* *Iesus* &c. and so say that that text may be meant of a *Iesus*, as *Ioshua*, or vncertainly which *Iesus*; and not of the *Iesus*, which is Christ? Again, whereas tis said, *I was in the Spirit on (the) Lords day*: that is, on Sunday, say they: well, may not I answer them,

## OF THE FOURTH COMMAND. 57

them, as they answer mee, saying, it may be translated *a* Lords day, or *the* Lords day; and so it may be meant of some other day besides Sunday? let a man read ouer 3 or 4 verses in the beginning of the first chapter of Genesis, and let him in stead of *the* where he find it, put *a*, and he will be ashamed of his foreading it; yet further, why might not the Iewes, haue the distinction of a Passeouer, and of the Passeouer? and of a Pentecost, and the Pentecost? as well as a Sabbath, and the Sabbath? And why may not vve haue a Lords day, and the Lords day; a Christmas day, and the Christmas day; an Easter day, and the Easter day; as well as a Sabbath day and the Sabbath day? To conclude, suppose we that Christ had left an expresse commandement in the New Testament for the Lords day, in these words, *Remember the Lords day to sanctifie it*: how would the patrones of the Lords day Sabbath rage and storme, to heare any goe about to wrest this commandement of Christs, from Sunday the first day of the vveeke, vnto some other day, as to Saturday, or to Monday &c? and yet in a sense euery day of the vveeke is the Lords day: I desire them but to deale with Gods 4th com. which mentioneth the Sabbath day, like as they vould haue others deale vvith the Lords day, if it were commanded.

I come now to shew that by Sabbath day, in the 4th comm. is meant not an *unknowne* and *uncertaine* day; but a *certaine* and well knowne day: not *a* Sabbath day, but *the* Sabbath day; (nowv this hath bene sufficiently proued before, neuerthelesse I vvill proue it furrher, because some thinke, that the name Sabbath day may as vvell be applied vnto Sunday as to Saturday, and so the 4th comm. may hold its morallity in binding vnto Sunday:) and first I vvill begin vvith the Testimony of all *Translators*, both new and old; looke into all our English Bibles, both old and newvly translated, and you shall find that not only in the 4th com. but also constantly, in all other places of Scripture, vvhere is any mention of this name Sabbath day, and you shall find them translating it, not *a* Sabbath, but *the* Sabbath: which sheweth cleerly, that hovv euer the word may be rendred *a* Sabbath, yet that translation is not the best, and therefore they haue reiected it, and haue vnanimously translated it *the* Sabbath: nei-

H

ther



ther is this done by any that fauoured the 7th day Sabbath, but by those vvhio rather fauoured the Lords day, and therefore no doubt, but they would haue made some way for the Lords day, by this their translation, if it could haue bene.

2. The Lord hath in the very com. it selfe, limited the Sabbath vnto a certaine and knowne day, and that 1. by its proper name Sabbath day, vvhich belonged properly vnto our Saturday, not indefinitely and in common to any day; as hath bene shovvne. 2. By deciphering it out most plainly, to be the 7th and last day of the weeke, in these vvords, *But the 7th day, is the Sabbath &c.* Now the 7th day, is not vncertaine which day of the vveeke it is; but well knowne to be Saturday the last day of the weeke. 3. It is that very day, vvhich must be sanctified by man, vvhich God himselfe sanctified, and set vs for a patterne, to vvite, the 7th day from the creation; as vve haue it in the reason affizmed to the com. Exod. 20. 11. Nowv the day vvhich God rested on, and the day which God blessed and sanctified, is a certaine and knowne day, see Gen. 2. 3. it was *the* 7th day, not a 7th day.

3. I proue that the Sabbath spake of in the Comm. was a certaine knowne day, and not an vncertaine day, partly by the Testimony of Moses, Exo. 16. 23. where vpon the sixth day of the weeke, v. 22. Moses told the people thus, saying, *To morrow is the rest of the Holy Sabbath, &c.* so then the time of the Sabbath it was a certaine knowne time, and so certaine and so knowne, that Moses could say of it, the day before it came, *To morrow*, it shall be, &c. so much also may be collected out of, Luk. 13. 14. and Act. 13. 42. 44. Finally, I proue it by the Testimony of all diuines, vvho affirme that our Saturday, vvas the Iewes Sabbath day, which they Kept by virtue of the 4th com. vntill Christ came, as else where I haue alreedy, proued more largely: Nowv if Saturday were the day which they kept for the Sabbath day, then by the practise of all the Church of the Iewes vntill Christ, the Sabbath day vvas a certaine knowne day, euen as our Saturday, is a certaine day.

Thus

## OF THE FOURTH COMMAND.

39

Thus I haue proued vndenibly , that the Sabbath day , in-  
ioyned in the 4th com. it was the Sabbath not *a* Sabbath; it vvas  
a day certaine, and not *uncertaine*, it vvas not vnderstood of *some*  
*one day* of the weeke indistinctly, but of one certaine vvell  
knowne day of the weeke; which being so, hovv fondly, yea  
wickedly and profanly haue they done, who by their false glosses  
and idle distinctions, doe labour to make people beleue,  
that Gods certaine and knowne times for his worship and ser-  
uice, are vncertaine, and vndetermined: that so they  
might alter and change Gods times, and make way for their  
humane inventiones, that is, to set the Lords day into the 4th  
com. you haue seene it sufficiently proued, that Saturday vvas  
the Sabbath day for thovvsands of yeers, vtill Christ; and that  
by the name Sabbath day, was no other day knowne nor vnder-  
stood but only Saturday, vtill Christ: how vaine then are those  
men, vvho vvould novv a dayes haue a nevv sense of the name  
Sabbath day? for vtill Christ, these words Sabbath day, signi-  
fied *the* Sabbath day, but novv since Christ, they must signify *a*  
Sabbath day: then they signified the Saturday, but novv they  
must signify the Sunday, or Lords day: was euer such madnesse  
heard of before? must vvords be mutable, and chang their  
sense, with the chang of times? that one vvord, in diuerse Tex-  
tes, may signify diuersly is not strang; but that one word or  
name, in one & the same Text, should for thovvsands of yeeres,  
signify one thing; and the selfe same word or name, after thow-  
sands of yeers, then should haue an other sense, it is matchlesse;  
this may be the queene of all absurdities: & yet thus absurd are  
all they, who would by their distinction of *a* and *the* Sabbath,  
and the like, bring the Sunday or Lords day, novv into the 4th.  
com. and turne away the 7th. day: The approch of the gospel,  
hath not altered the sense of words in the lawv: for these words,  
passeouer, Circumcision, & Sacrifice, though they be abolished,  
and we haue others in their roome, yet those words, in the  
same Textes, doe signify now none other thing, then they were  
vvont to doe: must only the word Sabbath be changed in its  
sense? If words in the Old Testament shall haue one sense be-  
fore Christ came, and an other sense after his coming, there



vvil be no certainty of the sense of any of the Scriptures of the Old Testament. This is quite to ouerturne all certainty of Exposition. Were a man but to construe a peece of lattine, out of some profane Author, *Terence*, or the like, and should Engellish a word in a different sense, from that sense which vvas vsed in that Authores time, and diuerse from all Dictionaries and the like, vvould it be borne with all thinke we? and yet many of our diuines, vvill deale worse with Gods sacred Scriptures, then vvith a profane Author, for albeit the word Sabbath, vvas euer vsed in the Scriptures, for Saturday, and so in our Dictionaries also, yet they will haue one foolish ansvver, or distinction or other, vvhereby they vvill turne off the Saturday, to bring in the Sunday, into the name Sabbath day, and into the 4th. com. yea, and neuer so much as blush at it neither: iudg good Reader, if the Scriptures be not fouly and shamfully abused by these men, vvhen they vvill by their corrupt Expositions of the 4th com. offer that violence vnto it, that all men are a shamed to offer vnto A profane Authour, as *Terence* or the like: But haue you no more care of the soules of those God hath committed to your charge, then thus to vse your vvites, to blind their eyes, least they should se the trueth, and vvake in the vvay of Gods 4th com? se to it in time, if Sabbath day, did once signify the Saturday, it must so signify to the vvorlds end.

Thus farr I haue laboured, to vindicate Gods 4th com. from the corruptions of the time: but before I passe this point, I desire to lay before the eyes of our Ministers, tvvo notorious abuses; the one is the abuse of their flockes, the people of God: the other is the abuse of Gods sacred vvord: for the former, by their corrupt pressing the 4th com. so hard vpon the consciences of their people, for the Sanctifying of the Lords day, they haue drawne many well affected people, to a great deale of zeale in keeping it holy, in so much as many doe, in conscience of the 4th com. heare tvvo Sermones in a day, if not in some places 3 or 4: they reade the scriptures priuatly at home, they refraine all seruile labour all the day long, they refraine so much as to talke of vvorldly businesse, they neglect their gaine and proffites, which else they might haue; yea oft they sustaine losse, and all

## OF THE FOURTH COMMAND.

61

in conscience of the day and time, and of the 4th com. and in hope and expectation, that they performe a good vvorke, and acceptable vnto Almighty God, and such as shall one day, be vnto their praise and glory: but vvhath novv if this, euen all this be in vaine and to no purpose, in respect of their endes and grownds, by reason it is a seruice which God requireth not, haue not then such Ministers lamentably abused their people? for this end, consider what hath formely bene proued, to wit, that God in his 4. com. requireth the Sabbath day, not the Lords day; the Saturday Rest, not the Sunday-Rest; the 7th day for Sabbath day, not the 8th day, or first day, for Sabbath day; so then to Sanctifie the Sunday, or Lords day, in conscience of the day, and of the 4th Com. is meere superstition, and needlesse religion: because this Sunday or Lords day, is no where commanded in the 4th com. now to doe any thing in conscience of the 4th com. the which is not commanded in the same commandement, it is meere superstition; so all that care and zeale of good people, yea all their paines, and zealous deuotiones are lost labour; oh what a pitty it is? so that, vnlesse as vve may (if vve may) in the deepest and greatest of our charity, hope that God will accept of those good meanings, and good intensions, of ignorant, misled, and deluded Papists; vve can not hope that God vwill accept of the good meanings and intensions, of our best people in their zealous sanctifying of the Lords day: but that rather, when at that day, they shall expect the praise of their piety, God may say vnto them, and *who hath requireth this at your hand?* Isa. 1. 12. for because this day, stands not by Gods Com. all our performances in conscience of the day, becomes a limme of that voluntary religion and *will-worship*, condemned by S. Paul, Col. 2. 23. it hath as he saith indeed a *shew of wisdom*, but it is but a shew, not the substance, vve may as well Sanctify Friday, as Sunday.

But it vwill be obiected, vve haue the dueties, as Rest, and holinesse, though vve haue not the day. Wher to I ansvver that many indeed doe sooth and flatter themselues much with this ansvver; but I say, you haue not the duties, to vvith, the duties of the Sabbathday, but all you haue is, that you haue *like* duties



to thos of the Sabbath, you haue not the *same*: for none can properly be called Sabbath day dueties, but such as are done in the Sabbath day, and by virtue of the 4th com. vwhen you keepe a fastday, or a day of publike thanksgiuing to God, or an holly day, on these you Rest, and performe holy actions, as vpon the Sabbath day; but vvill you call these *Sabbath dueties*? if you will, then may you keepe thes holy dayes also, in obedience to Gods 4th com. for Sabbathes; and then may you also say of these holy dayes, though we haue not the day, yet haue vve the duties of the day, and so you may erect yet more *Sabbaths*, and so stand by the 4th com. wherefore this obiection, which is very common in the mouthes of Ministers and people, is of no moment, it vvill not free them of superstition and vvill-vvorship.

When Saul offred Sacrifice, and Samuel shoul haue done it, why Saul might haue answered, why I gaue God a Burnt offering, & a peace offering, it vvas as much, and the same, which Samuel vvould haue offered, here lacked nothing but the circumstance of the person, it was Saul instead of Samuel: I, but this excuse could not serue the turne, Samuel told him he had done foolish for all that, and God would depriue him of his kingdome for it, 1. Sam. 13. 9. 10. &c. so it is here, they doe foolishly that alter Gods dayes and times, and they shall leese their share of those blessings, which God hath promised vnto them that keepe his Sabbathes, Isa. 58. 13. 14. because they keepe not his Sabbaths but their Lords dayes: and they doe foolishly, because they think as Saul did, to please God vvith an halfe seruice, doeing somthings which God commanded, and leauing out and vndone other some thing which God commanded: Sauls obedience came shorte in the circumstance of the person, and therfore reiecte: and these men that keepe the Lords day, but not the Sabbath day, their obedience faileth short in the circumstance of the time, Gods Sacred day, and therfore will be reiecte of God. Let them looke too it, and receiue admonition. And farther whereas they please them selues saying, they haue the dueties of the Sabbath, though they haue not the time: they must know, that for so much as the day and precise time, is as expresly commanded in the 4th com. as are Rest and  
 holy

## OF THE FOURTH COMMAND. 63

holy exercises, therefore the day and precise time, is no lesse a duty, then are other things commanded in the same Com. so then when they please themselues saying, they haue the duties of the Sabbath and neglect that day and time, they haue but one halfe or some partes of the Sabbathes duties: for they want the sett time, which is a parte of the Sabbathes dutie: yea, and such a parte too, as being vwanting, the duties of rest and holy exercises, become no better then common holy dayes duties: for on euery common holy day they doe such Sabbath duties, that is, they Rest, and heare Sermones, &c. Nowv to returne, if through the false Exposition of Gods 4th com. Gods people be led into such an error, by keeping a vwrong day, as they shall leese the reuward of their expected hopes; and their religion in respect of this day, become a superstition; and their conscience of the 4th Com. proue a non-obedience vnto it, is it not high time that this matter be looked vnto? and haue not Ministers lamentable abused the people?

Yet further, when people in their priuate family prayers, on Sunday morning, before they goe into the Congregation, pray to God to assist them and helpe them in the sanctification of that day Sabbath, doe they not bable before God, making him beleeeue that that present Sunday, is his sacred Sabbath day, the vvhich God knoweth is most false? the same is true also of the Minister, vsing such prayers, in his pulpit publikely. Againe, when night commeth, doe not such as vse to call vpon God morning and Euening, make an humble confession to God, in their priuat families, of their sinnes, among which they rekone vp their failings in the sanctification of that Sabbath day now past, for one: thus they ignorantly confesse sinnes vnto God, vvhich are no sinnes; and feare vvhether no feare is; for, if a sinne, it must be a transgression of some law; but shew me a law, for the sanctifying of the Lords day; thers one indeed for the Sabbath day, but none at all for the Lords day, neither in the old nor new Testaments: Nowv doe not such Ministers lamentably abuse their people, who by abusive expsitions of Gods commandement, doe put a needlesse conscientie into men? and cause them to thinke that to be sinne, vvhich is no sinne: and which is worse



worse, cause them to acknowledge vnto God, more sinnes then God himselfe knowes; and to aske pardon, where they haue committed no offence: is it not high time, that God should raise vp some man, to detect these errours? yis doublesse; and the times vvill in an irefull displeasure at him, for his honest paines, woefully reward him, in body, goods, and good name. Thus far of Ministers abusing of the people of God, committed to their charge.

I come nowv to Ministers abuse of the sacred word of God, a thing to be thought on: let a man trauaile vpon the Lords day: or doe any common worke, presently they charg him with a breach of the 4th com. and with a profanation of the Lords Sabbath day: a gaine, in their pulpites, to dravv mento a conscience of the Lords day, they vrg hard the 4th com. vpon the Lords day; yea, they apply also to the Lords day, all those Scriptures, which any where mention the Sabbath day, and were made properly and solely, for it; as Numb. 15. 32. &c. and Nehem. 13. 18. where is mention made, of Gods iudgments, for profanation of the Sabbath day: and Isa. 58. 13. 14. where is mention made of the holy manner of keeping the Sabbath day; and of blessings promised there vnto: nowv they making no difference, betwene the Sabbath day, and the Lords day, doe apply all these Scriptures with others, vnto the Lords day, which are proper vnto the Sabbath day: but thus doing, they abuse these Scriptures, and profane the vvord of God; and thus I make it good; as for the Lords day, it is but a common working day; for it is one of those fixe dayes, wherein God hath commanded vs in the 4th com. to doe our workes in; and it is the first of those six dayes, called in Scripture, not Sabbath day, but by an old name constantly, to wit, the first day of the weke and be it, that we receiued a greate blessing on this day, to wit, Christ from the dead: so we receiued also on Friday, an other greate blessing, to wit, the Remission of our sinnes, by Christ his passion and suffetance that day vpon the Crosse for vs; and yet Friday remaineth a common working day, for all that; and so may, and doth Sunday, or the Lords day also: if then the Lords day, be but a common day, and Ministers will apply Gods

Gods sacred vvord, which vvvas destined and ordeined for sacred and holy time, vnto common and profane time, is not this to abuse and profane the holy and sacred vvord of God?

If any shall obiekt, that the time of the Sabbath day, is not an holy time and the like I ansvver, that as the Temple was an holy place, so the 7th day, or the Sabbath day, is an holy time, and an holy day; for God himselfe made it holy, when he *blessed the 7th day, and sanctified it*, Geues. 2. 3. like as then, it is counted an vn sufferable profanation of Gods vvord, for any Minister, to pronounce the words of holy Baptisme, *I Baptize thee in the name of the father*, &c. vpon a child, when he washeth his hands in common vvater: or to pronounce those vvords of the other Sacrament, *Take eate this is my body*, &c. to a man, to whom the Minister giueth common bread, at his Table in his priuate house: so I iudge it, an horrible profanation of Gods Sacred vvord, for any Minister, to take that parte of Gods vvord, to wit, the 4th com. vvith those other Scriptures, vv which vvvere peculiarly delti-nated of God, for his sacred Sabbathes, and to apply them profanly to the Lords day, which is and common & vvworking day, as Friday is, in a right account.

Thus I haue out of that zeale I be are to Gods Lavv, and to Gods Sabbathes, declared vnto Ministers, how they doe abuse the people of God, on the one side; and profane the Sacred vvord of God, on the other side; and this I haue done, not to aggrauate their past sinne, but ( God knowveth ) that they may preuent the like in time to come: but vvhat shall be done to the man, that hath discovered all this? will these Ministers loue him for it? no they vvill hate him for it, and reuile him for it, and persecute him, and say all manner of euill against him falsly, saying he is of a prouvd spirit, to discover any erroures in them, and the like: if it proue better, tis more then I looke for; and better then I haue found hither to: but I passe not for their displeasure, so be I may keepe a good conscience to vvards God: Ministers must heare of their sinnes as vvell as common people, And so much for the Exposition of these vvords ( Sabbath day ) and for detection of the erroours about them.



## S E C T. V.

Having in the former Section, expounded the thing commanded, to wit, the time of Gods vvorship, in these words (Sabbath day) vve are novv to come vnto the Commandement it selfe: and this is deliuered in diuerse words, as in Exod. 20. 8. *Remember the Sabbath day*: in Exod. 31. 16. *Wherefore the children of Israel shall Keepe the Sabbath, &c.* and in Deut. 5. 12. *Keepe the Sabbath day, to sanctify it, &c.*

Wherefore the obseruation of the Sabbath day, is not at liberty, but it is necessary, for it is strongly Commanded, and that vnder these two words *Remember*: and *Keepe*.

For matter of vse, since this time, is commanded in the first Table, amongst our duties to vwards God, and not in the second Table, vve learne, that as to hallovv and sanctify Gods *Name*, in the third Com. so to Sanctify Gods *Time*, in the 4th Com. is a parte of Gods worship; and therefore this time, is not to be sleited, as it is by many, saying the 7th day you stand so for, it is but a matter of time, and God regardeth not time so much, &c. but say I then, why did God please so expressly to giue a Commandement for it, saying *Keepe it*, and *Remember it*? and why did God place it, in so high a rank, as to set it into the first Table? they doe well therfore, who honour this time, this sacred and sanctified time, and who stand for it, and speake for it. For my parte, I know no reason, why vve thold not stand for the Sanctification of Gods *Time*, as vveli as for the Sanctification of God *Name*, they being both Commanded, and both Commanded in the first Table.

An other vse of this pointe, is it so, that God hath charged vs to *Remember* his Sabbath day, vvhats vill become of such preachers the, as are so farr off from a remembrance of it as that they teach men publikly to forget it? and to this euill end & sinnefull, they labour to be blurr Gods day, by calling it odiously Iewish and Ceremoniall: and to this end, they haue coined many distinctions, wherby they would peruert the straight vway of the Lord, and put a stumbling blocke before the people, that so this thing commanded by God might be slighted; yea, they haue so handled the matter, and blered the eyes of the people, that they  
are

## OF THE FOURTH COMMAND. 67

are so farre off novv from Remembring the Sabbath day, as that, (poore people as they are) they know not which day of the weeke should be called Sabbath day.

As these Minister shall vndoubtedly answer to God, for the sinne of the people, in profanation of the Lords Sabbath weekly; so doe I vvish and aduise all people, to lay the weight and perill of their soules, vpon these their Ministers, vvho tach them thus: telling them plainly thus, we see a plaine and expresse commandement of Almighty God for the Sabbath day, but vve see none for the Lords day; vvherefore vve dare not in our consciences, speake against the Sabbath day, no nor profane it, by that common light of vnderstanding and conscience which God hath giuen vs to iudg by: if we durst trust our ovvne iudgments, vve durst not but sanctify the Sabbath day; and God knoweth, if you our Ministers, vv ere as vvilling as vve are, we vvould keepe it holy; vvherefore, th fault is not in vs, nor the sinne ours, if it be profaned; see you to it therefore, our blood be vpon you, if we perish in this sinne eternally, or be plagued of God for it heere temporally; for, it is only the reuerent regard, vv hich vve haue of you, and your lerning, and honesty, which maketh vs to disregarde this thing commanded of God: this we shall be able to plead before Almighty God, at that greate day of Assises, that we are iunocent in this matter; and if for all this, it then goe ill vvith vs, vve shall curse the day, that euer vve knevv you, and beleued you: thus I aduise people, to disclaime and abandon the hauing any hand in this sinne, and to lay the burden of it, vvholly vpon such their Ministers, as doe persist in enmity to the Lords Sabbathes, or to any thing commanded in the 4th Com. novv the reason of this my aduise is, because I finde the people generally, indifferently affected, and ready enough to imbrace Gods auncient Sabbath in conscience of Gods 4th Com. and the only bridle, that causeth them to refrain consent, is the reuerent opinion they haue of their Ministers, vvho are contrarily minded, and teach them otherwise, &c. Whereby it appeareth, that the whole fault is in their Ministers; and therefore haue I aduised the people, to lay the waight and whole burden of this matter, vpon their Ministers,



to prouoke them to reforme and cale backe their erroniousse Doctrines touching God Sabbathes, least they haue the blood of many soules an other day laied to their charge.

An other vse of this pointe, is against Ministers also, and it is of exceeding greate consequence, enough to cause the haire vpon their heads to stand right vp, and their hearts to tremble againe if there be any loue and feare of God left in them: it is this; Is it so, that Almighty God hath charged and commanded vs to Remember his Sabbath day, to sanctify it; and to this end hath giuen vs his 4th com. how dangerouse then, is the case of such Ministers, as haue by their vaine distinctions, and fond objections, not only abolished the Lords Sabbath day it selfe, but also by abolishing it, haue quite and cleane for euer, ouer throwne all the 4th commandement also; so as the 4th com. shall now stand among the 10 commandements, but as a Cipher of no vse; behold vwhat hauocke some Puritane Ministers haue made, that so they might make a way to bring in, and vp-hold their Lords day Sabbath.

That it may appeare to the world, that I taxe them not causlessly, I proceed to proue what I haue said; and that partly from their distinctions, and partly from their obiections: First for their distinctions; they doe distinguish of the time in the 4th com. and of the dueties of rest and holinesse, in the time: Now for the time, the 7th day, and the Sabbath day, these are Iewish (say they) ceremoniall and abolished: but the dueties in the time, they onely are morall and perpetuall: and to this head come all their other distinctions, and from hence they are deriued: vpon this distinction, thus I argue; *If that time, that is, all that time which was commanded to the Iewes, and comprised in these words (the 7th day) and (the Sabbath day) be a ceremony and abolished as Iewish, then is there no time left in the 4th com. for any Sabbath day: But that time, that is, all that time, once commanded to the Iewes, and comprised in these words (the 7th day, and, (the Sabbath day) is a ceremony and abolished as Iewish: Therefore there is no time left in the 4th. com. for any Sabbath day: and, by consequence, no 4th com. For the Minor, they cannot deny it; for it is a limme of their owne distinction; for they say (the 7th day) is abolished*

abolished, and (the Sabbath day) to wit, that ancient Sabbath day, commanded to the Iewes in the 4th com. that they say also, is, Iewish and abolished: Wherefore vnlesse they can shew vs some new Scripture, or some other partes of the 4th com. which haue hitherto laine hidden and vnknovvne, where there is mention made of any other 7th day then one, and of any other Sabbath day the one, it must necessarily follow, that when they say, that that one 7th day, and that one Sabbath day, once commanded to the Iewes in the 4th com. is abolished; that then all the time once commanded, is abolished; for, all the time then commanded, was that one 7th day time onely; and that one 7th day time, was all the time, that was commanded: take away then one, and you take avway all. For the Major its consequence, it is cleere of it selfe, That if all the commanded time, in the commandement, be abolished; then there is no commanded time, left in the commandement, for a Sabbath day: for example, suppose a man hath a garden, wherein are sondry bedes of herbes, among the vvhich he hath one bedd of Tyme: If now the gardiner come and cut vp by the rootes, or roote out, and digge vp all that bedd of Tyme; may not a man soundly argue thus, that if all the Tyme in the garden be rooted vp, that then there is no Tyme left in the garden? Why so it is in our case, take away that time, that was commanded, and there is no time, that is, no commanded time. Thus you see, that by their abolishing of that very day and time, which the Iewes kept, to wit, that Sabbath day, and that 7th day, they haue abolished all time out of the 4th com. so as novv it commandeth not any day, nor any time to be sanctified.

In the last place, I am to proue, that if there be no time left in the 4th com. that is, no commanded time; that then by consequence, there is no 4th com. in vse, but that it is a meere Cipher. For this purpose, remember, they distinguished of the things commanded, to be the time, and the dueties in the time: the time then being abolished, as hath bene proued, and as they every where professe to hold, there remaineth nothing in the commandement, as commanded, but the dueties in the time, to vvith, Rest and holy actions, and for these dueties, there is no



commanded time left now, so that either the duties, must fall to the ground, and be abolished together with the time, as common reason would teach a man; for, the proper time or proper place for any thing being taken away, the action to be done in that time, or in that place, must needs be taken away also, and so the duties must come to naught and be nullified, for want of a fit and proper time to do them in: or, if any time be to be allotted for these duties, (in case we may absurdly suppose the duties to survive the time) it is not a commanded time; for that's gone and abolished, as they say; wherefore it must be an indifferent time, and at the will and pleasure of men only: or, at most, it must be no more time, then can by force of necessary consequence, be collected for the performance of those duties, Rest, and holiness: well then to proceed, let us see what time it is which they can collect: sure I am, that from the consideration of the duties of Rest and holiness, as they stand in the 4th com. they can collect no more but this, that if God hath commanded, these duties of Rest and holiness, to be performed; then there must be a time, or some time allotted out by man, for the performance thereof.

Now be it granted, that some time must be allowed for these duties; the question then is 1. when that time must be? 2. How often that time must be? 3. How long that time must be? For so much as now by their opinions, the time of the 4th com. is utterly abolished, therefore these questions cannot be satisfied by the 4th com. the Church therefore must determine them. To the first then I answer, when must the time, or Sabbath be? why even then, when men please it should be, as they can agree upon the matter: This age may appoint it, at one time, another age may appoint it at another time. To the second question I answer for them, how often must that time be, for performance of these duties of the Sabbath? why, since those words *the 7th day is the Sabbath*, Exod. 20.10. be abolished which taught us how often to keep a Sabbath day, to wit, every 7th day; why now we are left to our choice and liberty; for now, we are not by Gods commandment, nor by any necessity of consequence in respect of the duties, urged to give God a Sabbath day

## OF THE FOURTH COMMAND. 71

day, frequently, but the Commandement may be thoroughly fulfilled, if we giue God a day, either once in euery 7 dayes, or once in euery 14 dayes, or once in euery 21 dayes; or once in a moneth, or once in a yeere, or once in 7 yeere, or once in a mans liefe: so be that once in a mans liefe, a man doth Rest and performe holy exercifes, a vvhole day long, he hath fulfilled the Commandement; for it requireth by their doctrine, novv no more, but Rest and holinesse a day long, vvith out any mention hovv often. To the third question, I answer for them, hovv long must that time be, vvhen it cometh? vvhy, not a day long; for the *time*, and the vvord *Day* in the 4th Com. is abolished (say they) so then, novv the Com. requireth not a day to begiuen God, vvhither a day of 12 or of 24 hovvres: it only requireth the duties of Rest and holinesse: vvell then, if the Church giue God but one hovvre in a day, vvhen the day commeth, in the duties of Rest and holinesse, the com. is fulfilled; and thus the Church, needeth not, vnlesse they vvill, giue God any other Sabbath, but one hovvre vpon some one day by hearing a Sermon; for all that hovvre they performe the duties of the Sabbath, to vvit, Rest, and holinesse: so then to summ vp the Sabbath which the Ministers must haue; It is a Rest from laboures, and an holy exercise of prayer vvith the Minister, and harkening vnto Gods vvord preacht, an vvholl hovvre long; and that once in a vveeke, or once in a moneth, or once in 7 yeeres; or once in a mans lief time, behold your Sabbath? One thing I must remember you of, vvchich is this, that Gods time being abolished, this time of an hovvre or the like, vvchich comes now by force of collection, it is not a Diuine time, but an Humane time; so the com. is embased, by the chang of a Diuine time, for an Humane time. Iudg novv Christian reader, if by their distinctions, houlding the time in the com. ceremoniall, they haue not nullified with the time, the vvholl 4th Comm. also: for, 1. vvhereas the time, should be at Gods appointment, when? novv they haue brought it to be at manes appointment, when he vvill. 2. vvheras the Sabbath day vvvas frequent, once in 7 dayes; now it needeth not be once in 7 yeeres. 3. vvheras the Sabbath vvvas a day longe; novv it needeth not by the 4th com. be aboue



be aboute an houre long : vvhervas then the Commandement was, Remember the Sabbath day : now it may rune thus, Remember the Sabbath hovre. I may novv with Daurid turne my speech from men, vnto God, and say, *It is time for thee Lord to worke, for they haue destroyed thy Law.*

Yet further I proue against them, that they haue abolished the vvhole 4th Com. and that by their abolishing of the proper time in the 4th Comm. vvhervas they say there are twoo things in the 4th Com. the one is the time, and this is abolished; the other is the duties in the time, as rest and holinesse, and thes they hould Morall; if then I shall proue that thes duties, are nullified and abolished then you vvill say vvith me, that they haue abolished the 4th Com. indeed: for both the time, and the duties also vvill be abolished. For this purpose we must know, that there are Sabbath day duties, and 4th Com. duties, properly so called; and there are duties very like vnto them; as one egg is like an other; but the like is not the same; or as a counterfeit shilling is like a true and current shilling; but yet it is not a true shilling and paiaable by the Kings authority: thus Samuels Sacrificing, and Sauls Sacrificing, where alike, but Samuels Sacrificing, vvas properly a Sacrificing, Sauls was but an Apish imitation, and a counterfeit: for he vvas not the person that should doe it: So to rest from laboure an vvholle day, and to sanctifie it, in Holy proformances: this day being the 7th day, which is properly called Sabbath day, thus these duties, are properly called Sabbath day, and 4th Com. duties: but on the other side, to rest an whole day, from labour, and to sanctifie it by holy proformances, and this day not being the 7th day, but some other day: these duties novv are very like the other indeed, as one egg to an other, as a counterfeit, is to a currant shilling; and as Sauls Sacrificing was to Samuels; but they are not the same duties, nor can they be properly called Sabbath day duties, nor 4th Com. duties; no more then a counterfeit can be called a true shilling, or Sauls Sacrificing be counted Samuels Sacrificing; be cause this was not the day vvhwhereon these shold bedone.

For example, the Iewes had yeerly Sabbathes; and weckly Sabbathes;

Sabbathes; now albeit the rest, and the holy actions, done on the yeerly Sabbath day, vvere a like, and all one for kind, with thole done on the weekly Sabbath day, yet no man vvill say they were the weekly Sabbath day dueties, or the 4th Com. dueties; for they vvere done by virtue of an other speciall Com. Againe the Iewes, had Sabbath dayes; and they had fast dayes, and also dayes of publike thanksgiuing, as vve haue on Coronation and Gunpowder treason dayes and the like: Novv albeit they did rest vpon these dayes, and performe like dueties, as vpon their Sabbath day, yet no man will say these were Sabbath day dueties properly, and 4th Com. dueties: I trust no man thinketh that those are Sabbath day dueties, and 4th Com. dueties, vvich vve doe on *Christmas* day vvhen it falleth on a weeke day, or on *Coronation* day, and the like: no these are but like them: Thus it is for our Lords day, albeit we doe the like dueties on this day, which ought to be done on the Saturday Sabbath yet are they not the same: for they differ much, as

1. they differ in the day; those vvere done on the 7th day, properly called Sabbath day, and so Sabbath day dueties: these, on the 8th day, called Lords day, and so Lords day dueties:
2. those vvere done in memory of the Creation; these in memory of the Redemption.
3. those vvere done by the appointment of God in the Law; these, are supposed to be done, by the appointment of Christ in the gospel.
4. those vvere done in imitation of God, at the Creation; who then rested on the 7th day, and hallowed the 7th day, Genes. 2. 2. 3.

But these dueties of Rest and holinesse on the Lords day, are not done in imitation of God at all, for it is the 8th day. Novv vvere there no more but the first difference, in that thes dueties were done on a wrong day, it vvere enough to shew that these are no Sabbath day dueties, nor 4th Com. dueties, no more then Sauls Sacrificing was Samuels Sacrificing or a true and commanded Sacrifice: but all the 4. differences put together, it is manifest, that the dueties of rest and holinesse which we performe on the Lords day, are not Sabbath day dueties, nor 4th com. dueties, though they be neuer so like them: wherefore since thes be not the dueties commaded in the 4th com. which we performe, it followth that the proper



dueties of the 4th Com. are nullified and abolished, as vwell as the time and day; and so the time, and the dueties in the time, being both abolished, the whole 4th Com. is abolished.

Thus hauing proued from their distinctiones, that they haue abolished not onely the Lords Sabbaths, but also the 4th Com. it selfe: I am nowv alio to proue the same, from their obiections, vvhetherby ther profane abuse of Scripture shall appeare, in that they so expound Scripture, as therby they ouerturne one of the Tenn Morall Lawes, the 4th Com. and by that time this be made apparant, I trust all that loue God, vwill hate their doinges; and they that loue Gods Commandements, vwill contemne their Expositiones: for this purpose I vwill produce you two of ther strongest and maine Textes, vvhence they collect their obiections: the one is, Col. 2. 16. *Let no man condemne you in meate, or drink, or in respect of an holy day, or of the New Moone, or of the Sabbaths:* vvhence by the word Sabbaths, they vwill needs vnderstand the vweekly Sabbath commanded in the 4th Com. and so that shall be abolished in this text, as a Shaddovv of Christ, The other Text is, Exod. 31. 13. *verily, my Sabbaths ye shall keepe, for it is a signe betweene me & you, &c.* Where say they, the vweekly Sabbath, mentioned in the 4th comm. is made a Signe, and so it is abolished. Nowv from thes two textes and obiections of theirs, I gather two arguments as necessarily following, for the vtter abolition of the 4th com.

The first is this, that if these two textes doe (as they say) abolish that very Sabbath day, vvhence of God spake in his 4th com. then are these vvords in the com. to vvit, *the Sabbath day:* a ceremony and abolished: the reason of this consequence is, because these vvords Sabbath day, in their two textes, are in their nature the same, and of the same extent, vvith the like or same words (Sabbath day) in the 4th com. and it must be so, for they oppose thes words (Sabbath day) in their two textes, vnto the like vvords (Sabbath day) in the 4th com. the one to abolish the other. This being so, I proceed, if that these vvords in the 4th com, to vvit, Sabbath day, be a ceremony and abolished, then is the 4th com. nullified, and vutterly ouerthrowne: that this is so, I pray looke the text, Exod. 20. 8. *Remember (the Sabbath*

*bath day*) to sanctify it: I haue put the vvords in controuersy, in a parenthesis as you see; novv let thes Ministers take a way those vvords in the parenthesis, and you take quiet avvay, the very subiect matter of the Lords speech: you leaue a rooffe without a foundation: God saith, Remember the *Sabbath day*: but if now there be no *Sabbath day*, for that it is abolished, as they say, how then shall a man Remember it? God commandeth to keepe the Sabbath day, Deut. 5. 12. but if there be no Sabbath day, how shall a man keepe it? Againe, God saith, *sanctifie it*: but how shall we sanctify it, if it be not? vvhath can vve Remember to sanctify a nothing? so thus I haue shown, that the very commandement, the 4th com. is vtterly nullified by their obiectiones, and made to speake non-sense, or a nothing; this is my first argument.

My 2d argument, is taken from the vvord *Sabbath* in their owne sense & vse of it; for when I vrge the with the name Sabbath in the 4th com. they turne me off vvith this, that the Hebrew vvord Sabbath, signifieth a Rest, in English: vvell be it so, a Rest let it signify: from these two textes then, I argue againe, thus, *If the Rest in the 4th com. be abolished, the is the 4th com. it selfe, vtterly abolished: but that the Rest in the 4th com. is abolished; them selues confesse it in their objected two Textes: for in thes Textes, is the vvord Sabbath, see Exod. 31. 13. Col. 2. 16. vvich vvord Sabbath signifieth a Rest, novv they doe oppose the vvord Sabbath vvich signifieth a Rest, in Exod. 31. 13. Col. 2. 16. against the same vvord Sabbath, in the 4th comm. vvich signifieth a Rest also, prouing vnto vs, that the Sabbath and Rest in the 4th com. is a signe and a shaddovv, and so abolished, by these Textes, Exod. 31. Col. 2. vvich being so, hence it is apparent by their owne vvorke and sense, that not onely the Hebrew vvord Sabbath is an abolished ceremony and shaddovv, but also that the Rest vvich it signifieth, is also a ceremony and an abolished shaddovv. And so I come to proue the consequence, namely, that if the Rest in the 4th com. be abolished, then is the 4th com. vtterly and for euer abolished: this I make good thus; if that Rest from our seruile laboures, be abolished, vvich was once in the 4th com. commanded, then novv vve*



may labour, in our calings, not onely on the sixe dayes, but also on the 7th day; not onely on the vveeke dayes but also, on the Sabbath day; and if vve may on the Sabbath day, be occupied a broad the fieldes after our busineses, this doth necessarily exclud all necessity of assembling in the congregation, to pray together, and praise God together; for how can a man be both a broad and at home; in the field and in the Church; plowing there, and praying heere, both together?

Thus I haue finished my arguments, raised out of their two Textes, vwhereby I haue proued, that from their obiections and expositions, there follovveth not onely an abolition of the Lords Sabbaths, but also a nullification of Gods 4th com. I must needs confesse, I can but wonder that there is any Sabbath day at all, kept in our Church, vwhen I consider of thes common receiued distinctions, and obiections; for they doe directly ouerturne all force and virtue of the 4th com. for the keeping of any day at all as thence: and to goe about to raise a Sabbath day, out of the Nevv Testament is impossible, as shall be shovvne, vnlesse some Nevv Scriptures can be found out, that be not now in our Bibles; wherefore considering these things, it must needs be a singular vvorke, and providence of God, to incline the hartes of our Church to giue God a Sabbath vnto this day: but it lyeth at the pittes brinke, and at the last gaspe, the least push of a profane minde, vvho spurneth at piety, would thrust it in, and bury it for ever.

Thus much be spoken of this vse, wherein I haue conuicted these Ministers, of the vtter overthrow & abolishing of the 4th com. and that partly by this, that they haue abolished that day and time which is prescribed in the 4th com. so that now we can not haue the commanded time, the Diuine time, nor that sanctified time; and as good therefore no time. But suppose we must haue a time, by force of consequence, why then haue we for a Diuine time, appointed by God, an humane time, by man: and for a time sanctified by God, we haue a profane time and vnsanctified: and yet for all this, this time is not a day, nor weekly; but an houre in a day, once in a mans life: or at the best, but a Lecture day for a Saabath day: thus much for the time. Now as for

as for the duties in the time, either they haue vtterly abolished them also, as hath bene showne; or at the best they haue but counterfeit Sabbath duties, for true Sabbath duties: so much of the duties. Lastly, they haue as hath bene showne, taken away the very subiect matter of the 4th comm. so as now God commandeth vs to Remember a nothing; and to sanctify a nothing; and so Gods commandement is made ridiculouse. Loe, this foule error, it is an error, worthy the discouery; and high time it is that God should raise vp some man to discover these things, and to stand in defence of his 4th com. and for this cause, as I haue intituled my booke, a defence of the Lords Sabbaths; so haue I intituled it also a defence of the 4th com. for you see how they haue by blotting out the Lords Sabbaths, also defaced the whole commandement with them.

It is strang to see, what violence this one finale portion of Scripture, to wit, Gods 4th com. hath vndergone: and it is the more strang, considering the learning and knowledge of these times: what vaine & friuolouse distinctions, of a Sabbath & the Sabbath, of one day in 7: of the Sabbath belonging to vs, as it signifieth a Rest: & as it belongeth vnto all Nations: that the time is a ceremony, & the duties in the time morall: by all which they exclud the proper time in this 4th com. and yet then againe to contradi& themselues; though the time of *day* be abolished, yet still they will haue the *day*, and a day out of the 4th com. and a day too of 24 houres long: and though the *Sabbath day*, be abolished, as they hold, yet they vwill haue a *Sabbath day* still, & out of the 4th com. too: The 10. commandements they call them the Morall Law: but bring them to this point, of the Sabbath day, and then they are become partly Morall, partly ceremoniall; they might as well say, that that which in common speech they call white, as the snow, that it is partly white, partly blacke. The *Papists* are blamed for making the 2d com. Iewish and Ceremoniall; and yet say *we* this 4th Comm. touching the Sabbath day, is Iewish and Ceremoniall: thus hauing contradicted our selues, then vve fall to botching and cobling of the Commandement; first it is fained that the Lords Sabbath day is abolished, and vborne out of vse; and then to repaire the losse



and breach againe, that there may be a full number of ten Commandements, the 4th comman. wherein the breach vvas, must be cobled vp againe, the new leather where with all it must be amended, it is the Lords day, and it is put into the roome of the old and ouer yvorne Sabbath day: so we haue now, a new-old com. or an old-new com. whither you vvill; for it is partly old, and partly new. Lastly, as if all the former were not enough, after sondry contradictions; and after sondry fine distinctions, whereby they haue violently torne a sunder, what the Almighty hath inviolably and inseperable ioynd together, at last they cast them all quite away, abolishing both *time*, and *dueties* in the time, and *commandement* & all: thes, with others, which I might reckone vp, and with other violences and abuses, which yet I am to discouer, hath this one small portion of Scripture, the 4th com. vndergone: I cannot thinke, any one portion of Scripture, in controversy betvvixt vs and Papists, hath bene more wrested, and abused by them, then this by vs: God amend it. Paul telleth Timothy 1. Tim. 1. 7. that there were some among them which *desiring to be teachers of the law, understood not what they said, nor whereof they affirmed*: This Scripture is verified of some Teachers in these dayes, as may appeare by the premisses; and as shall yet further appeare hereafter.

I come now to the word *Remember*, and touching this word, a reason may be demanded, why the Lord should put a Memorandum vnto this com. about any others of the 10? and why the Commandement, should be expressed by this word Remember? The common reason hereof rendered by diuins is, to preuent carelesnes and forgetfulnesse on the six working dayes, of the Sabbath day, next ensuing; least men should leaue some common workes of the six dayes, to be done on the 7th day Sabbath: this I confesse a trueth indeed, but this is not all I suppose: for, if one demandeth a reason, why God prefixed a Memento to this Com. more then vnto any other of the commandements, this cannot be the reason; because that by mens not forethinking, of the Sabbath, some vvorkes are left vndone on the six dayes, to be done on the Sabbath day, and so the Sabbath is profaned, and the 4th com. transgressed: For, seeing that vve  
are

are in like danger, of breaking euery other of the Commandements, by a carelesnes and a not forethinking of our dueties in them enioyned, it should haue bene needfull therefore, to haue had a Memorandum prefixed, vnto euery one of the 10. Com. as vuell as vnto this 4th com. least we breake them also, through forgetfulnesse: but since a Memorandum is put to this com. and not vnto others, such a reason therefore would be sought, as agreeth to this com. and not vnto others: Now in this point, if I may take leaue, to deliuer mine opinion, I cannot finde out a better reason then this: God foreseeing, that after a long time, that is, about 364 yeeres after Christ (for then was the Sabbath day abolished, by the *Laodicean* Counsaile, as afterwards you shall heare more) this his Sabbath day, vould be not in part violated, and profanely kept; but that it vould be vtterly and altogether blotted out of remembrance, in all Christian Churches, for 1200 yeeres together, as it is to this day; to preuent which forgetfulnesse and vtter neglect of his Sabbath day, it pleased God, to prefixe a Memento to this com. that so, if it be forgotten, it might in time, by one meanes or other, be brought to remembrance againe, which God graunt.

If we take a suruey of all the 10 Com. we shall find, that nothing commanded in any of them, is so wholly and vtterly buried and forgotten, as is the Sabbath day, commanded in the 4th com. vwhen they had buried Christ, they laid a stone vpon him, and sealed it, to make all sure, that he might neuer rise againe; so haue they buried the Lords Sabbath day, and least it rise againe, they haue cast an heape of stones vpon it, calling it Iewish, and Iudaisme, and a signe and shaddow, and a buried abolished ceremony, and vwhat not? and all to bring it out of remembrance: Now though Papists, haue foully forgotten the 2d com. yet all Protestants remember it well enough, God be thanked: I know not any one thing in all the 10. Commandements, forgotten by Reformed Churches, but this one thing onely, to vvit, the Lords Sabbath day: and as for this; this is forgotten of all, both Protestants and Papists: it was very needfull therefore, that the Lord should prefixe a Memorandum to this Comman. aboue and before all others, that so his Churches might



might come into a remembrance of his Sabbath day againe.

The Lords Sabbaths are now forgotten, they ley buried in abhorred forgetfulnesse, like as a mans body, lieth stinking in the graue, God graunt them a speedy and glorious resurrection: they are forgotten, God of his mercy bring them once againe to remembrance. I am but a poore and meane one, euery way low and little, timorouse by nature, stammering in tounge, vnfitted for a businesse of this nature, so as I durst not aduenture vpon a businesse of this consequence, if by any other meanes or persons, I could haue foreseene any possibility of a reuiuing the Lords Sabbaths: but looking about, and seeing none that would set to his hands, but that still the Lords Sabbaths must remaine in obliuion; I haue aboue and beyond my vvonted courage, (as it is vvell knowne) taken vnto me a fiery zeale for the Lord of Hoastes; if it be rashnesse, I vvill be rash: if it be folly, I vvill be a foole, vvith Dauid; if I perish, I perish: that small mite, and single Talent, vvherevvith all God hath be trusted me, I vvill improue it and imploy it, to the vtmost, for the reducing Gods Sabbaths, into remembrance againe, in his Churches: hitherto, in comparison of this cause of Gods, I haue not counted deere vnto mee, Wife nor Children, Friends nor Country, maintenance nor good name; but cheerfully in regard of the goodnesse of the cause, haue parted with them all more or lesse; I haue now nothing left, but life and liberty, and these I trust, the same God that hath inabled me, will still; I am in a readinesse, to depart with these also or either of these, for God, and to seale vp his trueth with my lise or liberty, that so I may once at length attaine vnto that ioyfull Crowne of Martyrdome, for bringing Gods Sabbathes, into remembrance againe. *Remember the Sabbath day.*

A greate worke requireth many hands, and can you, yee Trib of *Leuie*, gaze on, to se the issue; whilst one, singly and alone, striueth beyond his strength, and laboureth till out of breath, in Gods quarrel; you neither animating, nor parte taking, nor putting your least finger to the vvorke? I know you can not plead ignorance, vnlesse it be affected; the point is easy and familiar; were you but as willing, as able, I could not warr alone:

*said*

## OF THE FOURTH COMMAND: 81

*said the Angell of the Lord, curse yee Meroz, curse yee bitterly the inhabitants thereof: because they came not to the helpe of the Lord, to the helpe of the Lord against the mightie, Iud. 5. 23. why abidest thou (Leuie) among the sheepsfolds, to heare the bleatings of the flockes, v. 16. come forth, come forth to helpe the Lord: the worke is mightie, to cause through all Curches, a remembrance of the Sabbaths of the Lord: it is not a priuate cause, that a single one only should combate, the wholl army of Gods hoast, must take vp armes, the cause is publike and vniuersally generall: but if nothing will auaille; vwhat shall I curse, as said the Angell of the Lord? no, Christianes must not curse, but blesse; I pray God giue them better hartes: it vvas Pauls case, *at my first answer (quoth hee) no man stood with mee, but all men forsooke mee: wherefore vvith Paul, I pray God it be not laid to their charge, 2 Tim. 4. 16. in meane time I faint not, but fight I doe, and fight I will, vvither with many of with fevv, vvilst I haue any breath or being.**

And thus farre of the Commandement, and of the vvord Remember.

### S E C T. VI.

The next vvords vve purpose to speake of shall be these, *Six dayes thou shalt labour, and doe all thy worke.* Touching these words, I purpose to enquire but after two things; the one is, to know vvither these vvords, be a Commandement or no: the other is, to know vvich dayes of our weeke, these six dayes here mentioned are: for the former, some take these vvords, to be a permission; but I determine vvith Perkins, in his Cases of Conscience Pag: 106. C. that they be a Commandement; and his reason shall be my reason, which is this; that they are a Commandement, because they are propounded in Commanding termes, like as all Commandements are of the same iudgment also is *Musculus* fol. 62. these vvords also, in the dayes of Christ, were houlden for a commandement; saith the Ruler of the Synagogue, *there are six dayes, in which men ought to worke, &c.* Luk. 13. 14. Hee said meh (ought) as of duety, to vvorke in the six dayes.

If any shall obiect, that then a man is bound to labour all the

L 6 dayes;



6 dayes : I answer it followeth not ; for , so the Lord said of the Sabbathday , *in it thou shalt not doe any worke*, Exod. 20. 10. and yet for all that , workes of mercy , and v workes of necessity may be done : and so here, albeit that God hath said , sixe dayes thou shalt labour : yet lawfull recreationes when necessity is , may be taken, in the sixe dayes.

Yet further , if any shall obiekt , that then we must keepe no holy dayes: if we must labour the 6 dayes: I answer it followeth not: for, 1. the com. addeth thes words, *and doe all that thou hast to doe*, so that, if a man can so finish all his workes, that he hath to doe, in lesse then 6 dayes, so as no vvorke be left to doe on the Sabbath day, then he may keep that time which he can spare, for an holy day. 2. it is true that some holy dayes , may be kept, as Christmas day, Coronation day, Gunpowder Treason day, and the like dayes of publike thanksgiuing, & dayes of publike fast, which are one day in a yeere, not a day euery week; for, we haue examples for it in Scripture, Esther. 9. 27, Joel. 2. 15. now these being extraordinary cases , an exception or dispensation may be admitted in the com: but whats this to our case? for, the Com. is to be vnderstood of an ordinary weekly practise , when there is no iust and weyghty cause to the contrary : but the case of holy dayes, is of a rare and seldome action , and vpon extraordinary occasiones.

The second query shall be to knowv , which dayes those are, vvhetherin God hath commanded vs to labour? the ansvver vwill be those six dayes , vvhich were the first six dayes of the worlds creation ; to vvith, those six dayes vvhich we read , Genes. 1. 5. 8. 13. 19. 23. 31. the vvhich went immediately before the first Sabbath day, that euer the vworld saw, the Sabbath day vvhich on God him selfe rested , where of vve read , Genes. 2. 2. 3. these sixe dayes , are these : 1. Sunday. 2. Monday. 3. Tevsday. 4. Wensday. 5. Thursday. 6. Friday. Nowv that these and none other , are the six dayes , inioyned in the 4th com. is proued.

1. Because else there would be a confusion of Gods 7th day, wherein he rested, vvith the other sixe dayes; nowv this must not be, for then God shall be defeated of his end and purpose, which

## OF THE FOURTH COMMAND. 83

vvas to haue the 7th day *sanctified*, as appeareth by the 4th com. and that because himselfe rested on it, Genes. 2. 2. 3. but if vve keepe not the dayes of the weeke distinct, it vould come to passe, that vve shold worke somtimes, on that very day, wheron God rested from vvorke, and vvhich God blessed and Sanctified, for an Holy day. 2. The reason of the 4th com. Exod. 20. 11. vvhich God dravveth from his ovvne example, is by vvay of similitude, vrging vs to tread in Gods steppes, to be imitators, and follovers of him, that is, to labour, vvhen God vvrought, and to rest vvhen God rested: novv if vve should labour on the 7th day, then shoud vve not be like, but vnlike to God; for vve should vvork vvhen God did rest, so should we not imitate God. Wherefore vve must choose thes six dayes, which vvnt before the first 7th day, or Sabbath. 3. It appeareth by the constant practise of the Ievves vntill Christ; and by the Iewes now liuing at *Amsterdam* and elsewhere, that the 4th com. vvas to be vnderstood of those very six dayes, vvhich vvere the first in the vvorlds creation, and vvhich goe before our Saturday: for the Ievves euer made, and still doe make, these their six vvorking dayes, Sunday, Monday, Tewfday, Wednsday, Turfday, and Friday. Yea, since Sabbath day, is a proper name, and a standing day, by it the other fixe dayes may be knowne. 4. It appeareth by the New Testament, for euery vvhere, the day of Christs resurrection is called the first day, of the vveek, Mat. 28. 1. Mark. 16. 2. novv the day of Christs resurrection is our Sunday, confessed by all sides; so then our Sunday is the first of those six dayes, vvherin vve ought to labour by the com. and Friday then vvill be the last of our six labouring dayes: hauing thus fond out vvith dayes of the vveeke, we ought to labour in, vve come vnto vses of the pointe.

Here I might incist, by way of confutation, of that errour of *Mr. Greenwood*; vvho stiffly defendeth it, that these vvordes in this 4th com. *Sixe dayes thou shalt labour, &c.* they are no parte of the 4th com. but a parte of the 8th com. as if God had not knowne hovv to place his commandementes, but had mingled some parte of the second Table, vvith the things of the first Table; and vvrote some parte of the 8th Com. in the 4th Com.



either God hath misplaced things, or Mr. Greenvvood hath mistaken things; but supposing no other diuines will second him, and that the bare mention of this absurdety is enough to confute it, I passe on.

The first vse of this point, is for the discouery of the errour of many, vvho being vvrged by the 4th Com. to keepe the 7th day for the Sabbath: they answer, that Sunday, or the Lords day is the 7th day, to them: for they labour the six dayes which goe before the Sunday. To vvhom I reply, that albeit Sunday is the 7th day to them, yet is it not the 7th day to God: for that day, vvwhich they count the 7th day, the same day, God euer counted for the first day; our Sunday, is the first day of the vveeke in a diuine accompt, not the 7 day & last, as we haue proued: wherefore vvhofoeuer rekoneth Sunday for the 7th day, he follovverth an vvvarrantable and humane account, and forsaketh the Scripture account, vvwhich calleth Sunday, the first day of the vveeke constantly; now in diuine matters, vve must follovv a diuine accompt, and in Gods matters, vve must take Gods account: againe, vvhofoeuer rekoneth Sunday for the 7th day, and therfore resteth on Sunday, he doth not imitate God, in resting vvhen he rested, and in vvorking when he vvrought; according as is prescribed in the 4th comm. but rather he crosseth and thwarteth God, by resting when God vvrought; and vvorking vvhen God rested: for on our Sunday vve rest, but on our Sunday God vvrought; in that he began the first dayes vvork in the creation vpon our Sunday, making the light on this day, Genes. 1. 4. 5. againe, we crosse God on our Saturday, for in it, we worke, but in it God rested; yea, this day, God blessed it and sanctified it for an holy day, Genes. 2. 2. 3. and yet this day vve profane it, and make it a working day. Thus it is plaine, that it is a foule errour in any to count our Sunday, or Lords day, the 7th day, and so a Sabbath or resting day, when as it is one of the Six labouring dayes, and so a working day.

The second vse of this point, is for information: for if by the 4th Com. our six dayes, to wit, Sunday, Monday, Tewiday, Wensday, Thursday, and Friday, be those six dayes, wherein we are to worke, after the example of God; then it follovveth,  
tha t

that no day of the weeke can be the Sabbath day, or Resting day, but Saturday, the 7th day. This is to be noted against all those, who by their vaine glosses, would expound the 4th com. so, as if some other day of the weeke, besides Saturday, might be the Sabbath day by the 4th Com. now this cannot be, seeing God hath appointed all the dayes of the weeke besides Saturday, for working dayes.

The third vse of this point, is for confutation: is it so, that our Sunday, or Lords day, is by Gods com. a working day, it being one of the fixe dayes, and the first of them; how vnadvised then are those which goe about to set vp, and vphold the Sunday or Lords day, for a Sabbath day, and resting day weekly? when God appointed it for a vvorking day, and also gaue it vs vnder his ovvne example; himselfe vvorking on it, for our imitation: neither can any ansvver, that this lavv, six dayes thou shalt labour: vvas a Ceremony and shaddow, and so abolished by Christ: for there is no grownd for that in scripture: the contrary is rather manifest, for what God did at the creation in vvorking on our Sunday, Christ our Sauour ratified at the redemption; for being risen from the dead; vpon our Sunday, the day of his resurrection, he trauailed, and two of his disciples also, a matter of 15 myles, Luk. 24. 13. wherefore Sunday is a trauailing day, a working day, whother you respect Gods example, at the Creation; or Gods 4th Comm. vpon Mount Sinay; or Christs example and his Disciples after the Redemption.

But chiefly and principally, I mind to urge this vse against some Ministers, vvho doe againe notoriously abuse this 4th com. by prouing out of it, an institution for the Lords day, or Sunday, to be a Sabbath: thes men seeme for the time, to haue laid aside both wit, and learning: are they not ashamed, to goe about to vvrest that Com. to speake for, and command the Sunday, to be kept for a Sabbath and resting day, the vvhich doth expresly command the contrary? For, this branch of the com. *Six dayes thou shalt labour.* Doth command labour on the six dayes; Novv the first of thes six labouring dayes, is our Sunday or Lords day: novv vvas it euer heard before, that one com-



mandement, should command contrary things? or that one part of a commandement, should command vs to labour, on the first day of the weeke, and an other part of it, command vs, to rest from labour on the same first day of the weeke? is this to deale honestly and faithfully with the word of God in expounding it, to make it contradict it selfe; and that not in diuerse places, but in one and the same text? I see it is not without cause, that the Scriptures command people, to *Trye all things*, 1. Thessal. 5. 21. and so they had neede doe, least they drinke in poison, in stead of an healthfull potion.

Thus I haue discovered an other shamefull abuse of this 4th com. wherefore, vwhen hereafter you shall heare any of these, preach for the Lords day, and proue it to be a Sabbath day, out of the 4th com. then thinke of this vse, collected from these vvords, *Six dayes shalt thou labour*. Yea, when you heare them presse mens consciences for the Lords day, to keepe it holy, and rest from vvorke; because the 4th Com. saith, Remember the Sabbath day: doe you then call to minde, that this day which they vrge so, it is not named Sabbath day, but Lords day or Sunday; novv the 4th com. saith not, Remember the Lords day &c. but Remember the Sabbath day &c. and further call to minde, that the 4th com. saith, *Six dayes shalt thou vvorke*: one of vvhich six dayes is the Lords day: Hovv then can these men vrge me to rest vpon the Lords day, which is one of the 6 dayes, and that by the 4th com. vwhen the same com. biddeth me to labour on the Lords day, as being one of the six labouring dayes? Thus if people vvill be vvise, thes Ministers, if they will deceiue, they shall but deceiue themselues.

#### SECT. VII.

We haue finished the former, and *affirmative* part of the com. vve novv come to the latter, and *negative* part in thes vvords, *But the seuenth day is the Sabbath of the Lord thy God, in it thou shalt not doe any worke* &c. See the same repeated Exod. 31. 15. Exod. 35. 2. Exod. 16. 26. 28. Exod. 23. 12. Leuit. 23. 3. Deut. 5. 14. in vvhich textes, the 7th day is deliuered in præceptiue and commanding termes, prohibiting straightly, the prophanation of it by vvorking, and that vpon paine of death &c. In this

this negative part of the Com. I vwill incist by vway of exposition, onely vpon the vvord *seuenth*: for the true sense of this vvord, vve must note that there are two sortes of numbers, a *Cardinall*, and an *Ordinall*: the Cardinall number runeth thus, one, two, three, foure, fiue, six, seuen &c. The Ordinall number runeth thus, the first, secōd, third, fourth, fifth, sixth, seuenth &c. the due vnderstanding vwhereof, bringeth much light to this point; as for the Cardinall number, be it foure, six, or seuen, it comprizeth all and euery one of the number; as all the fowre, all the six, all the seauen: but novv the ordinall number, it euer notifieth but one of the number, and that is euer the last of the number also; for example, The Third, it compriseth not all the Three, but onely one of the Three: againe it signifieth not the second, nor the first, but the third, vvhich is the last of that number. 2. The fourth, it compriseth not all the 4, but onely some one of the 4; againe it pointeth not to the second, or third of the number, but to the fourth only, which is the last of the number. Nowv to apply this, vve must knowv that this vvord in the 4th com. (*seuenth*) it is not a cardinall, but an ordinall number, the propertie vwhereof is to notifie one onely, and also the last of the number; vvhwherefore, vvhē the Lord said, *But the seuenth day is the Sabbath*, &c. hereby he gaue vs to vnderstand, that he meant it of the last day of the weeke, and of the last day of that number, not of the third day, nor of the sixth day, but of that vvhich is last of the number, to vvit, the Seuenth day. And if you vvould knowv vvhich day of our vveeke this 7th day is, see all the 4 Euangelists, calling the Lords day of resurrection, which is our Sunday, the first day of the vveeke; if then our Sunday be the first day of the vveeke, then reckone onewards, and Saturday vvill be this seuenth day; and also the last of the number.

Come we now vnto the vses of the point, and first, is it so, that this 7th day, is commanded, and deliuered in preceptiue and commanding termes, as hath bene proued by sondry textes of Scripture; then this bevvraicth the folly & madnesse of some Diuines, vvho seeing that here the Lord God doth so directly point at the Saturday for his Sabbath, as they haue no way to auoide it. Herevpon they fall to a blasphemouse demall, saying,  
that



that these words, *But the 7th day, is the Sabbath of the Lord, in it thou shalt not doe any worke, &c.* are no parte of the 4th com. and that they are nothing but appurtenances for sooth; thes men vwill take away no lesse at once, then the Negatiue parte of a Com. they would haue no more in the 4th com. but thes words, *Remember the Sabbath day, to sanctify it.* I might easily shew them, that thes words, Sabbath day, and seauenth day, are vsed promiscuously, so as take away the one, and take away the other, graunt the one, and graunt both, see Exod. 20. 11. Exod. 23. 12. Luk. 13. 14. yea, they be vsed both, to notify one & the same day; like as Lords day, and Sunday, be both names for our first day of the weeke, so are Sabbath day, and, seauenth day, names for Saturday the last day of our weeke, if the one then belongs not vnto vs, no more doth the other; and if the one be a parte of the Com. so must be the other also.

But by these and the like euasions, they vwill by hooke or by kroocke, as vve say, by one bad means or an other, reiect the proper day, and time of the 4th Comm. and yet their very consciences tell them, that the duties of rest and holinesse, vvhich vvere commanded together vvith the time and day, & in the selfe same com. doe belong vnto vs: novv vvhat an absurd thing it is, for any to goe about to diuorfe, separate, and disioyne, those things which God hath married as it were & ioyned together? in the 4th Com. God ioyneth together the time, and the duties to be performed in the time: novv vvhat God hath ioyned together, let no man put assunder. They thinke the duties commanded to the Iewes, are descended to vs, but not the time, wherein those duties were to be performed: this conceipt of theirs, is much like absurd to these; as if an house should descend to the heire, but not the grownd whereon it stands: or, as if a bond of 10<sup>l</sup> payable to the father vpon the 7th day of May; some Lawyers should be of opinion that the some of mony indeed, to wit, the 10<sup>l</sup>. is descended to his sonne, after his decease but not the time & day of its payment, mentioned in the bond: or, where as our Sauour taught the Iewes his Disciples, in the 4th petition of his prayer, saying, *giue vs this day our daily bread,* to beg for two things, the one is *bread*, the other is the day, and  
time

## OF THE FOURTH COMMAND. 89

time when to haue it, to wite, *this day*: some Ministers should imagine that indede the petition concerning *bread* is Morall, and concerneth vs Christian Gentiles; but for the day and time, that they vould haue it *this day*, thats Ceremoniall, and belonged onely vnto those Iewes the Disciples of Christ, not vnto vs: iust thus, deale our Ministers novv, vvith Gods 4th Comm. the dueties belong to vs, say they, but the time concernd the Iewes onely, not vs: neuer were there any Expositions more absurd, then are our Expositions of the 4th Com. no, for absurdery, popish Iesuites themselues cannot out stripp vs: rather then faile, a parte of the Com. shall be denied too.

A second vse may be for confutation offuch Ministers as will by one means or other, so falsly expound these vvords in the Negative parte of the Com. vvhich mention the 7th day, as they will make the people strongly beleeeue, that God meaneth the 8th day, or the first day: as if God had not knowvne howv to speake, but vvhen he nameth the 7th day, he meaneth the 8th day; vvhen he speakeeth of the 7th and last day of the vveeke, yet he meaneth the 8th or first day of the vveeke: who would think these to be faithfull expounders of Gods vvord? there are arguments & lights enough in the Com. as hath bene shovvn, wherby one that is but vvilling, may see vvhich day of the vveeke God meant. Neuerthelesse, vvhatsoever can be said to the contrary, thes men vvil apply & vrge this 4th com. hardly vpon mens consciences for the 8th day, or Lords day; as if the 7th day, & the 8th day were all one: may it not truly be said of such Ministers, as once the Lord spake of those priests, *Her priests haue wrested the Law*, Zepha. 3. 4.

This vse may also be pressed against the people, for suffering them selues to be thus deluded, & blinded: it semeth they obserue not the rule of the Apostle to *Trie al things*: nor the practise of the *Bereanes*, to serch the Scriptures, to see if the things be so, or not: but they handouer head, take all that is spoken for gospel, if the Minister be an honest man, in their repute. As S. Paul said, *O ye folish Galatians, who hath bewiched you, that yee should not obey the trueneth*? so may I say to many English people; *O folish Auditoures, who hath bevvitched you, that yee*

M

should



should not vnderstand the trueth? doe yee not knowe the right hand from the lefte, the 7th day, from the 8th? the beginnig of the weeke from the end? vvill you suffer your selues so to be abused, that a Com. for the 7th day, you should be brought to beleue that it bindeth your consciences, to the 8th day? finally it seemeth you choose rather to beleue man then God; for God saith in expresse words, the 7th day is the Sabbath: but many Ministers say, the 8th day is the Sabbath: now vvhiether of these tvvaine, you giue more credit vnto, your selues shall be Iudges.

I know well they think to salve vp the matter with a distinction of a 7th & the 7th: and so our 8th day, may be a 7th day, though not the 7th day. But we must know there is a *Diuine* accompt, and an *humane* accompt, now in diuine matters vve are to hould vs to a diuine & scripture accompt, not to such a one as vve may forge out of our ovvne braines, beginnig at what day of the weeke vve please for the first of our 7. Now forasmuch as God vseth to beginne at our Sunday or Lords day, for the first of the 7; both at the Creation, Genes. 1.5. and after the Redemption, Mat. 28.1. Mark. 16.2. Luk. 24.1. Ioh. 20.1. Act. 20.7. if vve vvill rekone the dayes of the weeke, as God rekoneth them, and beginne where he beginneth, vve must count our Sunday or Lords day, for the first day of the vveeke, or of the Seauen; vvich being so, rekone forwards, and you cannot possiblie make, any day of the weeke the 7th, besids Saturday: yea, Saturday is the 7th day, euen in Nature, for it is the 7th day from the Creation: yea, Saturday is also the 7th day, in a Christian accompt, if you rekone from the Redemption; for Sunday or our Lords day, being the day of Christ his Resurrection, vvherin he had finished our Redemption, and this Lords day, being the first day of the vveeke in a Christian account, for all *Christians* so counte it, & so did the 4. *Euangelists*, Mat. 28.1. Mark. 16.2. Luk. 24.1. Ioh. 20.1. 19. count forvvards and Saturday must needs be the 7th day, to wit, the 7th day from the Redemption: so that Saturday is the 7th day euery vvay, both from the *Creation*, & from the *Redemption*: vvherfore, they vvho talke so of a 7th day, as if any day of the weeke

*weeke* might be a 7th day, they are neuer able to shew vs, any day of the weeke, to be a 7th in Scriptures accompt, but Saturday, what a folly is it then for them to talke of a 7th day, as if Sunday might be it? & yet so they talke, saying wee keepe a 7th day, on Sunday, though not the 7th day: it is a 7th day indeed, but a 7th of their owne deuise, but neuer of Gods allowance.

Some expound thes words, *the seuenth day*, to be meant thus *one of seauen*: some one day of the 7. but what is this better, or other, then to say a 7th? for both wayes they make Gods *certaine* time, to be *uncertaine*: for God spake of the 7th day, which is for certaine the last day of the number & weeke, not of some one day or other vncertainely.

This one thing is to be noted, as a greate folly in the Patrones of the Lords day, they vwill haue a Sabbath in Remembrance of the Redemption, as the Iewes had in memory of the Creation; & this their new Sabbath also, that it may stand by the 4th Comm. it must be on a 7th day; & yet they cannot tell vwhere to find a 7th day, in any *diuine* accompt for it, vnles it be Saturday, which they abhorre; & therfore in roome of a 7th day, vwhereon they tell vs, they haue at last lighted on a first day; are they not neere the matter think you? furthermore, they abhorre the 7th day from the Creation, for their new Sabbath; well then, I would gladly knowv of them, vvhence they vwould haue a 7th day; it must be either a 7th day from the Creation, or a 7th day from the Redemption; there is no third to be imagined: I knowv they vwill choose a 7th day from the Redemption; vvell then, since Sunday or Lords day, is the day vwhereon Christ rose, and so the first day of Redemption, vwherein he brought light & liefse into the vworld; let them rekone onwards, & Saturday (though it greeueth them) will be the 7th day, from the Redemption: wherefore, if they will be like them selues, Saturday must be their new Sabbath day, if they vwill keepe a 7th day from the Redemption, in remembrance of it.

Saturday, is not onely the 7th day from the Creation, but also from the Redemption; vwherefore, vwhat day can be more fit for a new Sabbath, then Saturday? for it ansvvereth both to



the Creation, & to the Redemption, being the 7th day from both: howv finely then might the memory of both Creation, & Redemption, be celebrated both together, vpon one day, to wit, Saturday euery vway the 7th day?

To conclude, suppose vve, that Christ had left a commandement for the Lords day, in these vvords, *Remember the Lords day to sanctifie it, &c. but the first day is the Lords day, &c.* should not they be censured for corrupters & wresters of the Scriptures, who vvould attempt so to expound this first day, which is Sunday or Lords day, as it might be vnderstood of Monday the second day, vvhich is the day after? why iust so doe they novv deale vvith Gods 4th comm. it saith, *Remember the Sabbath-day, &c. but the seauenth day, is the Sabbath day &c.* And yet they vvill make the 8th day, which is the day after, to be the Seauenth day: vvby might not the second day be vnderstood, when Christ said the first day, as vvell as the 8th day, vvhen God said the 7th day?

#### SECT. VIII.

The last thing in this 4th com. to be handled is the reason of it in thes vvords, *for in sixe dayes the Lord made the heauen & earth, the sea, & all that in them is, & rested the 7th day; wherefore the Lord blessed the Sabbath day, & hallowed it, Exod. 20. 11.*

In these words, or in this reason to the com. these things are considerable, 1. That God blessed and hallowed the 7th day. 2. The reason mouing God, to hallow it. 3. How these words, are a reason to the 4th comm. as for this third thing, it shall be handled in a Section by it selfe. For the first, that God sanctified the 7th day, or Saturday Sabbath: see this plainly in this 4th com. *Therefore the Lord blessed the Sabbath day, and hallowed it. Exod. 20. 11.* see it also Genes. 2. 3. *So God blessed the seuenth day, and sanctified it.* So then, this Saturday, 7th day, Sabbath, is a blessed and a sanctified day: looke vvhat God hath blessed, it shall be blessed: and vvhat God hath sanctified, it must be holy; the *Saturday*, 7th day, Sabbath therefore, is an holy Time, an holy day. Thus *Musculus* fol. 62. *God might* (saith he) *haue commanded onely the acties and doings of the day, but to set out the mat-*

ter more pitihlie, he said, *Remember that thou sanctify the day of the Sabbath: He chargeth that the day it selfe shall be reputed holy.* Where Musculus doth not onely affirme, that the time and day was as well commanded, as thole dueties in the day, of rest and holy exercises; but also saith, that the day it selfe is an holy day. Neither is this day holy, by any mans hallovving or sanctifying of it, but by the proper worke of God himselfe; for, saith these textes, the *Lord* blessed the Sabbath day, and sanctified it: and, God blessed the 7th day, & sanctified it. Hereby we see, how God hath chosen out the Saturday for an holy day, aboue all dayes of the weeke; and God hauing made it an holy day, he hath thereby put as much difference betwixt it, & other dayes of the weeke, as vvas wont to be betwixt *A Priest*, & a common man: the *Temple*, & their common houses: & as is now betwixt *Sacramentall bread*, & common bread at our tables. Hence it is, that Saturday the 7th day, is called, the Sabbath of the Lord *Exod.* 20. 10. and, the holy of the Lord, *Isa.* 58. 13. and, my holy day, *Isa.* 58. 13. and my Sabbath, *Isa.* 56. 4. How meanly soeuer times now count of this day, yet you see by these names, and Epithites, how God esteemed of it.

I come to the second thing considerable, which is the reason vvhich moued God, to hallovv this 7th day, Saturday, Sabbath: the reason then why God sanctified this day, it vvas, *because* himselfe had rested on this day, from his great & *miraculouse* worke of the Worlds creation; see this most euidently *Genes.* 2. 3. So God blessed the 7th day, & sanctified it, *because* that in it, he had rested from all his vvorke. You see one reason then, of the Sabbaths institution & consecration: thus A Kingdome, doth solemnize the Coronation day, *because* on that day the King came to his Crowne: men keepe their Birth dayes, and Marriage dayes, *because* on those dayes they were borne, & married: Those Iewes *Ester.* 9. kept the dayes of Purim, *because* of their deliuerance from Hamans conspiracy.

I come now to the vses of these two points: and first, is it so, that therefore God sanctified the Saturday, 7th day, Sabbath, *because* that in it he had rested from all his vvorke; why then say some men, it matters not which day, we giue God for a



Sabbath, so be we giue him one &c? Here was a reason you see, mouing God to set apart *Saturday*, rather then *Sunday*, or any other day, to wit, because he had *rested* on that day: and had God a reason mouing him to make a choise of dayes then, & is there no reason at all now, but one day may be as meete as an other? hath length of time, worne this reason out of vse? will any say, it matters not which day we keepe for Coronation day, birth day, or Marriage day? for Christs Passion day, resurrection day, or ascension day? Is there not some reason euen in thes, for one day aboue all others? euen so, is there not a reason, why the 7th day, should be solemnized & rested on aboue all others, since that God solemnized it, & rested on it; and did therefore blesse it, & sanctify it, because himselfe had Rested in it? I desire this may be obserued, by such as expound the com. to be meant of *one of seuen*: that is, of one day of the 7, or of some one day of the 7 or other? as if God had made no choise, or difference of dayes; & as if God had as well sanctified Sunday, monday, tuesday &c. and made them Holy dayes, as Saturday his sacred day.

There are besides others, these reasons why we should celebrate this day, rather then any other, 1. because on this day God rested, and not on any of the other 6 dayes; & vve must imitate God. 2. God halloved and sanctified this day, & so he did not honour any other of the six dayes; but appointed them for worke. 3. God had speciall reason to sanctifie this day, because himselfe had rested on it; but he had no reason so to sanctifie any of the six dayes, for he rested not on thos, but wrought on them. 4. God commanded this day in speciall to be sanctified by his 4th comm. which were reason enough for vs to put a difference of dayes, if we had none other. We see then, it is a friuolouse obiection, to say the least of it, for men to say, it matters not so much, which day we giue God for his Sabbath, so be he hath one. God is in loue with his owne choise, no day can so please him, as his owne chosen day. The Iewes might as well haue said, so be we offer Sacrifice in an house, & by a man, it matters not which house, nor what man: yet God had chosen his *Temple* before all Housen, & his *Priests* aboue all men, therefore they durst not alter Gods choise. Might not we as well say  
now,

now, it matters not so much what man ministreth the Sacraments, so be a man doth it: nor what we drinke at the Lords Supper, so it be liquor? doe wee not abhorre such obiections? If vve will keepe a Sabbath by the 4th com. vve must betake vs to such a day onely, vnto vvhich this reason of the Sabbaths institution mentioned in the 4th com. doth properly belong: it cannot be said of any of the other 6 dayes Sunday, Monday, Tewfday, Wednesday, Thursday, or Friday, that God blessed or sanctified any of them, because he had Rested on them: if therefore vve choose any of these 6 dayes, 1. vve keepe a day vvhich God did not blesse nor sanctify for that end. 2. We defeat & disapoint God, of his maine reason & end, vvhich moued him to ordaine & command the Sabbath, to blesse it and to sanctify it; for, because God had rested on the 7th day, which is Saturday, *Therefore* the Lord blessed the 7th day, & hallowed it, Genes. 2. 2. 3. I pray let this point be well obserued, for it is of great consequence.

Vse 2. is it so, that God hath sanctified & *hallowed*, this 7th day, Saturday, Sabbath; howv is it come about, that this sacred time, is novv euery where in all Churches so strangely profaned? for, as those Iewes, dealt then with the *Temple*, they bought in it, & sould in it, & changed their money in it, Mat. 21. 12. So doe we now profane the *Saturday Sabbath*, by hauing markets therein, by buying & selling therein; yea, vve refuse not to doe the most base, seruill, drudgery vvorkes, that the Kitchine hath, on the Lords Sabbath day: vve are farre vnlike our heauenly Father in the vse of this day; he sanctified it, we profane it; he rested on it, we worke on it; he commanded vs to Remember it, we forget it. These things considered, it is high time for euery man, to make a serch & inquisition, to know whats become of the Lords Sabbath? and to be well informed of the reason. why the Lords Sabbaths are now forgotten, & so strangely profaned: The Priests lippes must preferue knowledge, and people must seeke the law, at their mouths, Mal. 2. 7. Wherefore I aduise people, to haue recourse to their Ministers in this matter, and in most seriouse manner demand of them whats become of the Lords Sabbaths? & by what warrant this sacred time, is now so  
pro-



profaned? and if they cannot for the present giue you a sound reason, desire them to take it into consideration, & to study the point better, that so a full satisfaction may be giuen to Gods people in this matter, or else a reformation may be sought: it is no dallying; the matter is weightie; that a sacred day, so hallowed by God, should be now so profaned, it standeth euery man vpon, to haue sound arguments for it, vnlesse he will be guilty of the sinne of profaning Gods Sabbaths, weekly, and transgression of the 4th com. & sleiting Gods example and president.

This one thing I dare confidently auowch, that no Minister is able to shew, any text of holy writ, which doth *necessarily* abolish this 7th day Sabbath: as for those textes Coloss. 2. 16. Exod. 31. 13. vvhich are their maine textes, thers no necessity at all in them, for abolition of the Morall Sabbath; for there be ansvvers enough to them, & sufficient enough, (as shall be seene hereafter, when we come to ansvver to all their obiections) if those that oppose God in his Sabbaths, did but *please* to retaine them, and to sanctify them: I am confident therefore, that it is nothing but their meere willes, & pleasures, that makes them inueigh against the Lords Sabbaths: Let people therefore see to it, what manner of arguments & reasons, they admit of from their Ministers, for their profaning of the Lords Sabbaths, which he hath *hallowed* & *sanctified*; let not euery trifling probable argument be auailable, hauing but some liklihod to be so; but let them call for such solid & substantiall reasons, as doe proue the abolishing of the Sabbath day necessarily, cleerly, & vndeniably, to the full satisfying of their consciences; & let Ministers giue them no reasons here, for their iustificable profaning of the Lords hallowed Sabbath, but such as will hould currant, before God, at the day of *iudgement*, when God shall call for an account of his sacred time, & holy Sabbaths: neither let the people rest satisfied, till they haue such reasons, for their profanation of the Sanctified 7th day Sabbath, as they doe verily belecue are sound & warrantable, & such as God will accept at their hands, vvhether they shall be questioned therefore, before his *Tribunall*: for no probable contingent, & doubtfull arguments, will then passe for

for current, against an expresse commandement, and so ancient & sacred an ordinance, as is Gods Sabbath. I conclud this point, with those words of the voyce from heauen to Peter Act. 10. 15. *The things that God hath purified, pollute thou not.* So say I to Ministers, when your people repaire vnto you, for reasons, to iustify them in the profanation of the Lords sacred & holy Sabbaths; haue a care, least you drayv all the guilt of Sabbath breaking, & the sinne of transgression of the 4th com. vpon your owne soules, and that by your reasons, you doe not pollute the things, which God hath sanctified & purified, the Lords Sabbaths I meane: *the things that God hath sanctified, pollute thou not.*

## SECT. IX.

I come novv to the 3d thing considerable in the reason to the 4th com. mentioned in these vvords, *For, in sixe dayes the Lord made heauen & earth, the sea, & all that in them is, & rested the 7th day: Therefore the Lord blessed the Sabbath day, & hallowed it.* These words *sixe dayes*, you haue them tvvise mentioned in this 4th com. the first time they are mentioned, is in Exod. 20. 9. and there they are to be considered as a commandement: for they are deliuered in commanding termes. The second time, you haue them mentioned, is in Exod. 20. 11. and here they are to be considered as a reason: and so much is manifest by the rationall particle (*för*) prefixed as you see. Wherefore novv vve are to consider of these vvords, as they are a reason vrged by God, to induce vs to the Sanctifying of his Saturday, 7th day, Sabbath, commanded in this 4th comm. & the reason is to be applied to the com. on this manner. 1. On the 7th day thou shalt rest from thy labours; because I the Lord thy God at the Creation, rested from my worke on the same day, or on the 7th day. 2. On the sixe dayes thou shalt labour & finish all thy workes, so as nothing be left to be done on the 7th day: because on the six dayes, I the Lord thy God did worke, & finish all, leauing nothing to be done on the 7th or Sabbath day. Thus stands the reason, in relation to the com. as I conceiue it: as in the former part of the 4th comm. God presseth vs to the obseruation of the Saturday Sabbath, by virtue of the 4th com. in commanding termes, saying, Remember the Sabbath day, to sanctify it, so in the latter



part thereof, God presseth vs to the obseruation of the same day, by his owne *example*: so then, if either precept, or president will auaille with vs; if either an imperiousse commandement, or a sweete & gentle reason will auaille any thing with vs, then vve must keepe Gods Saturday Sabbath: and such with whom neither Gods commandement, no nor yet his patterne & example proposed for vs to follow, will preuaile, they shew themselves not children of God, but rebelles to God.

God is pleased many times, in Scripture, to propound himselfe for our patterne, as 1. Pet. 1. 15. *As he which hath called you, is holy, so be ye holy, &c.* Our Sauour Christ exhorteth vs, to doe good to those which harme vs, that so we may be the children of our heauenly father &c. & then he concludeth thus, *you shall therefore be perfect, as your father which is in heauen, is perfect*, Matth. 5. 48. and so in this 4th com. God hath set forth himselfe for our patterne, saying, Remember the Sabbath day, to sanctify it; for I the Lord sanctified it: on the 7th day, thou shalt rest; for, on the 7th day, I the Lord rested: if therefore you will be led by reasons, as reasonable men shold, then let Gods reason take place with you; or if you vwill be led by examples, let Gods example be of force vvith you, to keepe his Saturday Sabbath: Wherefore laying aside Gods commandement, I now vrge onely Gods reason vpon you; and Gods example vpon you; exhorting you in the vvords of the Apostle, *Be yee therefore followers of God, as deere children*, Eph. 5. 1. Hee kept the Sabbath day, doe you so too. But if yet you shall enquire which is the day? I answer, see but vvhich day of the vveeke it vvas, on vvhich God rested at the Creation, Genes. 2. 2. 3. & that is the day vvhich God persvadeth vs to keepe: else it vvould be impertinent, for God to persvade vs to keepe the 8th or 9th day, because he kept the 7th day. The premises & the conclusion, must be vnderstood of the same thing, as Logiceans know well; the 7th day, therefore is the day, to vvith, the 7th day from the creation, vvhich is Saturday; for on this day God rested, and to this day God persvaded vs.

The vse of this point is for the iust reproofe of our times, vvith vvhom neither precept, nor president vvill preuaile; for,  
neither

neither Gods commandement, nor Gods example, can doe any thing; now a dayes, no nor yet Gods reasons can moue any whit; if any of these 3, or if all of them together, would take place with vs, behold, vve haue them all in this 4th com. For 1. God commanded the Sabbath day. 2. God kept it himselfe. 3. He allureth vs by a strong reason, taken from his ensample, & noted by the particle *for*. How could a point be more thorowly pressed? of all sortes of people, vvhich come vnder this reproofe, I find none more guilty, then some of the Clergie; for as for the Laity, though they be guilty hereof, yet a little matter would soone reclaime them, but as for these of the Clergie, they are intoxicated, and euen drunken with reason & Sophistry; for Gods reason, which he vseth here in this com. to allure men to keepe his Sabbaths, it is vvith them as no reason; for, either they will make this reason, no parte of Gods comman. or but as some needlesse appendix vnto it; or let it stand still for a cipher, as no reason at all; & so they make a shevv to imbrace Gods 4th com. but not his reason which hee added to the same cōmandement; it is the property of an vnreasonable man, to reiect Gods reasons. Or else, by their subtrill vse of reason, they can tolle it, as a man doth a Tennis bale, from one day, vnto another, as if the *reason* must runne thus; Therefore God blessed & sanctified the 7th day, because vve should keepe the 8th day: therefore God hallowed the Sabbath day, because we should sanctifie the Lords day. As absurd as it is, for the conclusion to be vnderstood of one day, & the premisses of an other, yet can they put some culler or other on it, whereby the simple, yea & themselues too, are deceiued: and this deceit is the more dangerouse, in that it is cullered ouer vvith a shevv of learning; common people verily beleeue, that because they are so learned & conscionable, therefore they vse their learning & conscience in euery matter they medle withall; I wish it were so; Oh that *Lot, David, and Peter* had alwayes vsed that knowledge & conscience, that was in them?

Were it the common people that violated Gods Sabbathes, vve could soone check them with the 4th com. & with the example, & *reason* of Almighty God, to the contrary: but now



since it is the syne of Ministers, no bonds, nor reasons of God, can hould them; for they haue fond out so many distinctions, & answers, & obiectiones, as they can both violate & profane the Sabbath day; & yet againe make God & man beleue, that they keepe the Sabbath day; as you see none cale more for it then they, witnesse their Sermons; so these can profane Gods Sabbathes, with a grace; they can doe it, & defend it when they haue done; they can doe it & neuer blush at it: these therfore are in a most dangerouse, & well nigh desperate case, smale hope of repentance. This one thing I demand of them, let them put all their lerning, & all their honestie together, & try, if by them both, they can tell how to apply this *example* & *reason*, which God addeth here to this 7th day Sabbath, vnto their 8th day, & Lords day Sabbath.

God hath vrged his Sabbathes 1. with a Memorandum prefixed to them, more then to any other thing Commanded. 2. with a Commandement. 3. with his owne example. 4. with a strong reason. what may be the reason, why these Clerkes professing to be Masters of reason & Artes, should not see or acknowledge these most reasonable things? or should so foully misapply them, as formerly we haue shovne they doe? It cannot be the difficulty of the point, for thats easy & familiar: nor can it be the strength of Scriptures, against the Lords Sabbathes, for the abolishing them; for they haue none necessarily prouing that point: nor can it be the strength of Scriptures for the alteration of the day, for they haue none to that purpose neither: wherefore it must needs follow, that the eyes of their *reason*, are blinded with some sinister & by *respects* or other: I will propound some, & let their owne hartes iudge whether I haue hit the marke or not.

Many looke vpon the antiquity of the pointe rather then vpon Gods Commandement; verely beleeuing, the abolishing of the 7th day Sabbath, & the erecting of the Lords day Sabbath, cannot possible be an error, it is so auncient, as if error could no be auncient.

Many looke vpon the vniuersality of the point, (an other Popish argument) verily beleeuing, it cannot possibly be an error, which is so vniuersally receiued, especially many of them being religious & Godly men: as if a Godly man could not erre.

Many

Many looke vpon the learning, of such as haue professed it, (an other Popish argument) as if lerned men could not erre. Thus, they that looke asquint, at thes by respectes, when they goe to iudg of the case in question, rather then at those 4 maine things euen novv propounded to be considered in Gods 4th Com. it is no maruaile they cannot see the vwood for Trees.

Many looke before they will reade my booke, or scane the point, at the vtter impossibility of any reformation; (as if our dayes vvere vvorle then euer were any before) & therfore they haue no mind to vnderstand it; thus they looke vpon Gods matters vwith carnall eyes; vwho, in other cases teach men to doe their duety & leaue the successe to God: should all men treade their steppes, they would make all sure against any reformation, since they vwill receiue no information.

Some are of opinion, that God will vvincke at vs, as he did at the Patriarks hauing many vviues; since it is the practise of all Churches, to doe as we doe; & therfore they vwill goe on, regardlessle of any further knowledge of the point: But such men may liue in adultery at this day, vpon the same growndlesse opinion, if but many others would consent & ioyne vwith them in this wicked practise, so as they might but haue this plea, that all men doe so, or that all Curches doe so. (I would not be thought to speake at rouers, & to guesse only in these obiections & by respectes, at what men may think; for these myne eares haue heard men make the most of these obiections which here I propound.)

Many before they vwill open the doore of their vnderstanding, to this point, first cast in their mindes, vwhat a scandale it vwill be to their Ministry, vwhat a discredit to their persones, that they haue misledd the people so long; & therfore iudge it better to goe on still as they haue begunne, they shall answer all, as well as their forefathers vwho haue done the like: and their people, shall get to heauen in this (wrong) vway, as well as the people of former times did; & therfore they will none of the knowledge of this point: but I should think, people would more relye vpon their Ministers honestie & fidelity, & credit their Ministry more, if they saw them so farre to neglect themselves & their credit, as for Gods glorie, & the good of their



people, to reueale a truerb to them, though it crosse what they had formely taught them.

Many thinke, what shall I learne? what I that haue thaught others? & novv in myne old age? it is better to hould this for an errour, & so to reiect all thoughts of it: but I should esteeme that man not worthy to teach others, vvho scorneth to learne of others.

Many thinke, if they should giue any way to the knowvledge of this point, they should but disturb the peace of the Church, & vve are novv at a swete concord; it is better therfore to be ignorant of it, &c. But by this reason, vve might haue remained all Papists vnto this day; for had our forefathers, vpon this grownd reiected Luthers doctrine, had vve not all bene deeply guilty still, of the syne & breach of the second Com. & Popish Idolatry? yea, & what I pray is this better, then grosse temporizing, & pleasing of the times?

Many thinke, possibly it may come to passe, that the profession of this point, may cost them losse or hazard of their liuings, wherby they are now comfortable maintained; & therfore it is good, not to be first in the knowvledge & profession hereof; they think they may know it soone enough 10 or 20 yeeres hence to their cost, let others breake the yce in the meane time. But these men set more by a good liuing, then by a good conscience: they loue to serue God, but it shall be no further, then they may serue their owne turnes: they will serue God, if they be suer once, it will cost them nothing.

Many thinke, it is not safe to be acquainted with this point, least it intangle their consciences, &c. But thes men, vvilst they seemeto be of tender consciences, bewray they haue no conscience, or very corrupt consciences: for, if they had any conscience, or any good conscience, vvould it suffer them to refuse such a light in to Gods Lawv, as vvould cause them to make a conscience of it? were Gods Lawes, and the knowledg of them made (think you) to intangle mens consciences? doe not Ministers & people both, pray & vse meanes, to increase in knowvledge of Gods Lawys; & are they novv afraid of the knowledge them, when of tendred vnto them least their consciences should be intangled with them?

Many

Many thinke, happily it is a trueth, & it vvere not amisse if it vvere preformed; for vve haue little to say for our Lords day; & as little against the Sabbathday: but that such a meane obscure fallow, as this *Brabourne* is, vvho is such & such; vve knowv him vvell enough, both vvhat he is, & vvhat he was, &c. that such a one should attempt this reformation, our Spirits cannot brooke it: But bretheren, I haue often & still doe vvish vnfeinedly in many respectes, that God had put it into the barte of some other man, an eminent person, to haue informed in this case, that so my meanenesse, should haue bene no impediment, to the progresse of Gods cause, but God is vvont to glorify himselfe by weake instruments, that so the praise may be to God, & not to the instrumēt: that our times are no changlinges; that they differ not from former times, shall appeare by a storie I reade of in *Peter Heylyns Microcosmos* pag: 291. where it is thus reported; *In the time of Luthers reformatiō, one Matheo Langie A Cardinal, & A Byshop, of A Bishopricke, of the greatest reue- news, of any in all Germany, ingenuously confessed, that the Masse was not void of its faulres; that the Courts of Rome were corrupted, & that a generall reformation, of the liues of priests & fryers, was necessary: But that a poore, rascall Munke (for so, he thought Luther, saith the Author) should beginne all; that hee deemed intol- lerable, & not to be indured.* Thus you see, scandall hath formerly bene taken, at the meanenesse of the person: great Clerkes, will neither attempt the reformation of abuses them selues, nor yet can they beare it, that their inferiours should doe any thing neither: the reason I take to be, because in the former, they are in danger to loose their greatnesse; in the latter, to loose their goodnesse: it is lamentable to see, how now a dayes, the word & trueth of God, is receined with respect of persones, and that among the best, both Ministers & people: they inquire not now a dayes, vvhat hee saith: and hovv agreeable to the rule of Gods vvord hee speaketh: but, vvhat is hee? whence comes hee? is hee a losfe in the vvorld? benifised with a good liuing? richly attired? is hee a man of note? can hee countenance vs? and the point he speakes for? these, & the like carnall & childish respectes, haue Christians, in receiuing Gods vvord; it would discourage



discourage any man almost, that is lesse then A Doctour of Diuinity, & of the highest ranke for honour & vvorldly dignities, to be industriouse in the study of the Scriptures, so as thereby to ad further light vnto profession; because vvhat he saith shall be as meanly accounted of, as his person is: S. James saith. *my brethren, haue not the faith of our Lord Iesus Christ in respect of persones* Iam. 2. 1.

Who that looketh vpon these so many stumbling blockes, with many others that might be showne, can wonder, that men of a sharp sight, yea & holy lief, should haue their eye sight dazelled, & not see such a trueth, as is encountered with so many difficulties: were it such a trueth, as the knowvledge & publike profession thereof, vvould stand vvith antiquity, vniuersality, publike applause & approbation, facility of reformation, credit & reputation, liueings & preferments, then should I wonder & vvonder againe, if Ministers should not find it out presently. & professe it publikly: but this is such a trueth, as is at the first thoughts of it, oppugned by a vvhole army of gaine saying objections, all vvhich, are preualent vvith manes naturall corrup-tiones: let not people therfore, think it a thing altogether impossible, for many Godly & lerned Ministers, to side it together, against such a trueth, & to bewillingly ignorant of it: and let such Ministers themselues, serch out vvhich of these obstacles here mentioned, or the like to them, hath so blinded their mindes, & dazelled their reason, as neither Gods Memorandum, prefixed to the Saturday Sabbath; nor Gods Commandement; nor Gods ensample; no nor yet Gods *reason* & perswasion; & all written in the Morall Law, can preuaile with them, to take in to Remembrance againe, the Lords Sabbath day: for doubtlesse, there must besome beame or other, in the eye of their reason, vvhich cannot see reason in Gods reason.

Before I conclud this section, one thing more I would commend to your consideration, & this it is; vvheras this 4th commandement it selfe; the other is the reason of the commandement: as formerly I haue showne you, that our Ministers haue by their renouvvning of the time in the Com. renowned & abolished,  
by iust

by iust consequence, the whole 4th com. also: so much I am to discover a further error of theirs, which is, that by their abolishing of the time in 4th com. to wit, the Saturday, 7th day, Sabbath; hereby also they have nullified, & abolished, the reason to the com. which is taken from Gods owne example, and contained in these words, *For in sixe dayes the Lord made the heauen & the earth, the sea, & all that in them is, & rested the 7th day: Therefore the Lord blessed the Sabbath day, & hallowed it.* All these words I say, they have utterly nullified, so as now they stand but for a cipher, to fill vp an empty place. What I have charged them with, I thus make good: The *argutum* & thing which God would perswade his people vnto, it is the obseruation & sanctification of the 7th day Sabbath, as you may see in the com. foregoing this reason; to this end it pleaseth God, to frame & propound vnto vs, a most notable, & liuely reason, taken from his owne example, to this effect, Remember you to sanctifie the Sabbath day; for because I sanctified the Sabbath day: Doe you rest from vvorke on the 7th day; for because I rested from worke on the 7th day: & therefore I hallowed & sanctified the 7th day Sabbath. Now suppose we, that the 7th day Sabbath were abolished, as they say it is, which is the *argutum* or thing argued, wherevnto God did by this reason perswade, then what vse can there be of this reason, which God here propoundeth? for example, now that Circumcision, the Passeouer, & Sacrifices are ceased, what vse is there now of those reasons, whereby Gods people the Iewes, were then perswaded to those duties of Circumcision, the Passeouer, & Sacrifices? such is the case here, take away the Sabbath day, & you take away the reasons that belonged to it, to perswade vnto the sanctification thereof: for what need reasons & motives, to perswad vnto that which is not?

But happily they will say (though vntruely) that the Sabbath day is not abolished, it is only but changed vnto the Lords day. Well, say we for this time grant them this for argument sake: then thus I make it good against them; the reason of the 4th comm. cannot possible be a reason vnto the Lords day, for it is most absurd for any man to thinke, God should perswade vs to

O

keepe



keepe the *Lords day*, because hee kept the *Sabbath day*: or that God should perswade vs, to keepe the *first* day of the weeke, because he kept the 7th & *last* day of the weeke: Thus the conclusion, & the premisses should not be of the same, but of sondry things: For, the day whereof the question is, as now they would haue it, to vvit, the *Lords day*, it differeth much from the day mentioned in the reason to the com. & that thus, 1. The day in the reason, God rested in it, but the day in the question, God vvrought in it. 2. The day in the reason, God sanctified it, and halloved it, but the day in their question, to vvit, the *Lords day*, vve no vvhere reade that God blessed it, & sanctified it: so the one differeth from the other, as much as an halloved, or holy day, doth from an vnhalloved, or vvorking day. If it be so then, that this reason proposed by God, cannot be applied vnto the *Lords day*, then it followeth, that this reason, is made by such as oppose the *Lords Sabbaths*, a very cipher, & of none vse, but to fill vp a voide place. A very vvicked fact it is, vvholoeuer are guilty of it.

Yet further, that this reason stands now a dayes (since our *Lords day* is come into vse, and the *Sabbath day* abolished) as a meere cipher; it vvill further appeare, if you doe but take a survey, of the Sermons of Ministers in the Pulpit; & of their writings in bookes; for of all the arguments & reasons, vvhereby they vrge people to the obseruation of the *Lords day*, you shall neuer heare them make any vse at all, of this *reason*, the vvich God himselfe hath thought most meete to be vrged, and hath therefore annexed it, to his com. When did you heare any say, it is your duety, to sanctify the *Sabbath day*, we now keepe; because on it, God Almighty rested from his worke? and, it is your duety to keepe this *Sabbath day*, because God did at the Creation, blesse it, and sanctify it? No, if they should vse these reasons, their dayvbing vvould be seene into; euery man can tell them, this Day that vve keepe, is not the day wherein God rested, but the day wherein he vvrought; and this day, is not the day vvich God blessed & sanctified, for this day, is the 8th day, but God sanctified the 7th day: vvherefore they are ashamed to vse this reason, & therefore they let it stand vntoucht, & thus  
it hath

it hath stood for a Cipher, this many hundreth of yeeres: me thinketh the consideration but of this one point, should be enough to certify them that they are wrong, for asmuch as they dare not presse this Sabbath we now keepe, vvith Gods reason, annexed to his 4th Comm. now of all reasons that men can inuent, what reason more forcible then that, which is taken from Gods owne *example*, that he rested on that day, & sanctified it: but now this argument from the example of God, is stale in the Churches, is quite out of vse; vvho doth excite & stirre vs vp, in thes our dayes, from the example of God, saying, let vs keepe the Sabbath day, for God Almighty kept it? let vs rest from our laboures on the Lords day, because God rested from his workes on this day? let vs sanctifie & hallow the Lords day, because God Sanctified & hallowed it, at the Creation, Genes. 2. 2. 3. let vs keepe the Sabbath day, an Holly day? for God made it an Holly day, by hallowing it, Exod. 20. 11. Genes. 2. 2. 3? Let vs honour it, as the most auncient holly day, it being as auncient as the world, Genes. 2. 2. 3? & as the most honourable holly day, it being made an holy day, by God himselfe, & not by man, Genes. 2. 2. 3. all men follow the example of the king; & who would not follow this example of God, the king of kings, if it were vrged? if therfore the Lords Sabbaths, be neglected, for want of forcible & most preualent argumēts & reasons, let such Ministers beare the blame, who depriue the people of this so effectuell & mouing an argument: what a maruailouse thing is it, that God should in his wisedome & goodnesse to vs, besids his Com. perswade vs by such mouing & powerfull reasons, as he hath annexed to his Com. & yet Ministers are Mute & silent, as if ther were no such things in the Law & word of God: is it not meete, that such a foule error as this is, should be discovered?

But suppose that some haue Sophistically, by playing with the Homonymie of the word Sabbath, improperly applied to our Lords day, both deceiued themselues & others, & so vrged a farre off this reason vpon our day, surly they haue toucht it, but lightly, as glad when they are safely got off it againe, least they should bewray all: for example, suppose a man that knowes the difference betwixt the day called Sabbath day, in scripture; and



the day called Lords day : the one being the 7th & last day of the weeke, the other, the first day of the weeke: the one, being the day before the other; the one being for memory of the Creation, the other for memory of the Redemption : if now a Minister should tell him, it is his dutie to sanctify the Lords day, because God sanctified the Sabbath day; would not the man think the Minister iesteth vwith him? since he knowes God sanctified the 7th day of the weeke, but our Lords day, is the 8th day, or first day of the weeke? & since he knowes that the reason which he vseth, speakes of the day named Sabbath day, but the day he applieth this reason vnto, it is of another name, to wit, the Lords day? vwould he not thinke the Minister hath foully mistaken himselfe, to misapply to the example of God, to a wrong day? for, if the Minister would presse a man, to sanctify the Lords day, from the example of God, he must bring an example where God rested on the Lords day; and where God blessed & sanctified the Lords day. Wherefore, to conclud this point, either they are a shamed of Gods reason, & dare not vse it at all; or if they doe, they must play the egregiouse Sophisters vwith the people, by playing with the Homonymie of the vvord Sabbath, vseing it in an other sense, then it is vsed by God, thereby to couer their doubling, from the eyes of the people; but for the most parte of them I am suer, they vse not this reason at all, & these doe lesse euill, then those which abuse it.

Thus then you see, they haue first abolished the whole 4th Commandement, as elswhere I haue proued; & here againe you see they haue abolished the reason to the Com. & Gods example: now then let vs put them together, & then the totall some vvill be, that they haue by abolishing the *Time* in the 4th Com. abolished also the vvhole Commandement: & not onely that but also the *reason* & *example* of God, annexed to the Com. & so they haue made cleere vvorke; for they haue taken away all, euen all, roote & branch. Thus you see then the time and 7th day in the Com. is of some consequence, euen as the foundation is to the building, vvhen as it being once remoued, all comes tumbling downe, let this *time* therefore bemore regarded, if you vvill haue the 4th com. at all regarded.

SECT.

## S E C T. X.

Having finished the Exposition of the 4th Com. & discovered the manifold errours, & shamefull abuses of it; that I might yet further make these errours appeare; I purpose here to mention two things: The former is, to shew how our Congregations (which is much to be lamented) vwill for the must parte of them, come shorte of their hoped for reward, for Sabbath keeping: & that the residue, doe but dally, if not mocke vvith God: this cogitation, doth present it selfe to me, when I think of the publike prayers of the Church: for there the Minister in the name of God with loude & audible voice, amongst other of Gods 10 Com. pronounceth these words, being the 4th com. *Remember the Sabbath day, to keepe it holy. Sixe dayes shalt thou labour, & doe all thy worke. But the 7th day is the Sabbath of the Lord thy God: in it, thou shalt not doe any worke, thou, nor thy sone, nor thy daughter nor thy man servant, nor thy maide servant, nor thy cattell, nor thy stranger, that is with in thy gates. For in sixe dayes the Lord made heaven & earth, the sea, & all that in them is, & rested the 7th day: wherefore the Lord blessed the Sabbath day, & hollowedit.* Now presently, thes words being vttered by the Minister, the wholl Congregation confirmeth them, by this deuout & godly prayer, vnto Almighty God saying, *Lord haue mercy vpon vs, & incline our hartes to keepe this Law.* The charg of the Minister standing in Gods roome, & the Ecchoing voice of the people, by there prayers, as an answer confirming, putteth in my minde, to thinke what a lamentable Dialogue would be betvvixt Almighty God, & vs, if he should call vs to an accounte, for the breach of his 4th Com. for, albeit we dravv nigh to God, in the Congregation, vvith our lippes, saying Amen to all Gods preceptes; yet in our liues is no such matter: and because we all, one day, must come to this accompt; it shall not be amisse, to haue the state of it presented before our eyes here; that so if we cannot acquite our selues, we may know it in time, vvilst there is space for repentance.

Suppose we therfore, Almighty God examining vs; & vve againe answering for our selues, thus. Question. 1. Haue you remembered my Sabbath day as I commanded you by my Minister



in the Congregation, & vnto which you did subscrib & assent by your prayer? Answer, no Lord, we haue in deede *forgotten* that day, but vve haue bene mindfull of the day after it, to wit the Lords day. Question, 2. But haue you *Sanctified* my Sabbath day, as I commanded you? Answer, no Lord, vve haue (vve must confesse it) *profaned* that very day, but vve haue sanctified the Lords day, which is but the day after it. Quest. 3. But as for the 7th day: vvhether as I certified you, that the 7th day, is the Sabbath day, Exod. 20.8. & charged you, that in it thou should est doe no manner of worke, &c. haue you novv refrained your laboures, & rested from worke, on *this 7th day*? Answ. no Lord, vve confesse indeed, that how euer vve haue done our vvorkes on this 7th day, yet haue vve rested from our vvorkes on *the 8th. day* Quest. 4. wheras I sanctified & hallowed the 7th day, & also set you myne ovvne president for your example, in as much as I Rested on the 7th day, & moued you by a reason drawne from myne owne example, which I annexed to my 4th Com. haue you novv *imitated* myne *example*; and regarded my *reason* vvher by I persvaded you? Ansvv. no Lord, vve haue *neglected* thy *example*, & thy *reason*: But vve haue imitated Christ & his Apostles, in preaching and hearing of sermones & the like, on a day, vvhereof vve reade not that euer thou didest Sanctify it, namely on the first day of the vveeke, vvich thou didest command for labour. Novv thinke of this matter good brethren in time, least you leese your hoped for revvard, of keeping the Lords Sabbathes: for vvill this answer goe for current thinke you, before God, at that day of Rekoning?

But this answer is too right downe for some; for these haue ingenuously confessed the trueth: wherfore vve must lay downe an other answer for them, for they like *Saul*, vvho contrary to Gods Commandement, spared Agag & the best of the Sheepe, &c. yet said, *I haue obeyed the voice of the Lord*, 1 Sam. 15.20. so these stand to iustifie it & defend it, that they doe obey the voice of God, according to his 4th Com. well let these be tryed, saith the Almighty, Quest. 1. Haue you Remembred my Sabbath day? Answer, yis Lord, for as for that day, we neuer thought of it; but we remembred the Lords day, the day after.

Quest.

## OF THE FOURTH COMMAND. 111

Quest. 2. And haue you sanctified my Sabbath day, as I commaunded you? Ansvv: yis Lord, for vve profaned it vvith seruile laboures, but vve haue sanctified the Lords day. Quest.

3. And haue you rested on the 7th day; for, *the 7th day is the Sabbath of the Lord, &c.* Exod. 20. 10. Ansvv. yis Lord, we haue laboured on the 7th day, & haue rested on the 8th day. Quest.

4. But the 7th day, is the *Sabbath of the Lord thy God*, Exod. 20. 10. haue you now kept the Sabbath of the Lord your God?

Ansvv: yis Lord, vve haue profaned it, but we haue kept the Sabbath of the Lord Christ. Quest. 5. haue you kept the 7th day

Sabbath, in imitation of mee, the day which I set you for a patterne, the day solemnized in remembrance of the Creation?

Ansvv: yis Lord, for vve haue kept the 8th day, or first day of the vvecke, in imitation of Christ and his Apostles, the day solemnized in remembrance of the Redemption. Iudge now good brethren, if these men may not be said, to dally & mocke vvith God, in a most seriouse & vveightie matter.

Yet further, there are but two eminent places in the Church, vvherin the Minister performeth his seruice to God; to vviz, the Deske & the Pulpit; & loe, how these varie & are at iarre? In the Deske, the Minister readeing the 10 Commandements, saith, the people must sanctify the Sabbath day: but the same Minister, in the same Church, & to the same people, being but gotten vp in to the Pulpit, saith, they must sanctify the Lords day. In the Deske, hee saith, the 7th day, is the Sabbath: but gone, but a farre as the pulpit, & there he saith, the 8th day is the Sabbath. Think, you, these men are not gone from their Text, vvhen they reade one thing, & preach an other? is it meete, that the Deske & the Pulpit, shold be at such oddes?

I confesse they haue some idle distinctions, & friuolouse ansvvers, vvhereby for the present they stoppe vp the month of conscience, and blind the eyes of the simple, but let them try, if they cane by the same ansvvers & distinctions, bleare the eyes of Almighty God, at that day: In the dayes of blindness & popery before *Luther* brought light vnto the second com. I verily beleeeue it, that Popish Priests, had not more, nor more grosse ansvvers, distinctions, & obiections, to maintaine their Idolatry  
and



and Image worshipping, against the second Comm. then now a dayes our Ministers haue, to mainteine their syne of Sabbath-breaking, against the 4th Com. but what should I say? I wish I knew, how else to informe Gods people of his will; & how they & I might sanctify Gods Sabbaths, in private, with out the public assemblies of the Church, & helpes of a Minister, & disturbance of the Church; as we may & can yeeld obedience to any & euery of the other 9 com. singly & alone euery man by himselfe, with out the helpe & company of others; & although they would not ioyne with vs; could I, I say, haue deuised this, it should well haue bene seene, that I would neuer haue blotted paper to informe, or contended with these cuning Sophisters, who by their wittes, such as they are, will make any thing good they please to vndertake; they should for me haue gone on, till they had mett with the reward of their dawbing & doubling. For as I suspected them, so I find them, like *Moab*, Ierem. 48. 11. *seled on their lees*: & like the men in *Ierusalem*, Zephan. 1. 12. *frozen in their dreges*.

The second thing I purpose to mention, for the further appearance of the abuse of this Comm. here follovveth: whereas words & argumentes, vwill hardly auaille, I purpose in the last place to try, if sense will be informed; for which purpose, I will giue you an ocular demonstratiō, so as the sense of seing shall be conuincd of the abuse of this Com. That this may be, I will set heere before your eyes, the whole 4th com. intirly, as God wrote it in the Tables of stone: furthermore, as for these things, vvhich so many Ministers say, are ceremonious & abolished in this Com. those things I will compasse about with a parenthesis, or two halfe moone circles, that so you may se, which partes of the com. they hold for Morall, & which for ceremoniall: behold it thus: *Remember (the Sabbath day) to keepe (it) Holy. Sixe dayes shalt thou labour, & doe all thy worke: But (the Seauenth day, is the Sabbath) of the Lord thy God (in it) thou shalt not doe any worke, thou, nor thy sone, nor thy daughter, thy man seruant, nor thy maide, nor thy beast, nor thy stranger that is with in thy gates: for in six dayes, the Lord made heauen & earth, the sea, & all that in them is, and (rested the 7th day) Therefore, the Lord blessed (the Sabbath day)*  
& hol-

& *hallowed* (it.) Loe, which partes of this 4th Com. they make Ceremoniall & abolished; to wit, all those wordes, which are inclosed vvith in the parenthesis: for the vvord (day) this they abolish for a ceremony by these Textes, Rom. 14. 5. Gal. 4. 10. & for the vvord (Sabbath) that they hould for an abolished ceremony, by these Textes, Col. 2. 16. 17. Exod. 31. 13. and for these words, (these 7th day, is the Sabbath) this is that vvwhich of all other partes of the commandement: they abhorre, as a Ievvish ceremony; so much for the commandement: come we next vnto the reason of the com. noted by the vvord for; vvwhich conteineth a most effectuall persvasion from Gods ovvne example: & herin these vvords (rested the 7th day) doe stand for a Cipher; no Minister at any tyme in these our dayes, vseing thes vvords, as a reason to moue and excite vs, to rest on the 7th, or 8th day, because God rested at that time: secondly, these vvords (the Sabbath day) doe stand for a Cipher also; for no Minister doth perswade vs in these dayes, to sanctify the Sabbath day, because God sanctified the Sabbath day, to vvitt, the Saturday Sabbath: for it is the Saturday vvwhich God hallovved & sanctified at the Creation.

Novv cast thine eye backe good Reader, & see the com. behold vvhat they allow of it to be morall, and hovv much of it they will needs haue to be ceremoniall, & like a cipher; did thine eyes euer before behold, such a mingle mangle, such a hotch potch: the 4th com. is by these Interpreters become, halfe fish, halfe flesh; A Lynsey wolsey; A morrall Ceremoniall Commandement; partly lasting, partly faded. There be many Statute Lavves in this Kingdome, & tis said, many Lavvyers vvill doe much for money; but can such an instance as this be shovvne, vvhere the Lavvyers, haue by their expositions & pleadings, so mangled any of the Kings Lawes, as haue our diuine Lawyers, who in this case, *haue taken away the key of knowledg*? Luk. 11. 52? How can a mans eyes but abhorre to looke vpon, & behold any vvriting, thus interlaced with parentheffese, many hundreth of yeeres after it was vvritten? but how should a Christian looke vpon any of Gods ten commandemēts, vvith any patience, to see them or any of them thus mangled & defaced? vvvas God so



mindfull, to place all the morales by themselves, in the Tables of stone, & to exclud the Ceremonials, and vwright them elsewhere, as vnfit to be matched vvith the lasting Morals, and are there now so many Ceremoniall words crept into this Morall law? We reade in 2.Sam.10.4. how King *Haman* tooke *Dauids* seruants, and shaued off the halfe of their beards, and cutt off their garments in the midle, euen to their buttocks, and sent them away; me thinke these men, could not looke more ill fauouredly & disguisedly, then doth this 4th com. Now it is thus barbared and notched, by our late barbers: If I would haue a thing vgly done indeed, these men shall doe it for me.

Furthermore, the indignity offred vnto this com. is such, as it is not now onely shamefull to looke vpon; but also it is by their corrupt exposition, made very non-sense & ridiculouse; to this purpose, let vs collect together so much of this comm. as they allow to be memorall, and omit that vvwhich they make ceremoniall, that is, so much as is put within the halfe moone circles, & see what a peece of senselesse stufe there will be: and this then it is; *Remember to keepe holy. Sixe dayes shalt thou labour, & doe all thy worke: But, of the Lord thy God, thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter &c.* see if by their distinctions & subtilties, they haue not picked out the heart, and sense of this com. by picking out the time. Thus for the comm. but further, for the reason which God hath annexed to his com. taken from his resting on the 7th day; and, from his sanctifying and hallowing of the 7th day: this reason I say, hath not onely some vvords pickt out of it, as had the com. but vvwhich is more, the vvhole reason it selfe, as God laid it downe, & vvrote it in Tables of stone, is vtterly by them abolished & vselesse; no mention of it in these our dayes, thereby to excite & persvade people to the obedience of the 4th com. Wherefore, by your eye sight, you may behold the abuse of this comm. and by your obseruation, you may take notice, how the reason to the com. is nullified; two remarkable things to be obserued.

The consideration of these things (me thinke) should plead strongly against all the enemies to the Lords Sabbaths, that so all their reasons they bring against them, should be suspected & reiected;

reieſted; becauſe by their abolishing his Sabbath, they muſt needes make ſuch hauocke of Gods 4th com. as you ſee: Their textes of Scripture alſo Col. 2. 16. 17. and Exod. 31. 13. with the reſt, are to be ſuſpected as corrupted & groſſy abuſed by them, ſeeing that they will ſo vrge & preſſe them, againſt the 7th day Sabbath in the 4th com. as that by one text of Scripture, they will mangle another; & ſo vnderſtand one text of Scripture, as it ſhall eate out the very bowels of an other; ſo ſetting Scripture againſt Scripture; the text Col. 2. 16. ſhall eat out the bowels of the 4th com. yea this text Col. 2. 16. with other the like, & certain reaſons they haue, ſhall picke out the very heart & ſenſe of the 4th com. & make it ſenſeleſſe, as you ſee: of like nature are all their diſtinctions, & therefore worthily to be abhorred, of all ſuch as loue Gods lawes: God will vndoubtedly one day, accuſe all ſuch diſtinctions, & expoſitions of any text of Scripture, as are made in oppoſition to his Lawes: is there no way to expound the Goſpell, but ſo as it muſt needes quite ouerturne the law, or ſome part of it? and is it meete to receiue ſuch vnnecessary diſtinctions, as ſhall rend out, & rafe out ſome portion of Gods law, the Decalogue or 10 Com. I meane?

But it may be obieſted, that vve doe not make ſuch hauocke with the 4th com. nor make it ſo voide & ſenſeleſſe, but that we doe ſtill retaine it, & doe preſſe it vpon mens conſciences, vvell nigh euery ſermon &c. True indeed, you vrge the 4th com. but how abſurdly, let all men iudge; like as if a man ſhould cancell a bond, & plucke off the ſeales, & yet ſtiſly plead his bond ſtill; ſo theſe, after by their doctrine they haue made the comman. a peece of ſenſeleſſe & ridiculoſe ſtuffe; yet ſtill they call and cry out the 4th com. the 4th com. yee tranſgreſſe Gods 4th com. Furthermore, the reaſon annexed to it by God, as moſt effectually to perſwade men to obedience of this com. taken from Gods example, this you altogether omit & neglect: For, when are you heard to perſwade the people thus? Let vs reſt from our workes on the Lords day, becauſe God reſted on the 7th day, Gen. 2. 2. Exod. 20. 11? Let vs ſanctifie the Lords day, becauſe God ſanctified & hallowed the 7th day, Gen. 2. 3. Exod. 20. 11? Let vs be imitators & followers of God, as deere children, and keepe



that day weekly for an holy day, which God himselfe made & kept an holy day, at the Creation? No, no such matter, for so they should contradict themselves: If they should perswade men to follow Gods example, so the myserie of their iniquity, would be discovered: for God kept the 7th day, from the creation; but our Lords day, is the 8th day from the creation: & the day which God kept, was kept in memory of the Creation; but our Lords day, is kept in memory of the Redemption: thus as the com. is nullified, so the reason to the com. is made a meere superfluous cipher, & altogether vfelesse, let them say what they will to the contrary.

As for the law it selfe, you vrge it indeed vpon mens consciences, but with small conscience you vrge it; for you abuse & profane Gods word (as hath bene showne) by applying that to the Lords day, which is a common working day, as fryday is; which should be applied by Gods ordinance, to an holy day, which himselfe had halloved, as to the 7th day; as well might you profanely apply those Sacramentall vvords of institution, to common bread, & to common water, as Gods 4th comm. to a common day, not sanctified by God. And thus much for Exposition of the 4th Commandement.

**T**HUS I haue endeauoured to make it appeare, how they haue corrupted & abused the law, and thereby corrupted & abused the people also: What remaineth, but that they may be driuen to *repentance*, I minde them of that fearefull denunciation, vttered by our Sauour Christ, after that he had ratified the law, in the integrity & perfection of partes, euen to a iot & title of it, Mat. 5. 18. Whereto he addeth these words, *Whosoever therefore shall breake one of these least Commandements, & teach men so, he shall be called the least in the Kingdome of heauen: but whosoever shall obserue, & teach them, the same shall be called great in the Kingdome of heauen*, Matth. 5. 19. In which words, our blessed Sauour, doth perswade, to the keeping of the Morall Law, in euery iote & title of it, vnto the worlds end: Further, our Sauour sheweth wherein, or in what manner, he would haue euery iot

ry iot & title of the Law kept; and this is two wayes, the one by doctrine, noted in these words, *and teach men so*: The other by practise, noted in these words, *Whosoener shall obserue &c.* whereby wee see, it was the minde of Christ, to haue euery title of the law, not onely obserued & practised; but also, he would haue euery title of it, *taught* vnto the people, & vrged & pressed vpon them: and on the other side, because the bare doctrine of the Minister, is forcelesse in many men, without his practise; least they should say, he layeth heauy burthens, vpon other men, but himselfe will not touch them, with one of his fingers, therefore Christ ioyneth practise to doctrine, saying, *Whosoener shall obserue & teach &c.*

Furthermore, we are in speciall manner to note, vnto what manner of persones these words are directed, not vnto lay men as they call them, but vnto the Clergie, vnto Ministers in speciall; as we may vnderstand by the words *teach men so*: so then, this portion of Scripture, it is directed vnto the Ministry; & the will of Christ to them is, that they shall both teach to the people, and also practise before them, vnto the worlds end, euery iot and title of the Law.

Now in the next place, we haue Christ his arguments, to moue & perswade Ministers, to these two duties; and because Ministers are of two sortes; some, though but a smale some, will teach and practise, euery iot & title of the Law, to the vtmost of their power; but others, will neither teach nor practise the same; therefore hath Christ fitted his Arguments, to both sortes; & by name, to such Ministers as doe both teach & practise; to them our Sauour promisseth this blessing, that, *they shall be called greate in the Kingdome of heauen*: oh that there were yet many more, that would couet this greatnesse in Gods fauour, by teaching & reuealing the whole counsaile of God, euen all his Ten commandements, intirly, in euery iot title of them? But now as for those other Ministers, vwho refuse either to teach, or to practise, this Law of God intirly: to these, our Sauour threateneth a Curse, to vvite, that these *shall be called least in the Kingdome of heauen*: now vvheras our Sauour denounceth this curse, vnto them, vvich breake *one of the least of these*



*these commandements* : suppose vve the Time commanded in the 4th com. vvhether the very least of the commandements because they vse to caile it, but a circumstance, and the like; vvhyy yet for all that, so long as it is a commandement, though the least of all the commandements, yet Christ denounceth this Cursse vnto such Ministers, as refuse to teach the people this least com. and refuse to practise it before the people: they haue pleased to miscale it a ceremony, & Iudaisme & the like; but let them try if this vwill free them before Christ his Iudgment seate, from this Cursse of Christ, vvhich he denounced being on earth. I belecue all theyre subtilties & shiftes, vvhetherby they blind the eyes of men here, vwill hardly so blind the eyes of Christ then: hee vwill haue an account of his vvholl Law, not of peeces and percells of it, as vve please.

Thus vve se vvhath the duety of Ministers is, namely to teach the people, to obserue the Lords seauenth day Sabbath, which is one of the commandements, though you make it the least: and it is their duetie also, if they vwill be freed of Christ his Cursse, to obserue & keepe the 7th day Sabbath, before the people; so leading them by liefse & doctrine together: but how farre off, is the practise of most Teachers from obseruing the minde & vwill of Christ? in steade of practising the 7th day Sabbath in their ovne persones, for example vnto others; they could be content to persecute any, that they se forward this way; oh fearfull! In steade of teaching the people this, vvhich they count the least of Gods commandements, & vrging them to keepe, every iote and title of Gods Law, & so the Lords Sabbath day; they teach openly & publikly the quite contrary; as namely, that this least of Gods commandements, it is abolished, and that the Sabbath day, commanded, it is abolished; thus this least of Gods commandements is trampled downe, because it is a *little* one, & a *ceremoniall* one, & a *circumstantiall* one; & not the *Law of Nations*, nor found novv in the hartes off all men false & corrupted, as a *Law of Nature*; and because commanded *to the Jew*, and the like: but vvhath soeuer be their shiftes, suer I am the Sabbath day, is not lesse then one of the iotes and titles of Gods Law; nor is it lesse then the least of  
God

Gods commandements; wherefore, vvho soeuer teacheth in opposition to this Sabbath day, he bevvraieth himselfe to be no frend of Christs, and that he regardeth not his mind and vvill, in teaching and obseruing all & euery of the Commandemets: nay he proclaimeth himselfe in open pulpit, to be a professed enemy to Christ our Saujour and these his vvordes, Mat. 5. 18. 19. and to the integrity & vvholnesse as I may call it of Gods Law; he had rather haue it lamed & percelled out, that so he might serue God by halues, and by peece meale, then to haue an indifferent respect vvith *Dauid*, vnto all Gods Commandements, Psal. 119. 6. & rather then he vvould haue Gods Law intire & compleate, in the perfection of partes, vnto a iote and title.

Is not it true of such Ministers werewith the Lord charged those corrupt *Priests*, Mal. 2. 9. to vvir, that they were *partiall in the Law*? & are not these also in our time partiall in Gods Law, when notwithstanding vvhat Christ hath said, for the integrity of the Law, yet these men wil reiect a parte of it, and so become like those *Priests*, partiall in Gods Law? for a parte of Gods Law they vvill haue; an other parte they vvill none of: the duties of rest and holinesse in the 4th com. this parte of the 4th com. they vvill haue, but the other duetie of the Time, this parte of the same 4th com: they vvill none of. Were these Ministers of the lower ranke for zeale, & of the Number of those vvhich are not accounted so zelouse of Gods Lawes, it vv ere the lesse to be vvondred at; but being puritant Ministers, and such as vvould be displeased at him, vvho should say to them, they had not an indifferent respect vnto all Gods commandements vvith out exceptions; that these I say should picke and choose, take & leaue; & become like those profane *Priests*, *partiall in Gods Law*, it is to be maruailed at; Mistake me not good Reader, it is not purity that I mislike in puritanes; for of all men I honour no men more, then such as are, & endeauour to be, of pure harte & holy lief: but this I hate in them; to se their practise belye their doctrine & professiõ: for they teach daily for vniuersall obediẽce to all Gods com. without exceptions & reservations; but Loe they are found here halting: one of the least



(as they say) of Gods Commandements, ratified by our Sauour, they neglect and contemne.

Others there be of the same ranke, which be not so impudent as the former, they preach & teach not against the Lords Sabbaths, & therefore are not guilty of the Curse of Christ, for breaking this least Com. & *teaching men so*: yet are they enemies to this least Comm. for haueing heard of my former booke, which I vvrote in defence of this least Com. and for the Lords Sabbath; yea, and after they haue seene it, & reade it ouer, they spitt fyre at it; & cry out, burne the booke; tis a foule error, &c. These men like *James & John*, not knowving of vvhat Spirit they are, vvould haue fyre come downe presently; & although they know not, either how to proue their Lords day to be a Sabbath day; nor yet how to disproue the Lords Sabbath day; or to confute the booke, yet they can cry, burne the booke, tis a foule error, &c. Thus these are so farre from teaching this least com. to the people; as that they vse all their diligence, to scare & afright simple people, vvith greate vvords; that so they might still remaine caught in their snares, & in blind ignorance: if the Lawes of this Realme, vvere fitted to these mens minds, it should be vvoe to him that toucheth this Lords day Sabbath, the *Diana* of our time; but seing they doe it out of a good affection, I shall vvith Paul make it *mine hearts desire*, and prayer to God for them, that they may repent; for I beare them witnesse, that they haue the Zeale of God, but not according to knowledge.

They thinke it much, that they cannot preuaile vvith the rude multitude, for the keeping Holy of the Lords day Sabbath, but that, say they vvhat they can, yet they will reuell, riote & profane it: vvell the case is now become their ovne; it shall be seene; whither all that I haue said, can preuaile vvith them, for the sanctifying of the Lords Sabbaths on the 7th day: fuer I am I haue said, & shall say much more, & more soundly, for the 7th day Sabbath, to moue them to keepe it; then euer they did, or could say, to profane persones, for the keeping of the 8th day Sabbath: if therfore, synister affections, preuaile so vvith them, that they vvill not listen to mee, no more then  
their

their profane hearers will to them; let them tell me then, what is the difference betwixt them selues, and their profane auditors.

An other sorte there are, who are disobedient to Christs will, by deniall of the integrity, wholnesse, & perfection of Gods law; in as much as they doe not onely refuse to teach the people, this least of Gods commandements, namely, which is the proper day & time of Gods worship & seruice; but if they finde, that by the paines of any others, more faithfull in this point then themselves, any of their flocke are taught & instructed in this way of the Lord more perfectly, that they begin to see a further light into this Law of God, then they were wont; presently they be labour it, to extinguish this light in them: to these, I may fitly apply that word of the Lord, Ierem. 23. 30. *Therefore behold, I will come against the Prophets, saith the Lord, that steale my word, every one from his neighbour.* These then, be sacrilegiouse theeues, who will not sow the seed of Gods word, in the hearts of their people, but vwill watch vwhen it is sowne, that they may come & steale it away againe.

I trust Gods Ministers, will bridle corrupt nature, and giue me leaue to lay the plaister, where the sore is; knowing it is their office, to doe the like to others dayly; they vwho teach others to take a reproofe, are not to learne in this point.

Let me speake one vvord novv, to all these 3 sortes of Ministers together: vvhy are yee, you Tribe of *Levie*, such enemies to the integrity, wholnesse, & perfection of the Lavv of your God? deliuered vvith such maiestie and terrour, vpon Mount Sinai Exod. 20? Why oppose you your selues also, against those *notes* & *titles* of this lavv, ratified by our Lord Christ, vnto eternity, in his sermon on the Mount Mat. 5. 1. 8? Why doe you not according to his vvill & mind, teach the people, this least commandement, touching the proper time of his worship and seruice? Nay, why are you so vnlike your selues? For it is a rule approued in expounding of the Scriptures, that *things are to be taken in the largest sense, if nothing hinder.* Now why then in expounding of this 4th com. doe you abridge it, excluding the proper time thereof, as if nothing but the dueties of rest and holi-



holinesse, belonged vnto vs? Whereas you ought to expound it more largely, as including both the time of the 7th day, & the dueties of rest & holinesse also? since there is nothing that you can iustly say against the time. Againe, it is another rule in expounding of Scripture, & in speciall of the Morall law; that *under one thing expressly commanded or forbidden, are comprehended all of that kind, with the least cause or occasion thereof*: See here how they enlarge the law, to be vnderstood, not onely of the things there by name mentioned, but also, of things not mentioned, as of the *causes & occasions*: and yet the same men, being to expound the 4th com. are so farre off, from enlarging it, as they will miserable curtaile it, and clippe it, and pare it, vntill they haue quite pared away, the 7th day Sabbath: Why are you so inconstant, & so vnlike your selues? is it a rule with you, that things not mentioned in the Comm. are to be brought in, that so the Com. may haue the largest scope & compasse; and will you exclude and thrust out, things by name, mentioned in the Com. as the 7th day Sabbath?

Againe, when we are to deale against Papists, then we are very zealous for the integrity & perfection of the law: witnesse *M. Perkins* in his first Volume pag. 400. where he proueth that *a Papist cannot goe beyond a Reprobate*; because they make the whole law vaine: and this he affirmeth in these words, *If one frustrate but any one point, of any one commandement, the whole law thereby is made in vaine*. Cannot a Papist goe beyond a Reprobate, if he frustrate any one point, of any one commandement? & can a Protestant goe beyond a Reprobate, when he doeth frustrate some one point, in some one commandement? as we doe in the 4th comm.? Must the law stand, in euery point, of euery commandement, vvhén we haue to doe vvith our Aduersaries abroad, & is the case altered, when we be among our selues at home?

It is made a marke of sincerity, and of the trueth of grace, vvhén a man hath respect, vnto all Gods commandements, without exception of any: But come vpon the matter with them, & then they that deliuer this marke to others, can scarcely finde it in themselves: For, albeit they seeme by this marke, to iustify the law,

law, in the integrity and perfection of it; yet aske them what they thinke of Gods 7th day Sabbath, commanded in the 4th com. and this they will baulke and except, vnder one pretense or other, by miscalling it Iewish, Ceremoniall, and by saying falsely that it is abolished: and is this the respect they haue vnto all Gods commandements?

It is a rule also, that *the law it is wholly copulatiue*; that is, the things therein commanded, are firmly combined & knit together, so as not any one thing can be seuered from the law: and thus farre they maintaine the law, in its perfection & integrity; but how then cometh it about, that now you haue made such a *hiatus*, such a gape in this law? one of the Linkes of this chaine is broken, the commanded time of 7th day, in the 4th com. is taken out, and seuered from all the rest: so now this *copulation* is *uncoupled*, and the law is not wholly copulatiue, it is but partially copulatiue.

Behold how the enemies to the Lords Sabbaths, & to the integrity & perfection of the Law of God say, and vn say it againe: abroad vwith our aduersaries, tis a point of *reprobation*, to frustrate but *any one point, of any one commandement*: at home, tis a point of *Iudaisme*, to maintaine & defend them all. What should I say more? iustly may the Lord lament ouer *England*, as once he did ouer *Ierusalem*, saying, *O my people, they that leade thee, cause thee to erre*, Isa. 3.12.

#### SECT. XI.

Thus I haue defended the Morall law, against both Anabaptists & Libertins: and also the integrity & perfection of this law, against Protestants and Papists: to this end I haue opened & expounded one branch of this law, to vvit, the 4th com. and discovered many foule & grosse errours in the ordinary receiued exposition thereof: Now for conclusion, I purpose to adde an *Exhortation* to the loue of this law of God.

It is called a royall Law; *But if yee fulfill the royall law, according to the Scripture &c. Iam. 2.8.* It is called a righteous Law; *What nation is so great that hath ordinances and lawes so righteous, as all this law, which I set before you this day? Deut. 4.8.* It is as a light, in darkest night; *Thy word is a lanthorne vnto my feete, and*  
Q 2
a light



*a light vnto my path, Psal. 119. 105.* Of all men, the Prophet Dauid, excelleth in this argument, in his 119 Psalm: *Thy Testimonies are my delight, & my counsaillers, v. 24. My delight shall be in thy commandements, which I haue loued, v. 47. Thy statutes haue bene my Songes, in the house of my pilgrimage, v. 54. Oh how lone I thy Law! it is my meditation continually, v. 97. I hate vaine inuentions, but thy law doe I loue, v. 113.* Yee see heere how Dauid was in loue with Gods law: Now this his loue he doth expresse partly by his desirs and prayers, and partly by comparifons: by prayers, *Open mine eyes, that I may see the wonders of thy Law, v. 18. Hide not thy commandements from mee, v. 19. Mine heart breaketh for the desire to thy iudgements, v. 20. Giue me vnderstanding, that I may learne thy commandements, v. 37. I am thy seruant, grant me vnderstanding, that I may know thy Testimonies, v. 125.* By comparifons, he setteth forth his loue vnto Gods law: *I haue had as great delite in the way of thy Testimonies, as in all riches, v. 14. The Law of thy mouth is better vnto mee, then thousands of gold and siluer, v. 72. Thy Testimonies haue I taken as an heritage for euer: for they are the ioy of my heart, v. 111. Therefore lone I thy commandements aboue gold, yea, aboue most fine gold, v. 127.* In a word, the law of God, it is the Churches inheritance & possession, *Moses commanded vs a law, for an inheritance of the Congregation of Iacob, Deuter. 33. 4.* & hence it was, that Dauid had taken vnto him, the law as his inheritance for euer, *Pf 119. 111.* & hence no doubt it is, that our Church hath taken this law also vnto hir, as hir inheritance for euer, causing it to be read publikly in the Congregation, in most solemne manner; the Assembly all vpon their knees, praying to God, to incline their hearts to keepe this Law.

Here be arguments and reasons enough, without further amplification, to moue euery Godly heart, to loue the law of God; for, it is a royall law: a righteous law: a light for our comfortable direction: a law most louely, *oh how lone I thy law: a law to be desired, Mine heart breaketh for desire of thy iudgements.* It is better, then thousands of gold and siluer: it is an inheritance; and the inheritance of the Church: What neede of more?

As there is no Christian Church in the world, which in-  
ioyeth

ioyeth this Law of God intirly, & in its perfection: So is there no member of our Church, that I know, who inioyeth this Law, in its integrity, in his iudgment, & practise both; albeit it were much to bewished, it being the Inheritance of the Church, wherein euery member may challeng his share. I diuide our Church & Congregations therfore, in to two sortes, purposing to make application of this doctrine, vnto them both: the one sorte, & that the fewest by infinite numbers, are such as are informed, in their iudgments, & inlightened in this Law of God, in the integrity & perfection of the partes therof: The other sorte, & those the most, remaine yet in darknesse, & ignorance of this their Inheritance, the Law of God in its perfection. Touching the former sorte, is it so, that thou louest this Law of God? then let this thy loue to it appeare: & that by hartly & firuent prayers vnto Almighty God daily, that he vould be pleased to infuse, the light of this knowledge, in to the minds & haerts of all men: & that it would please God, to incline the heart of our soueraigne Lord & King, together with all the greate gouerners, in Church & Common weale, to embrace this Law of God, in its integrity & perfection; that so a reformation being made, we may inioy the Lords Sabbath, in practise, as well as in iudgment.

To this end, two things are required of thee, who arte already inlightened, & doest loue this Law of God in the perfection thereof: the one is, that thou further & disperse the knowledge thereof, as farre forth as thy place & calling will peremit, vnto thy friends & acquaintance; thus did Dauid, *Teach me thy Statutes*, (saith he) & then he addeth these words, *with my lipps haue I declared, all the iudgments of thy mouth*, Ps. 119. 12: 13. and againe, *I will speake of thy Testimonies before Kings, & will not be ashamed*, Ps. 119. 46. Hereto accordeth S. Paul, *wherefore exhorre one an other, & edify one an other, euen as you doe*, 1. Thes. 5. 12. and, *Exhorre one an other daily, while it is called to day*, Heb. 3. 13. he that loueth the Law, must not onely loue it in the knowledge of it, but also in the practise of it, & how shall he attaine the practise of it, vnlesse it be made knowne vnto all, that so a generall reformation may be.



The other thing required of thee, is that in loue to Gods Law, thou beest redy in thy place, to defend it, & the integrity & perfection of it, against all gainfayers: as the Apostle *Iude* saith, *contend for the maintenance of the faith, which was once giuen vnto the Saints*, Iud. 3. so should we contend, for the maintenance of the integrity and perfection of the Law, which vvas once giuen vnto the Saints and Church of God. This is that, vvhich God laied to the charge of his Church long since, that, *No man contendeth for the truth*, Isai. 59. 4. bevvare it be not laid to our charge also. Moses had many brethren, the Hebrewes, yet vvould he not suffer any one of them, to suffer vvrong of the Egyptianes, but rose vp in their defence, and defended them so, one after an other, that at last he vvas forced to flie for his ovvne liefse, Exod. 2. 11. 15. so vve brethren, if vve loue this Lavv of God, it vvill Kindle in vs, an holy zeale of Gods glory, & indignation against the enemies of Gods trueth, so as vve shall rise vp to defend & rescue any one, and euery one of Gods commandements, against those that would be shredding & parcing some thing or other avway from the same. (Dauid saith *Gods testimonies they were the ioy of his harte*: and againe, *oh how loue I thy Law*? thinke vve that Dauid, could vvith patience haue seene this Lavv, vvhich he so loued, mangled and hacked, and so defaced, as vve novv are forced to behould it?

I come novv to the other sorte of people in our Church, & they are those vvho be yet in darknesse, & ignorance; vvho albeit they know much of this Lavv of God, yea the most of it, yet are ignorant of it in its integrity & perfection; for they are ignorant of Gods 7th day Sabbath contained in his 4th com. and so they know not all the Lavv, they are not acquainted vvith the vvhole Lavv, and vvill of God; for number, these are the most, and therfore the case is the more lamentable: yea and by so much also the more lamentable yet, in that they are not fully instructed in a matter, vvhich neerly concerneth them; for this they must take speciall notice of, to vvite, that by this Lavv vve shall be iudged at that dreadfull day of iudgment, *as many as haue sinned in the Law, shall be iudged by Law*, Rom. 2. 12. and againe, *so speake yee, and so doe yee, as they that shall be iudged by*

*the Law of libertie*, Iam. 2. 12. Now it is a fearefull thing, for a man to be ignorant of any one parte or percell of that Law, vvh whereby he shall be adiudged: it concernes euery man therefore, to study this Law, and to take in information of it, & of all the partes of it, & that vvith speed.

But you may say, how shall this exhortation, to loue the Law of God, in its perfection, concerne such as you say are ignorant of the Law, as touching its perfection? can a man loue the thing vnknovvne? for answer hereunto, we must know, that how euer a man may be said to be ignorant of a thing, as by it selfe, & in particular: yet may he be said to know it, and so also to loue it, by an other, & in the generall: I make it plaine thus; he that loues one or more peeces of gold, as gold, he loues all peeces of gold; and as vvell those peeces in generall, vv which he neuer sawe, as those peeces in particular, vv which he hath seene: & by those particular peeces, vv which he hath seene, & found good & pleasant vnto him, he comes to know that the other peeces vnleene, being of like nature, they are also good & pleasant, and so he growes in loue vvith them also: The case is a like, in him that hath the Inheritance of A Lord ship or Manner descended vnto him, be it that he neuer saw nor knew, some particular Clotte, Field, or Tenement of his Inheritance, yet he hath a loue vnto these vnknovvne partes of his inheritance, in the generall: & by the experimentall commodety he finds, by some of the knowvne partes of his inheritance, he growes in to loue of the vnknovvne partes also: So it is in this our case; tis true the most of men, they knowv not the Law of God, their inheritance, in all the partes of it, particularly, and by themselves; yet for all that, they haue a knowvledge & so a loue to Gods Law, and to the vnknovvne partes of it, in the generall, and by the other knowvne partes; in so much as, many that are ignorant of some one or more points, in the particular, and by themselves, can yet truly say, that they loue the Law of God, and the Law too, in its integrity & perfection; and out of this loue in the generall and by other partes, they vnfeinedly desire to be made acquainted vvith those vnknovvne partes in the particular, that they might, loue them for themselves also.

To



To apply this, doest thou then loue the Law of God, why make it appeare then, both to thine ovne heart, and vnto all men, by thy loue vnto the ynknowne partes of it; for he that loueth some peeces of gold in trueth, he loueth all peeces of gold also, as well those vnseene as those he hath seene; so must thou doe, if thy loue to Gods Law be sound, thou must be in loue vvith all the parts of Gods law, in its integrity; as well with those vnknowne, as with those alreedy knowne.

The way vvherby thou must make knowne thy loue, vnto the ynknowne partes of Gods Law, is in these two things: In an earnest desire to become acquainted in particular, vvith those ynknowne partes of Gods Law; and, in a redy vvillingnes to embrace the knowledge of them, vvhen occation by Gods mercy is offred thee.

For the former, as Dauid, desiring to be deliuered from his sinnes, praid not only against his knowne sinnes, but al so against his onknowne sinnes, saying, *cleanse me from secret faulces*, Pl. 19. 12. so we must desire & that earnestely, not onely the continuance of the knowledge of the knowne partes of Gods Law, but also the knowledge of the ynknowne and secret partes of Gods Law: vve haue the Prophet Dauid a notable patterne in this point, hovv earnest a suiter, vnto God vvas he in this case? *Open mine eyes (saith he) that I may see the wonders of thy Law: & againe Hide not thy commandements from me & againe, giue me understanding, that I may learne thy Commandements.* And then, his heart bursteth againe vvith eagre desire thereof, *mine heart breaketh (saith he) for the desire to thy iudgments.* Thus if there be in vs a firuent loue vnto Gods Law, as there vvas in Dauid, vve vvill neuer be at rest, vntill vve know Gods Law yet better, and more fully, euen vnto perfection. The second thing, to vvith, a ready vvillingnesse to imbrace this knowledge, vvhen it is tendred thee: this needeth no proof, for it followeth of it ovne accord; think you that after the Prophet Dauid, had thus besought God by prayers, for further knowledge of Gods Law, that then he vvould not haue vvith both his armes, imbraced him, that vvould haue instructed him? *how beautifull are the feete, of them which bring glad tydings!* Gods Law he called

called it, *the ioy of his heart : his inheritance; it was better vnto him then thousands of gold & siluer.* Would not a man be redy to embrace the ioy of his heart? an inheritance? and that which is better then gold and siluer, when tis tendered him? Yis vndoubtedly; why such is the law of God, & such also will be thy redinesse to entertaine it when tendered, if truely thou louest Gods law, as Dauid did.

I come now to apply the former of the two points: Is it so, that whosoever loueth Gods law in trueth, and sincerely, cannot but expresse his *desires* to the vnkowne partes of it? Then hereby may men iudge of their estate to Godward, to know whither they doe indeed & in trueth, sincerely & vnfeinedly, loue Gods law, or not: doest thou desire the knowvledge of all Gods law, as well as of some of it? Doest thou desire the knowvledge of the vnkowne partes, as well as thou louest the knowvledge of the knowne partes? then is thine estate good to Godward, and doubtlesse, thou louest the law of God in trueth of heart, and in sincerity: but if thou contentest thy selfe, vvith the knowvledge of that thou doest know, not desiring to know more, if more may be knowne; thy case is dangerouse; it is to be suspected, that thy loue to Gods law, is but a fained loue, & hypocriticall, & that thou art rotten at the Core, & not sounde at the heart: For, he that loueth one peece of gold, he loueth all other peeces of gold; he that loueth one parte of his inheritance, he loueth euery part and parcell thereof, knowne and vnkowne vnto him.

Let the most men, both Ministers & people, be examined by this rule, & their loue to Gods lawes, vvill be suspected: tis true indeed, they pray dayly, both in publike & in priuate, that God vvould increase their knowvledge, & open their blind eyes; as Dauid did, *Open mine eyes that I may see the wonders of thy Law;* but doe they pray vvith Dauids heart, sincerely? Doe they not pray with secret and reserued exceptions, and reseruations? doe they not indent with God secretly in heart, how farre they will be inlightened, & how farre not; how farre they vvill know of Gods will, & how farre they will be ignorant still? Let vs try both Ministers, & people. For Ministers, haue they not such a

R

distinction



distinction as this, nourished in their mindes? to wit, that there be some things ynknowne of Gods will, the knowledge whereof would make much to their praise and applause, & would be well approued of by all their brethren, and would be a meanse to establish them in their liuings, if not to enlarge them; and would not crosse, but rather be vpholden by Antiquity, & vniuersality &c? & there be other things ynknowne of Gods will, the knowledge whereof would but tend to their reproch and shame, and would be generally distasted of all the Ministry, and might be a meanse to deprive them of their liuings, they crossing all Antiquity & vniuersality &c? in so much as if God should now demand, of these petitioners, what they would haue of him; whether that he should bestow vpon them the whole knowledge of his will intirly, whether it make with them or against them; or onely that part thereof, which might tend to their present comodety, it is to be vehemently suspected, they would choose this latter onely, albeit they would blush to say so: I appeale to their consciences examined, if I hit not the marke: the reason of my such suspicion is this, in part, The knowledge of this part of Gods law, touching his Sabbaths, it is not put vpon them to study it out, with great paines, but it is brought home to their dores, redy studied for them. 2. The point is most easy & familiar to be vnderstood, no difficulties in it, saue what themselues doe voluntarily & vnnecessarily put vpon it, by their vaine distinctions, & frivolouse objections (as some thing may be objected against any thing): that it is easy, I know it my selfe, for I haue fathomed it, & diued good deepe into the bottome of it. I know it also by others, both of the Ministry and priuate men, who can see it cleerly and without difficulty. Wherefore I can impute their ignorance, to nothing else, but that they are willing to be ignorant; & haue no desires to be acquainted, with that vnprofitable & incommodiouse part of Gods will: for vwhat is there in this controuercy of the Sabbath, that exceedeth the capacity euen of the meanest? but especially if you speake of Ministers, who haue a dexterity (when they will) in vnderstanding questions of Diuinity, it is not possible for them to be ignorant, had they a willing mind. I am very confident, that if they

they prayed to God, out of an vnfeined sincere loue to Gods Law, that he would informe them, in the vnprofitable part of his will, as yvell as in the profitable part, that God would soone send them a cleere light thereof, especially, since the way is now made so open & easy. I wish they ywould but make experience of God in this case, according to my counsaile & desire, and if they doe not, it will be bitternesse first or last: In a word, Ministers haue heard that Gods Sabbath is now in question: but which of them haue gone into their studies, and deeply minded the point, out of a desire to find it & defend it, if it might be found and defended? I appeale to their consciences.

Let vs now try the people by this rule, and see if there be not, like Priest, like people: it is true, these pray for an increase of knowvledge in Gods lawes also: but doe they meane to obtaine a knowledge of all the law of God wholly? or of so much onely as may serue the time, and please their Ministers? what their *desire* is shall appeare by their practise; tis voiced abroad, that the Lords Sabbaths are profaned, the 4th comman. weekly transgressed; and that there is a booke newly come forth to that effect: well, how doe people now behaue themselves vpon these tidings? If a man should cry fyer, fyer, in the night, so in loue men are vvith their houses, and so desirouse to preferue them, that instantly they startle, leape out their bedds, make inquiry where? and search round about their houses, without and with in, and will not be perswaded to bedd againe till they be suer all is safe: Did men loue Gods lawes, as they doe their houses and possessions, they ywould not be at rest till they had scanned the point, and examined the booke ouer againe and againe.

But I shall tell you one of the ordinary questions, they moue vpon these tidings, to wit, what think you Sir, may not a man goe to heauen in the ould opinion though he be ignorant of this parte of Gods word, touching his proper Sabbath? to passe by what I thinke of heauen, let me tell you vwhat I know of hell: I am suer a man may goe to hell in the ould opinion: these questions way intimate, that men resolute to glue to God, no more seruice then what neglected, they plunge body & soule in to hell fier, this is no filiall but a seruile minde & affection: this is farre



from Davids prayer, *open thou mine eyes that I may see the wonders of thy Law.*

Let me tell you also, the successe which these tidinges produce vvith most others: say they it were much to be wished, this booke had neuer comne forth, that this point had neuer bene questioned; I wish the Authour had bene better aduised; it vvill cause much stirre in the Church, before we vv ere finly quiet, & this novv vvill cast rubbes in our vvay, our consciences vvill be checking of vs, &c. All the ansvver these shall haue from me, is to aduise them to see to it, that by such obiections, they be not like to those rebellious Ievves, vvho vvould not receiue instruction, vvhen God vvould haue taught them, *children that would not heare the Law of the Lord: which say vnto the Seers, see not: and to the Prophets, prophesie not vnto vs right things: but speake flattering things vnto vs, &c.* Isa. 30. 9. 10. to conclude, let these their common obiections speake for them, if therby they doe not bevvray, that in their prayers, they intend to obtaine no more of God, but a partiall knowvledge of his Law; and this their partiality, may breed a shrewd suspition, their loue to Gods Law, is not sound and sincere: for if it vv ere, they vvould not reiect the meanes of knowvledge, before they haue tasted it. So much be spoken by vvay of vse, from this, that an vnfeined loue of Gods Law, cannot but desire the knowvledge of the vnknowvne partes thereof.

I come novv to make some application of that other proper- tie: is it so, that vvhen so loveth Gods Law in trueth, he vvill vvith all redinesse, cherefainesse, and vvillingnesse *embrace* the knowvledge of the vnknowvn partes thereof, vvhen the same is tendred vnto him: if vve shall put men vpon the triall for this point also, here vve shall in the first place find many in the Ministry guilty: howv vnvvilling they are, that the knowvledge of this parte of Gods Law, touching his Sabbaths, should come abroad into the vvorld, or into their owne heads; both their ovvne consciences are priuy to, and the vvorld takes knowvledge of: vv ere the knowvledge of a good living tendred them, I dare say it, feyve or noae of them, but vvould haue runne and ridd about it, vvith all diligence, long before this: could any  
man

man informe the, though but doubtfully, of some Tyeth vnpaid, belonging to their liuings; if Lavvyers vvould not bring them Counsaile, they vvould ride & make out to them for counsaile aboute the matter: and all their vvites, & frends should be imployed for to find it out, as they vvould haue it, if it vvere possible: but novv the Tyeth of Gods Lavv, or a portion of the tieth at least, is detayned from God, and from themselues, by themselues; and here they vvill neither runne, nor ride, nor aske for Counsaile, in this cale; no nor accept & vvelcome it, vvhen it is brought, & thrust in to their heades: it giues a man to suspect, that these loue more vnfeinedly a good liuing, then Gods law: Nay I cannot but thinke, that if I had tendered vnto some Ministers a liuing of 50<sup>l</sup>. or 60<sup>l</sup>. a yeere, & that vpon no better euidence & title, then in my former booke I tendred them the Lords Sabbaths; I cannot thinke I say, that any man in the kingdom could wrest it out of their hands: In a word, these that are so mindelesse of Gods lavv, vvhen they are so mindfull of their owne liuings, like as God said, vnto his people the Iewes, when they neglected the building of the Temple, & yet were diligent to builde themselues houses, *Is it time for you to dwell in your seiled houses, and this house lie waste?* Hagg. 1.4. So may I say vnto them, Is it time for you yee Ministers, to enioy your liuings, when the Lords Sabbaths lie waste? God must haue a rekoning of you for these things.

This rule being applied to common people, will detect them also: Is it so, that whosoever loueth Gods law in trueth, he will with all redinesse & willingnesse, *imbrace* the knowledge of the vnknowne partes thereof? Then, if I shall make it appeare, that most men are vnwilling, to imbrace the knowledge of the vnknowne partes of Gods lavv, it vvill follovy very suspicioussly, that most men doe not loue the law of God in trueth, what euer they say, & thinke to the contrary: Thus I make it good against them: The doctrine of Gods Sabbaths, is a parte of the lavv, & it is the vnknowne part of Gods lavv: Novv the knowledge of this, being tendered vnto men, they bevvray their vnwillingnesse to be taught & instructed in it, & that two wayes; the one is, in that vvhen the matter cometh to tryall, they admit of in-



sufficient *Artificiall* arguments; for, they preferre feeble and weake reasons, before strong and able reasones: the other is, in that they admit of insufficient *Inartificiall* arguments; for they admit and allow of disallowable and vsufficient Testimonies to decide this controuersy by: vwhen these two things are made plaine, the case vwill goe cleere against them: for a foundation, first of all, suppose we, the point in controuersy, to wit, this vknowne parte of Gods Law, touching his Sabbathes, is as disputable, contingent, questionable, & as doubtfull as you will; in so much as in your very consciences you thinke, it may be, & it may not be a trueth; and that it is as likly not to be true, as to be true; let all this be granted; perhaps there is some reason it shold be granted, seeing that it is a point not heard of before by common people, neither haue they euer spent any time in the study of the point. Well be it so, I proceed then.

For the first, to vvit, that vwhen the point of Gods Sabbathes comes to be argued, people, yea Ministers also, admit of insufficient arguments, preferring them before able & strong reasons; and this shall appeare, by comparing together, the reasons brought on both sides: the reasons brought for the Lords Sabbathes, among others are these, 1. Gods expresse Com. Exod. 20. 8. *Remember the Sabbath day:* and, *In it thou shalt not doe any worke:* 2. Christ ratified it, vwhen he vvith so vehement an Asseueration, auovched the duration of euery iot and title of the Law, vnto the vvorlds end, saying, *Verily, I say vnto you, vntill heauen & earth perish one iote or one title of the Law shall not escape, vntill all things be fulfilled.* And againe, *whosoever therfore, shall breake one of these least commandements, and teach men so, he shall be called the least in the Kingdome of heauen,* Mat. 5. 18. 19. On the other side, the reasons brought against Gods Sabbathes, by those which are the enemies therof are these, Gal. 4. 10. *ye obserue dayes, and moneths, and times, and yeeres, &c.* and Col. 2. 16. *let no man condemne you in meate, & drinke, or in respect of an holy day, or of the new Moone, or of the Sabbath dayes.* Nowv let these arguments on both sides, be laid into the ballances; they, for the Lords Sabbath, in to the one ballace; they, against the Lords Sabbath in to the other ballance, and then iudg thou good Reader, vvhither hath the greater weight.

For

For breuitie sake, we wil compare onely these two textes, Exo. 20. 8. and Col. 2. 16. The one, thou seest is a Commandement, and a Morall Commandement, & it toucheth the very point in question, to wit, the 7th day Sabbath: yea that the 4th Com. intendeth the seauenth day Saturday Sabbath is so plaine, as was it neuer doubted of by any. The other, thou seest is a dissuasion from Sabbath dayes, indefinitely, that is, from some Sabbath dayes, for the Apostle saith not, *all* Sabbath dayes in generall, but Sabbath dayes, as of some Sabbath dayes, in speciall: so then this texte toucheth not the point in question, to wit, the 7th day Sabbath: but other annuall ceremoniall Sabbaths, if this Text, did make ought against the Morall 7th day Sabbath, it must speake of all Sabbaths, generally in the largest sense; that so the Morall Sabbath might be included & condemned too, but the text doth not mention the note of generallity (*all*) neither is it necessarily to be collected: for 1. their owne expositers as *Perkins, Dod, Greenham, Elton, Ames*, with diuerse others (as shall be shovvne) doe limite this text, vnto some Sabbaths, as vnto the ceremoniall yeerly Sabbaths; and 2. The text giueth light vnto it, for it condemneth onely such things as neuer were vvrote in the Morall Law, as *meate*, and *drinke*, and *new moones*, &c. and therefore we iudge the Sabbaths condemned in this Text, to be onely such Sabbaths also, as were neuer vvrote in the 10 Commandements, as their yeerly Sabbaths: so the vweekly Sabbaths in the 4th Com. stand still vntoucht, by this text. 3. suppose we, that the Apostle had spake not onely of Sabbaths *plurally*, but also of Sabbaths *generally*, & had vled the particle *all*, saying, *all Sabbaths*; yet we know, that the particle *all*, is often times restrained in Scripture, & is not taken in the largest sense that may be, witness these Scriptures, 1. Cor. 6. 12. 1. Cor. 9. 25. 1. Corint. 10. 23. 33. 1. Cor. 13. 2. 7. 1. Cor. 15. 22. vvhereby we see, that this their text Col. 2. 16. may be vnderstood of some Sabbaths onely, as namely of the yeerly Sabbaths, and so there is no necessity it should touch the morall vweekly Sabbaths at all.

Iudge now good Reader, whither of these two textes are more for the purpose; for, the 4th com. it is vnderstood directly  
of.



of the 7th day vweekly Sabbaths : but the text Col. 2. 16. is, and may be vnderstood of the yeerly Sabbaths : and forasmuch as none euer doubted , that the 4th com. was for the weekly Sabbaths, and many haue vvrote it, that this text Col. 2. 16. speaketh not of the vweekly Sabbaths, it is partiality to choose Col. 2. 16. before Exod. 20. 8. Whither is the more safe thinke you, to imbrace the Lords Sabbaths, from the 4th Com. or, to reiect them, from this text Col. 2. 16? Ponder it vvell in your minds, vvhither of these tvvv textes of Scripture, should most preuaile with you, to vvit, Exod. 20. 8. or Col. 2. 16. & this note also, that if this text Col. 2. 16. preuaile with you, then it must eate out the very heart & bowels of the 4th Com. If you imbrace the text in their sense, to be vnderstood of the 7th day vweekly Sabbaths : therefore beware what you doe: but if you vnderstand this text Col. 2. 16. onely of the yeerly Sabbaths, such as you reade of Leuit. 23. 24. 32. 39. So you may retaine both textes still, & one Scripture shall not shoulde out another. I haue the rather incisted vpon this texte of theirs Col. 2. 16. because it is their Master, chiefe, and choicest text against the Lords Sabbaths.

2dly that you may the better iudge of these two textes Exod. 20. 8. & Col. 2. 16. note, that not these tvvv textes are compared together, as Scripture, vvith Scripture; but the collection & exposition of one of these textes, is compared with, and set against the other Text it selfe; for, as for the Text Exod. 20. 8. this commandeth the 7th day, vweekly Sabbath expressly, in so many words, with out collection, or consequence, of ours: the 4th com. hath euer bene vnderstood of the 7th day & weekly Sabbaths, by all the *Prophets*, & by *Christ* him selfe, witnes their practise: but the Text, Col. 2. 16. doth not disswad from the 7th day weekly Sabbath, expressly, and in so many vvords; but it must be dravvne, haled, and vvrested to the 7th day, weekly Sabbath, by feeble blind reason, collectiones, & consequences: so that vvhosoeuer doth imbrace the Text, Col. 2. 16. against Gods Sabbaths, rather then the 4th Com. Exod. 20. 8. for Gods Sabbaths; he chooseth consequences before Scripture; collectiones before Gods expresse vvord; and preferreth mans blind reason, before Gods expresse vvill and plesure: I desire the Christian Reader,

Reader, to marke this last passage, vvith double and treble diligence: for in all my booke, there is hardly any thing of greater consequence: the summe vvhereof is this, that menes collections, reasons, & consequences, made out of some text of scripture, are not of that diuine nature & infallibility, that they should countermand & ouerturne an expresse Cōmandement of Almighty God. And this is the very case, betvvixt my aduersaries & mee: for, I bring an expresse Commandement, for the Lords Sabbaths; and against them, they bring nothing else, but their ovvne reasons, collections, & consequences fetcht out of this text, Col. 2. 17. & vnnecessarily fetcht also.

Thus by the comparing of these two textes of Scripture together, it appeareth to euery eye, that whosoever refuseth the Lords Sabbaths, vpon that text Col. 2. 16. rather then embraceth them, from this text Exod. 20. 8. hee preferreth weake & insufficient arguments, before able & strong arguments: the which whosoever doeth, after sufficient notice giuen him, he bewraieth that he loueth not Gods law in trueth of heart, & for it selfe, but out of by respectes: for, by his preferring this weake text Col. 2. 16. before that strong text Exod. 20. 8. he ouerturneth & raseth to the grownd, a parte of Gods law: & who can ouerthrow a parte of Gods law, & yet loue Gods law? Suppose we that the Title of A Ministers Liuing, or of any mans Inheritance, were to be tried, & he could shew but as good Euidence for it, as the 4th com. is for the Lords Sabbaths; thinke you he would feare to leese the day, to one that could shew no better Euidence, then is the text Colos. 2. 16. against the Lords Sabbaths? no vndoubtedly: or, suppose we the Title of A Ministers liuing, or of any mans Inheritance, were to be tried, & there were 2. Kinds of Euidence at his choise to pleade, the one as strong as the 4th comand. is for the Lords Sabbaths; the other as weake as the text. Col. 2. 16. is against the Lords Sabbaths; if now this Minister, or other person, vvould make choise of this weaker Euidence Col. 2. 16. vvould not euery man say, surely this Minister or this other partie, care not for their Liuing or Inheritance, they doe not loue them? iust so, it is an argument that men loue not Gods Law,



nor his Sabbaths therein commanded, vwhen they vwill parte vvith them so easly & so growndlesly: it is a signe they are vnvilling to know & acknovledge the vnknowne partes of Gods Law, vwhen they goe thus partially to vvorke, in the tryall of the point: did men loue Gods lavv, aboue Gold & Silver, as did *David*, they vvould not parte vvith his commanded Sabbaths, so lightly: a man shall find something to doe to vvring mens gold & siluer from them; but for Gods Sabbaths, you shall haue them from them, vvith out strife; vvhere then is the loue to Gods Sabbaths, vvhere is the loue vnto Gods lawes? Ministers & people may say & talke much, & make them selues & others belceue, that they stand for Gods lavves, & loue his commandements; but let them selues & all men iudge, vvither they speake truly or not, by this marke: is this a loue to Gods Lavv, to ouerthrow a parte of it, vvwhich vvaseuer vnderstood by all the Prophers & Apostles, of the weekly Sabbaths, by a text Col. 2. 16. vvwhich doth neither mention the vweekly Sabbaths at all, nor yet speake of all Sabbaths generally, so as the vweekly Sabbaths must be included necessarily? this is to supplant a certainty, by a text which is doubtfull & vncertaine, is this loue? Thus much of the first vvay, vvherby men bevvray their regardlesnesse & their vnvillingnesse, to be taught & instructed in the perfection of the lavv, & in the vnknowne partes, ther of; & that by preferring vveake arguments, before able & strong arguments.

The 2d vvay vvherby men bevvray their vnvillingnesse, to be instructed in the perfectiō of the Lavv, & in the vnknowne partes thereof is, in that they admit of insufficient & disallowable *Testimony*, for the triall of the point: that this is so, is plaine by this, that all people vvell nigh put all their trust & confidence for the triall of this point, in their *Ministers*, saying our Ministers say, the 7th day Sabbath, commanded in the 4th com. is a Ceremony, & abolished; & they are men of learning, & honest godly men; & therefore we rest in them; & renounce the Sabbath day, though it be commanded by God in the 4th com: they haue studied the point, & they are a multitude of them, & this contenteth mee: I know they durst not speake

ke othervvise then they thinke, they be such godly holy men &c.

I must confesse, *the priests lipps should preserve knowledge, & they should seeke the law at his mouth* Mal. 2. 7. & therfore I haue hitherto aduised people, to repaire to their Ministers, for direction & information in this point; but vpon better aduisement I shall recant that, I vvill doe so no more: for; I finde their Testimonies, & affirmations, & protestations, in this point false: tis true, the Priests lippes should of right preserve knowleg, but I find they doe destroy knowledg; it may be saied of them, as the Lord saied of those Priests. *But yee are gone out of the way; yee haue caused many to fall by the law: Mal. 2. 8.* iust so, our Ministers nowv a dayes, if the people goe to them for instruction in this 4th com. they shall haue destruction; the law shall be so expounded as they will cause men to fall by the law, saying the law commandeth the Lords day for Sabbath, & not the 7th day, vvhich is as false as false can be. 2. I finde their Testimony insufficient, & therfore, I shall no more aduise people to take their Ministers counsaile in this matter.

I come then to shew the insufficiency, of our Ministers Testimony; In an approued & alovvable testimony, 3. things are required the vvant of any one vvhereof doth nullify the testimony, as all Diuines vvill confesse: the first is *wisedome*, for howv can he be thought to giue a right & true verdict, that is ignorant? the 2d is, *honesty*, for howv can vve hope he should giue a true verdict, that is dishonest? the 3d is *Good will*, for howv can vve expect, that he should spake that trueth vvhich he knowveth, vvhich is an enemy to it? this euill will to the cause, wil not permit him to vtter his knowledge, to the furtherance of it: or if he doth speake it, he wil deliuer it in such equiuocall & doubtfull words & manner, as a man shall be neuer the better for it.

For the 2d of these properties, to wite, *honesty* (for I wil begin with the second) I grant it to be in our Ministers; be it they be all godly & religious, yet this is but one of the properties of a vvarrantable Testimony. Neuerthelesse, because many people plead much the honesty of their Ministers, saying, they



are godly, holy, & very zealous men &c. for my parte, if I could be moued to question their honestie, here is cause enough: for what greater cause can there be, to moue one to suspect their zeale to be ignorance, & their holinesse to be hollovnesse & fained, then to heare them speake or dispute against Gods word, & ordinance, & against an expresse com. in the morall law? a man wold thinke, that man can not be sound at the core & heart, that dares oppose god, & that vnnecessarily: the which they doe, that oppose his commanded Sabbaths.

For the first of these properties, to wit, *wisedome*: I graunt they haue wisedome & learning enough to vnderstand this point; but haue they employed this their wisedome & learning, in the impartiall serch of this point, for the finding of it out? for take a wise & learned mans testimony in any Arte, or in any point about Diuinity, wherein he is not studied, & he is like an vnlearned man; as *Sampson*, when his Lockes were cut, he was weake like an other man: Now be it that they haue neuer so much learning, & wisedome, yet since they haue not employed their wisedome & learning for the finding out of this point what auaieth it that they are wise & learned? for in this matter, they are neither wise, nor learned; because they haue vsed neither of the in this study: that this is so, appeareth from their own confession; for some, & of the very chiefe & principall of the, haue confessed vnto mee, & others vnto my friends who haue related it truly to mee, that they haue saied that they haue studied indeed to maintaine A Sabbath day, out of the 4th com. but whither it should be vpon the 7 day; or the 8th day, on the Saturday, or on the Sunday, this point neuer came into their minds to study it: well then, if it hath not bene studied by the chiefe of them, that haue bene the most studious & serching, it must be yeelded, that the residue of them, haue much more ouerskip it: tell me then, if the sayings of these men, against this point of the Lords Sabbaths, be to be regarded; when as it is a point, vvhich neuer so much as came in to their minds to study it: Let people no more boast of the wysdome & learning of their Ministers then, nor yet of their Multitud &c. & that they all with one voice, haue cried out & spake against the Lords Sabbaths, as  
ceremo-

ceremonies; can a blind man iudge of cullers? or a wise man speake of what he is ignorant of? let people no more therfore rely vpon the wisdom & lerning of their Ministers in this point; but let them imitate those noble *Bereans* Act. 17. Let them serch the Scriptures daily, to see if these things I tender vnto them, be so or no: and this is one cause, vvhy I reiect the verdict of our Ministers in this point, because it wanteth one of the properties of a warrantable testimony, to vvit, the vse of their wisdom & lerning: & hereby it appeareth also, vpon what poore grownds, our common people haue hitherto gone, in relying their soules in this matter, vpon their Ministers zeale, holinesse, & learning; vvhat if they be neuer so zealous, holy, pure, & lerned, it is but a zeale vvithout knowledge, vvich speaketh of things not soundly studied.

And so I come to the 3d property, namely *good will*: this propertie of a warrantable testimony our Ministers want; for they haue no good vvill at all to the cause, but all euill vvill that may be; witnesse all their words and deedes in & about this matter: if a man hath a cause to be tried before the Iudge, by 12 Iury men; if he suspecteth some one of the 12, to be his enemy, they say, it is lawfull for him to except against that mā, for that cause; & the Iudge vvill cause that man to be drawne, and an other to be syvorne in his roome: vvich declareth, that a man suspected to haue no good will, is not esteemed a fit man to determine of a controuercy: Now that there is cause for vs to suspect most Ministers to haue euill vvill to this cause of Gods Sabbaths, appeareth 1. by their vvords and deeds to the contrary: among others, let those many slaunders, & reprochfull speeches, and hard vsages, vvich they haue vsed against mee, for defending this cause of Gods, let these I say testify whither they be friends or enemies to the cause. 2. There is great cause to suspect they will be no friends to the cause; because all their liues long hitherto, they haue taught the people to the contrary, to vvit, that the 7th day Sabbath is abolished: and if novv they should be friends to this cause, they must ynteach vvhat they haue taught, and this they cannot beare: for so the people (as some of them haue saied) would neuer beleue them againe; this is such a dif-



credit, as they that haue euer liued in credit, and neuer denied themselves, in such a point as this, cannot tell how to beare it; & therefore can beare no good will to the cause. 3. That they should receiue this point from so vile and contemptible a person as first brocheth it, this cannot be borne: it cannot be thought, their high spirits will stoope so lowe. 4. That the profession of this trueth, may endanger them the losse of their faire liuings. 5. It crosseth supposed Antiquity. 6. It crosseth vniuersality. 7. It is impossible to be reformed. These & the like raigning & ruling in their mindes, how can it be but suspicious that they haue no good will to the cause? why then should it not be layfull for me, to except against these mens testimony, to haue them dravne, so as they may passe no verdict touching the Lords Sabbaths? For their testimony is quit disabled, as you see, & therefore to be reiected.

Furthermore, parties we say are no fit Iudges: Now Ministers in this case are parties: for, they are violent against the Lords Sabbaths; wherefore they are no competent Iudges: if therefore people will haue any knowledge of this part of Gods Law, they must get it themselves, by their owne study of the point: they must serch my bookes for Gods Sabbaths, and their bookes & sermons against Gods Sabbaths; & vnpartially weigh the arguments on both sides, without any regard had at all to the Authours.

Thus you see, that if a man hath knowledge of this trueth, & hath Honestie also, yet if his goodwill be wanting his opinion & iudgment is of no worth: yet further I argue, if that a mans testimony be worthlesse, for want of *goodwill* to the cause, when as he once by wisdom knoweth the trueth first; then much more worthlesse is it, when he was stuffed with a preiudice of the point before he knew it, that is, when he had euill will to the point before he knew it: now this is the case of our Ministers, as may be coniectured by the consideration of those 7. arguments before mentioned: for at their very first hear say of the point, before they had read the booke, or studied the point, these stumbling blockes appeared instantly, to wit, if they embrace it, there followeth losse of credit, losse of liuing, & the rest; so as their minds are so forestalled with feares of these dangers, as they cannot

cannot regard vvhat they heare, nor vvhat they read; their iudgement is quite ouerthrowne for the most part : & in this case, say that they reade the booke about the point, they reade rather vvith a minde desirouse to carpe & cayvill at euery thing, as ioyfull to make false, vvhat they feare to imbrace; rather then to be further inlightened in the point, as I appeale to their consciences, if I say not true of them : further, the trueth hereof appeareth, that their minds & iudgements are forestaled, against this point, before they reade or study the point : for, many Ministers, yea the most who neuer studied the point, no nor euer saw so much as the out side of my former booke, yet at the first hearesay of it, cry burne the booke, & the like : wherefore, if people shall say, I, but novv our Ministers haue better studied the point, they haue seene & redd his booke, & are yet as violent against it as before &c. vvhy vvhat maruaile, seing they set vpon readinge it, vvith a forestaled opinion? they resolu'd by reading it, to get no good by it, but to see vvhere it vvas vveake in their conceit, & so to blaze that a broad: for they vvant that propertie of an allovvable witnesse, to vvit, *goodwill*.

And vvhat though people say, their Ministers are many, who are of the same minde? for the opinions of 10000. of them, are not worth a rush in this case : the opinion of some one Minister, who speaketh for the Lords Sabbath, with hazard to loose his liuing, and credit, with the rest, is more to be esteemed and prized by the people I auowch it, then is the opinions of 10000. Ministers, who speake against the Lords Sabbaths, not daring to doe otherwise, for feare of losse of liuing, credit, and those other discommodities forementioned; the Testimony of one Martyr, is of more worth, then of all his persecutors: for the witnesse of these many, is to be suspected, to speake for their profit rather then for a good conscience, but the witnesse of that one, is to be thought to speake rather for his conscience, then for his proffit. Wherefore if people vvil be led by the iudgment of others rather then by themselues; or if they will leane any thing at all to other mens iudgments, let them choose to follow the opinion of him that looseth by his iudgment, rather then of them who make againe by their opinion

That



That this point may be yet cleerer, see what a power carnall feare hath ouer a good conscience : in the dayes of Christ, it is saied Ioh. 12. 42. *Neuerthelesse among the chiefe Rulers, many beleened in him; but because of the pharises they did not confesse him, lest they should be cast out of the Synagogue :* loe here what a carnall feare vwill doe, it can make men afraide to speake and confesse, what they beleene is a trueth! the feare of being excommunicated, made them that they durst not confesse Christ him selfe : you know also, how some of the Martyres through feare, haue for a season denied the trueth : you know also, how *Peter*, through feare denied his Lord & Master, yea and forswore him too: wherefore, be it that Ministers haue vvisedome & lerning & doe know this trueth ; be it also, that they be godly & make conscience ; why all this may be, & yet of feare they may deny Gods trueth when they doe know it ; & also much sooner, of feare they may refuse to learne to know this trueth, vvhen it is tendred them : for Peter knew Christ, & Peter was a godly Minister also, and made conscience : & so the Martyres, & yet you see how farr feare to displease men, & feare of damage may preuaile.

The consideration therfore, of these many stumbling blockes in the way of Ministers, whereof they cannot be ignorant, should me thinke strike them vvith a feare, that they speake partially and corruptly, vvhen they speake against the Lords Sabbaths ; knowing how easy a thing it is, for mens minds to be forestaled with a preiudice, when a point is tendred vnto them, attended with so many discommodities as this is ; I wish they would stay vpon the meditation of this point a while, that it may doe them good.

Now as for people, since they haue heard at large, how insufficient the opinion & iudgement of their Ministers is, vvilst they speake against the Lords Sabbathes, if hereafter they will still cleaue, vnto their iudgments for the tryall of this trueth, they shall bewray their vnwillingnesse to be instructed in the integrity & perfection of Gods Law, & consequently, that they loue not the Law of God in trueth. Yea, a vvorse matter; they bewray that they make Idoles of their Ministers, equalling them  
to God,

to God, if not aduancing them aboue God: for many people, yea zealous professors, doe set more by what their Ministers say, then by what God himselfe saith: for God saith expressly in that Morall Law, *Remember the Sabbath day to sanctify it.* No saith the Minister, you must not Sanctify it: & to culler his speech, he scales and miscales it a ceremony & Iewish &c. now of these two, that is, of God or the Minister, who is obeyed? are not the Ministers words regarded, & Gods word neglected? who could thinke, that men professing godlinesse, should so sleight their God?

Did men loue Gods Law, aboue gold and siluer, as *David* did; and did they account it as their inheritance, as *David* did; they would neuer hazard the losse of any portion of it, vpon such sleighty shifts as these, to say our Ministers speake against it: And our Ministers say it is a ceremony, & the like: vwhen the Title of A mans Inheritance is in question, be it that one Lawyer saith his title is not good, yet the Heire will not so rest in his iudgment, but he will try an other: & if an hundreth Counsaillers should tell him one after an other, that his Title is naught, yet if among them all, but some one whom he thinketh an honest man, should tell him his Title is sound & good; would not hee retaine him for his Counsailler, & cleaue vnto his iudgment? so, if you were in loue with the wayes and Lawes of God, though an hundreth Ministers should all speak against them, or against any branch or portion of them: you would reiect them all, suspecting their zeale, holinesse, & iudgments, that dare speake against any of Gods Lawes, & you would cleaue vnto that one, who speaketh for God, & for his Lawes.

There remaineth yet two vses more, to be made of this exhortation, to loue Gods Law: the former is this; is it so, that thou doest loue Gods Law, then thou wilt euer more side it, & take parte, not onely vvith such partes of Gods Law, as are alredy infallible knowne vnto thee to be partes therof; but also thou wilt take parte with such partes of Gods Law, as are but suspected by common presumptiones, to be partes of the same: as if there be but probabilites, coniecturall hopes; & liklihoods of it: thus an Heire vvill doe vvith his Inheritance, if any man



shall informe him after he is come to his Lands, that in all likelihood, such an Acre of Land is percell of his Inheritance, he vwill redily imbrace this nevvse, forthvvith he vwill serch his Euidences, & he vwill to Counsaile vpon this intelligence, and if there remaine but a possibility or probale liklihood that it may be his, he will to Law for it, &c. The case is a like, if a man be but excecutor to his deceased friēd, he will not onely vse meanes, for the gathering vp of such debtes, as in his owne knowledge, are owing vnto his deceased friend, but also, if there be but a bruit & rumor, that such a one oweth his friend a some of mony, or if he can get but any inkling or notice of such a debt, though it be but a bare liklihood, he vwill forthvvith take parte that way, & vse all possible meanes, to make it appeare to be a debt, and to bring it out of doubt, and question.

Let vs apply this then; the Lords Sabbaths on the Saturday, are a parte of Gods lavv, & plaine enough too if men had minds to see; but because of their vnwillingenesse to side it vvith god, for his Sabbaths, therefore we must heere suppose the matter doubtfull, vvhere no doubt is, & but probable, coniecturall, & likly: that Gods Sabbaths, are things probable, coniecturall, & likly to be in force, I thus make it good; 1. because they stand vvritten & inrouled, among the Moralles, in the Decalogue 2. because all the other 9. commandements, vvich vv ere deliuerd at the same tyme, & in the same manner, they all belong vnto vs; & therefore it cannot be lesse then lykly, that this for Gods Sabbaths also, should belong vnto vs: especially since also, they confesse that the other duties, of rest & holinesse, commanded at one breath vvith the Tyme of Gods Sabbath, & in the self same commandement, these belong vnto vs; it cannot be then, but likly at the least, that the Tyme of Gods Sabbaths also should belong vnto vs: it vv ere very strange that 9. of the 10. com. should descend vnto vs, & not the vvhole 10. nay, more strange it is, that 9. & an halfe, or that 9. & the greatest parte of the 10th should descend vnto vs, & not all the 10. fully & compleatly; yet such strange stufte is deliuered vs novv, if vve vv il beleeeue it: it is as if the kingdome of *England*, should descend to King *Charles*, vvith all the Shires, Counties, & Citties,

Citties, saue London, or Norwich: 3. it is likly & probable that the Lords Sabbaths are ours, because, they were once in the possession of our Auncestores, the primitiue Churches, who kept the Saturday Sabbath, for 300. or 400. yeeres together after Christs Ascension. 4. there is some probability in it, in that some oneman (as my selfe) doth stand vp to defend the Lords Sabbaths: let but any one man in a County, rise vp, & informe for the king, and forth vvith the Iudges of Assise will admit his information, and Counsaile shall plead for the cause: albeit the Iudges, nor happely, hardly any in the whole County, doe know the matter to be so, besids the Informer and one or tivo more with him: so then, the information by one single man, may make the matter probable and likly to be true. It is a cleere case then, that by common presumptions, it is not lesse then likly, that the Saturday Sabbath, is a parte of Gods Law belonging vnto vs.

Is it so, vvhat remaineth then, but that vve exhorte and persvade men euery vvhere, to side it, and to take parte vvith this parte of Gods Law, touching Gods Sabbath, whensoever it cometh vnto triall, or into controuercy; but neuer to oppose it, or to take vp armes against it: to this end, let me propound vnto you sondry reasons and Motiues, as 1. the Law of God, with all the partes therof, are the *Inheritance* of the Church Deut. 33. 4. and so *David* made it his Inheritance Psal. 119. 111. and our *Church* vvherof we are members, hath also taken this law, to be our Inheritance, as hath bene showne: now a man were vnnaturall, if he vvould not side it vvith him selfe, and take part in defence of that which is his owne; the law of God, it is our owne, in asmuch as we haue a share in it as in a common Inheritance, being we are members of the Church; yet behould how vnnaturall many men are, both Ministers, and people! if Gods Sabbaths come into question, they all forsake them, like as the Disciples did Christ, when he vvvas apprehended: nay vvorse, they turne enemies vnto them, they nickname them reprochfully, and smite them with the tounge, calling them Iuish, & Iudaisme, and ceremonies, & shaddowes: vvhy be it that this parte of Gods law, touching his Sabbaths, be not certainly knowne vnto thee, to belong vnto thee, only



thou hast but some probabilities, coniectures, & common presumptions that it doth belong vnto thee; yet, if thou doeſt not improue all theſe probable arguments, and manage theſe common coniectures and preſumptiones, to the vtmoſt for god and for his Sabbaths, it bewraieth, that thou art not ſo faithfull, in executing the vvill of thy god, as many Execucutors are in execution of the vvill of their deceaſed friend: for they vvill omit no debt that they can haue any inkling of; but thou haſt notice of a debt of the Sabbath day, owing to god, and yet vvilt not ſide it vvith god, nor improue theſe tidings to the vtmoſt, in behalfe of thy god. It bevvraieth alſo, that thou takeſt not Gods law to be thine Inheritance: for if thou didſt, thou couldeſt not ſit ſtill in ſilence, when thou haſt notice brought thee, that ſome moitie and portion therof is vvrongfully detained from thee.

A 2d motiue is, becauſe a mans taking in vvith Gods Sabbaths, vvill declare him to be a friend to the lawv of god: euery man would be eſteemed a friend vnto Gods lawv: well then, let it appeare thou arte ſo indeed and not in name only, by taking in vvith this parte of Gods lawv, which commandeth the Saturday Sabbath: vſe thy wites, imploy thy ſtudy, thy yong, thy friends, and vvhat thou canſt for the furtherance of this parte of Gods lawv, concerning his Sabbath: The Lords 7th day Sabbath, it is loſt, as vvvas the vvomans Groate luk: 15. 8. ſhe had 10. groates, and hauing loſt but one of the 10. ſhee neuer leaues ſweeping and ſeeking till ſhee hath found it; ſo ſhould we for this one command. loſt from the 10. if a man hath an 100. ſheepe, & looſeth but one of them (ſaith our Sauour) he leaueth the nynty and nyne in the vvildernelle, & goeth after that one, vtill he find it Luk: 15. 4. ſo ſhould we take more paines and care & ſtudy, to regaine this Command. touching the Lords Sabbaths, then after all the other nyne, and an halfe: but how can they be eſteemed friends to Gods lawv, vvho ſide it, vvith thoſe, that ſide it againſt Gods Sabbaths?

A 3d motiue is from the worth and excellency of Gods Law: the Prophet Dauid telleth vs, that it is to be loued *aboue gold,* yea *aboue moſt fine gold,* Ps. 119. 127. and it was vnto him, *better then*

*then thousands of gold and silver*, Ps. 119. 72. if therefore thou knowest not the price and worth of Gods Law, & the Sabbaths therein commanded, learne it of *Dauid* who knew the value of it, it is better then gold and silver; yea, as good, *as all riches* put together, Ps. 119. 14. no man will be an enemy to gold & to silver; be not thou then an enemy to Gods Sabbaths; for they are better then thousands of gold and silver, we may beleene the Prophet Dauid: euery man will be a friend vnto riches, why be thou a friend then vnto Gods Sabbaths, for they are as good *as all riches* in the world.

A 4th motiue to stirr the vp to side it with Gods Sabbaths, is because in so doing, thou shalt side it, & take parte with God himselfe: for the 7th day Sabbaths, they are Gods; and therefore, he calleth them his, saying, *mine holy day*, Isa. 58. 13. and *the 7th day is the Sabbath of the Lord thy God*, Exo. 20. 10. & they are Gods because God commanded them, *Remember the Sabbath day*, Exod. 20. 8. whoeuer therefore taketh parte with the Lords Sabbaths, hee taketh parte with God also, whose those Sabbaths are: it is vsuall vwith God & man, to take that as done to them selues, which is done to that which by way of excellency they call theires: euery man would be glad to take parte vwith God (they say) although it were against all the world; for God is strongest, & wisest, & able to reward a man well for his paines, & his fauour is better then liewe; well then, stand for Gods Sabbaths, for they are Gods, and so thou shalt take in with God, & fight vnder his Banner. But woe to that man that opposeth Gods Sabbaths; for as the other bewraith him selfe to be a friend of Gods, so this, bewraith him selfe to be an enemy to God, and God will destroy all his foes. If this argument will not auaille with men I know not what will; if they had rather take parte with men, against God & that which is Gods; then with God & that which is Gods, against men, then let them goe on; if it goe well with such, I shall not care how I liue hence. It is houlden good pollicy, to side it with the strongest, for my parte I know none stronger then God, I will therefore side it with him; For thats the safest: vwherefore, I haue resolved vpon it, to take parte with Gods Sabbaths, and with them to liue, and to dye.



The 5th & last motiue shall be from the consideration of the Title whose it is; & this is to be regarded, for if the Title in controuercy, be but a common mans, then to oppose it, is but common danger; but if it be the Title of a King, then men had need take heed how they take parts against it: so the Title of the Sabbaths, now in controuercy, to be tried; if they were called mans Sabbaths, & of mans institution, then to oppose them the danger were not so great: But these Sabbaths are called Gods Sabbaths, of his institution; therefore the Title here is not mans, but Gods, the King of kings: here then take heed if euer thou rookest heed how thou oppose Gods Title: if a father hath the Title of his land, in triall before the Iudge, though the bastard regardeth not whither he win or loose, because he knoweth that he shall neuer inherit; yet the true borne sonne, wisheth in his heart, that his fathers Title may haue the day, so long as he seeth there is a probability that it is his fathers: So doubtlesse, euery true borne sonne of God, cannot but wish from his heart, that the Title of God his father, touching his Sabbaths may preuaile, rather then goe downe: but he that regardeth not which end goeth forward, as we say, he bewraieeth himselfe to be no sonne, but a bastard; but he that not onely regardeth not which end goeth forward, but vvhich is farre worse, turneth himselfe enemy to his fathers Title, insomuch as he dareth with an impudent face dispute, and openly in Court plead against, and in pulpit preach against his fathers Title, what a one he bewraieeth himselfe to be, I haue no names bad enough to giue him.

If an informer cometh into the Court, & informeth for the King, albeit the Court knoweth not how he is able to make good & proue his information, yet it being a matter probable, seeing it is the Kings cause, both the Iudge and all the Iustices, euen the whole Court, doe countenance the cause: yea & so farre forth take in vwith it, as that if it be possible, so as no iniustice be done, nor any Law of the Realme thereby violated, he that informeth for the King, shall haue the day, rather then a priuate subiect; and good reason for it: Well, in the case of the Lords Sabbaths, I informe for the King of kings, the King of heauen & earth; it is now the parte of all Gods Ministers, both superiour

## OF THE FOURTH COMMAND. 155

as *Bishops*, & inferiour as common *Preachers*, to take in with this cause of Gods Sabbaths, as Gods cause, their Lord & King; & to countenance it to their vtmost; yea, so farre forth to backe it, & take part vvith it, as Gods Sabbaths may haue the day, if no law of God, nor text in Scripture, be thereby violated, as I dare pawne my life for it, there shall not. If Ministers in the Church, both superiours and inferiours, doe not thus honour God before the people, by giuing his cause the preeminence; the Magistrates of the common weale, shall rise vp in iudgement against them, & condemne them.

I come now to the last vse of the point; Is it so, that thou louest the lawv of God; then take vp a daily lamentation, for the lame-nesse & imperfection of Gods lawv; for the vweekly violation of Gods 4th com. and for the profanation of Gods Sabbaths; if we haue not Gods Law, in its integrity, and perfection, as we haue not, if vve vvant his Sabbath therein commanded, then haue vve but a lame & imperfect lawv; and if the Saturday be Gods Sabbath, as I haue shovvne it is, and shall further proue hereafter, then is the 4th com. vweekly broken, and Gods Sabbaths week-ly profaned.

As Dauid hath bene our President, shewving vs howv vve should loue Gods law; so let him be our President, to shew vs howv vve should mourne for the violation & transgression of Gods Lawv: *Mine eyes gush out* (saith he) *with rivers of waters, because they keepe not thy Law*, Psal. 119. 136. And againe, *I saw the transgressours, & was grieved, because they kept not thy word*, Psal. 119. 158. It is a property then of a Godly man, to mourne, and to grieve, to see Gods Lawvs transgressed; and the reason of that his sorrow & grieve, is because he loueth Gods Law, as Dauid did: Oh then that all sorts of people, would bevvray their loue to Gods Lawv, by their sorrow of heart, to see it transgressed weekly, in the profanation of Gods Sabbaths? Again, & doest thou indeed loue the Lawv of God? how canst thou but take it to heart, to see this holy and Diuine Lawv of thy God so mangled & defaced, so lame & imperfect, as in these dayes it is, in all Christian Churches? It is, and euer hath bene, a speciall fauour of God, to betrust any Nation or people, vvith his word  
and



and Oracles; as we may see it in Rom. 3.1.2. *What is the preferment of the Jew? &c. much enery way, for chiefly, because vnto them were of credit committed the Oracles of God.* Where the Apostle counteth it, a *preferment* of the Jew; and the *chiefe* preferment to haue the word of God committed vnto their custodie: and it is reported of them, that they haue bene euer very faithfull, in keeping the letter of the text vncorrupted. Among all Nations and people it hath pleased Almighty God, to preferr this our English Nation with this *chiefe preferment*, and to be trust vs with the custodie of his word and Oracles, those 10 Commandements, wrote with his owne finger: our Church is now become the receptacle and *House of God*, wherein he hath laid vp his word, for its conseruation; it is the *grownd and pillar*, to supporte and beare vp this trueth, as Paul. saith it, 1. Tim. 3.15. hath God, thus in speciall fauour to our Nation, preferred vs aboue many Nations, and that vvith his chiefe preferment, to betrust vs, vvith the custody of his Law and Oracles; and shall we proue so vnfaithfull to him, as to take care but of some peeces of these Oracles onely? *What Nation (saith Moses) is so greate, that hath ordinances & Lawes, so righteouse, as all this Law, which I set before you this day?* Deut. 4.8. hath God betruisted vs with a righteoute Law; and with a Law so righteouse, as no Nation vnder heauen but such as know God, and such as haue the very same, hath the like to it; Yea, not onely are some peeces of this Law, so righteouse; but all the whole Law, is of the same nature; so saith Moles, *so righteouse, as (all this Law) is which I set before you this day:* and shall not we preferue then *all this Law?* the whole Law, *intirly*, in its perfection? we should blush for shame to doe otherwise: we should lament & mourne to see it otherwise.

Tis true, we keepe these Oracles intirly in the letter, so doe Papistes; but vvhat's the letter, when we weaken diminish and abolish the binding force of it? for vve say, this parte of Gods Oracles, (*But the 7th day is the Sabbath of the Lord thy God; in it thou shalt not doe any worke*) doth not bind vs Christians: *In it*, that is, in it 7th day, thou shalt not vvorke, saith God: I but this prohibition bindeth not novv say some Ministers: no? vvhat doe

doe vve vvith Lawes, if they bind vs not? as good take avway the sense of the vvords of the Law; and so it shall be senselesse; as to take away the binding of the Law, wherby it is made forcelesse: the binding power of a Law, is the life and soule of the Law; take avway then its binding power, & it is but a dead lielesse Law; it is but a Cipher, or a blanke; and so the Church shall be but like the *Lottory* pot, vvich houldeth some *blankes* among the *prizes*: suppose vve should say of the other 9 Oracles, that vve preserve the letter of them intirly, but herevnto vve should add this; that they binde not vs Christians now; vvhat haucke should we thus make of the Morall Law? it is all one therefore to reiect the Law, as to reiect its binding power, vvherby it bindeth vs.

We haue alredy shovvne, hovv this Law of God is mangled and defaced; oh that all people vvould bevvaile this! oh that the King vvould take it to heart! so did the good King *Josiah*, vvhen the Law had beene lost for a time; he *rent his cloathes*, 2. King. 22. 11. oh that the *Bishops* of the Land would take it to heart! so did *Elie* the Priest, vvhen he heard that the Arke of God vvas taken from them, 1. Sam. 4. 17. 18. he died for grief of heart; vvhy the Lords *Sabbaths*, vvhere his hallovved times, as the Arke his holy place. Oh that the people of the land, vvould take it to heart! so did the people in *Nehemiahs* time; forsaith the text, *all the people wept, when they heard the words of the Law*, Nehe. 8. 9. And is there not like cause for our people to vveepe also, when in the Congregation they heare these Tenn Oracles reade, and yet but nyne, or nyne & a peece of them kept? for that vvich concerneth the 7th day Sabbath, is altogether by euery one neglected. *Ezra* the Priest vvhen he tooke into consideration, the vnlawfull Marriages of the people, it is said, he *rent his cloathes, and pluckt of the haire of his head, and beard, and sate downe astonied*, Ezra. 9. 3. because of their strange Marriages: hovv should vve then be affected to thinke of the strange Sabbaths, vvich now are kept? for vve haue diuorced & put avway from vs, Gods ancient Sabbaths, and vve are married to a nev v Lords day Sabbath, a strange Sabbath, neuer heard of in Scripture, for a Sabbath.



Greate cause we haue to lament: for, 1. the Sacred & holy day, vvhich is of greateſt antiquity, is profaned; this Holy day, being as ancient, as the vworld it ſelfe, Genes. 2. 3. ſecondly, the moſt honourable Holy day, is vnhalloved; For God him ſelfe made it an holy day, by bleſſing it, and ſanctifying it, Genes. 2. 3. Yea, and God himſelfe reſted on it, Genes. 2. 2. 3. Therefore it is two vvaies honourable. 3. That day vvhich God expreſſy commanded, Exod. 20. 8. is profaned, and by profaning of it, not onely Gods 4th Com. is violated; but alſo, Gods example is profaned, and ſet at naught: for vve doe not novv imitate God, by reſting on the 7th day as he did, vve haue an other day, to vvite, the 8th day. And alſo Gods *reaſon*, vvhich he annexed to the 4th Com. to allure and perſvade men to keepe his 7th day Sabbath, this is nullified, and out of all uſe in theſe our dayes, & ſo Gods reaſons are profaned, as not vvorth the naming in our Churches: is not this to be lamented, vvhen neither Gods Com. nor Gods example, nor yet Gods reaſons, can auaille vvith vs? ſometimes things honourable, ſometimes things Auncient are admired and eſteemed; but heere loe, neither the Antiquity, nor yet the Honourableneſſe of the Lords Sabbaths, can auaille vvith vs, and is not this to be lamented? vvhat an yron age liue vve in, that none of all theſe can moue vs?

A 4th cauſe of lamentation is, becauſe by this neglect of the right day, and keeping of a vvrong day; by ſetting a common & vnhalloved day, to wit, the Lords day, in roome of a Sanctified and holy day, namely the Sabbath day, all our Religion in keeping this vnhalloved day, (for God neuer halloved it) in Conſcience of the 4th com. is meere ſuperſtition; and God may ſay vnto our people an other day, vvho required this at your hands? thus are people abuſed; and is not this a cauſe of lamentation? ſome lament for the Ceremonies of the Church, as the Surpliſſe and the like: ſome complaine of Arminianiſme how it ſpreads: ſome complaine of Popery vſed in corners of the land: euery one complains of his grievance, but I heare none of them all complaine of the profanation of the Lords Sabbaths, of Gods example, of Gods reaſons, and of Gods 4th com. no man takes theſe to heart, albeit euery one of them

## OF THE FOURTH COMMAND. 155

them haue their hands in these profanations: I wish the current of mens complaints, vould turne vnto these things, which more neerley concerneth them, then those others.

A 5th cause of lamentation is, because vnto the conscionable sanctifying of the Lords Sabbaths, there are promises annexed, see Isa. 58. 13. 14. and on the other side, to such as profane them, there are curses annexed, se Numb. 15. 32. 35. Nehem. 13. 17. 18. now inasmuch as vve profane that very day, to wit, the Saturday Sabbath, vnto vvhich these promises were properly made; it followeth, that we are not novv capable of any of those promises; because vve keepe not the day, vnto vvhich the promises were made: I confesse that our Diuines haue and doe apply these promises, vnto a Counterfaite day, to wit, the Lords day, & that they might doe it with the lesse suspicion, & with the greater applause, they haue like counterfaiers & dissemblers, called this Lords day, Sabbath day: thus by their humane imposition, of new names, vpon the daies of the weeke, the simple vvell meaning people are beguiled: but the day vnto vvhich these promises properly doe belong, it is the day, called in a Divine accompt Sabbath day, not vnto the day so called in an humane accompt; not vnto the day called Lords day.

And is not this to be lamented, when people neglect their proffites, & commodites on the Lords day; some loose their Corne, some their Hay, many poore men, their labour and vvorke wherby they maintaine their families; vvith many other losses and damages to their estates, which might be reckoned vp; and all these the vvell minded people of the land, doe vvillingly neglect and loose, & all in hope of these promises; trusting to make a better exchange, that for losse of earthly things in conscience to Gods Command. they shall gaine heauenly things, and interest into Gods promises: but behould, they must faile of the promises, because they faile God in the Condition: for Gods promises rune thus, if thou performe the condition, which is to Sanctify the day named Sabbath day, not the day named Lords day: tell me novv, is not this matter of iust lamentation, to see the people of the land, thus beguiled



and deceiued, and that both in their temporall estate, & also of the promises of God? if men haue any compassion & brotherly loue in them, they cannot but sorrow and mourne for these things.

On the contrary, as for those forementioned Curses, annexed to the Sabbath day, and the profaners of it: vvheras our people hope to auoide them, by a religious sanctifying of the Lords day; behold, the people to be pittied! for all that, they sale into the danger of these Curses; because they profane that very day; named Sabbath day, vnto the profanation of vvhich, these curses vvere properly made: for these curses, were neuer made vnto the profanation of the day named Lords day, or vnto the day nicknamed & counterfeitly called Sabbathday, as now the Lords day is: for these curses were threatened long before euer the Lords day, had any being, or could be kept for a Sabbath day, if it had euer so bene kept: as for their religious sanctifying of the Lords day in conscience of this 4th com. God may say vnto them, who required it at your hands? & is not this also matter of iust lamentation, to see well minded people, strue and endeauor with greate dilligence, to auoide Gods Curses, and yet by reason of misinformation, & corrupt teaching, to sale into danger of them? yea, it is the more pittifull, in that the selfe same labour & deuotiōs, had they bene performed both on the day before, they had for certaine, & out of all doubt, both bene liable to all the promises, made to them that keepe Gods Sabbaths; and also bene freed from the least danger of the Curses, threatened to such as breake the Lords Sabbaths.

The 6th and last cause of lamentation, is to see the priests of the Lord, of all men, Gods Ministers, turne enemies to Gods Law: for they vvill needs vvithout any necessity at all, make somthing in Gods Law ceremoniall and so abolished, Iudaicall & so to be hated; they cannot abide that Gods 10. command. should be like a chaine of 10. linkes, all of pure gold, one linke as vvell as an other: but though all the 9. be pure gold, yet some one of the 10. must be partly gold partly leade; partly morall partly ceremoniall, as if snow could be partly vvhitte partly blake; or a shadow and ceremony placed in the hearte of  
a morall

## OF THE FOURTH COMMAND. 157

a morall Lavv! thus they make Gods Lavv, like vnto Nebukadnezars Image, which he sawe in his dreame, Dan. 2. 32. partly gold, and partly clay: surely this their fiction is but a dreame, Gods Lavv must be morall in euery iot and Title of it, it must be all gold or none gold, all clay or none clay: but our Ministers will be partiall in the Lavv; they will not endure it to be morall in all the partes therof; they are enemies to the integrity & perfection of it: that servants should not take parte with the commandements of their Maisters, but oppose them; that children should not take parte with the command. of their fathers, but turne enemies to them; that subiects should not take in vvith their King to defend his Lavves, but set them selues against them; it is vndutifulnesse, disloyaltie, and rebellion; but that Ministers, whom God hath taken so neere vnto him, as to make them of his Counsaile; and to make it their proper office to defend his Lavves, & to this end hath allowed them large maintenance as the Tyeth of the Realme &c. that these kinde of men, should refuse to defend his Lavv, and turne enemies vnto it in whole or in parte, what should I say? it is hightyme the world were at an end: as the Sabbath is Gods ordinance, so the Decalogue is Gods Law: novv were men professed enemies to God, then if they should doe what in them lieth, to abolish his Sabbaths, & to reiect as much of his Law as possible they could with any colour devise, it were but suitable to their profession; but that wee, who are professed friends to God and to his Lavv, & therefore should imbrace as many of his ordinances, and as much of his Lavv as possible vve could; that wee I say, should reiect, any of Gods ordinances, and desire and indeauour to reiect and abolish as much of Gods Lavv, as possible by any wite we can deuise, this is monstrously horrible, and much to be lamented.

This I dare confidently auowch, that if our Ministers pleased but to take parte with God, and vould but speake for Gods Sabbaths, what vvith a very little study, they are inabled to speake, both by partes of nature, and Arte, that all the world could neuer be able to vvithstand them; they would victoriously beare downe all opposition: and is it not to be lamented,



when Ministers vwill not doe for God, vvhat they can, or may doe? but in stead of their little studie in defence of this cause, all their care and study is hovv they may be still ignorant of the point, lest by knowledge of it they should speake for it, and so indanger their livings & reputations and the like: for generally they doe eschew the reading of my booke, wherby they might be instructed in the point, without their labour, vnlesse it be some fewe, vvho read it only to spie a mote in myne eye, and that they may picke out something to say against it: yea, they eschevv also all arguing conferences, among them selues in priuate, wherby the point may be scanned and come to light: they permit not any of their brethren, to take vp a defence of the Lords Sabbaths, & to argue against the Lords day, albeit he doth it but for argument sake, the better to boulte out the trueth; if any in the company will be more ingenuouse and true harted then the rest, as desirouse by opposeing of our tenets to find out the trueth, the shall be snibed & curbed; some man of eminency in the place will put all to silence with such words as these, no more of this point now, no more of this argument in this place; thus they are afraid least God should by their conferences inlighten them: these things haue bene related to me by credible persones: and are not these things to be lamented? any man shall haue free liberty, heart and good will, to speake in their company, any thing he can invent, against Gods Sabbaths, & for the Lords day, but not on the contrary, to speake for the Lords Sabbaths, & against the Lords day: take my word for it, you shall neuer heare 2. Ministers scann this point *pro* and *con* before any of the people, as you shall heare them in some other pointes of doubt: nay it were to be wished, that any 2. Ministers vvould by themselves when none heare, them, argue the point seriously *pro* & *con*, the one taking the one parte, the other its contrary, that so Gods trueth may be found out; but I feare me, a man shall as soone dravv a Beare to the stake, to be baited with dogges, as dravv them to any such course as may bring the point to light; they cannot but foresee, the issue of this course vvould be, what they would should not be: & is not this to be lameted, if I should not preuaile with them

in so reasonable a request as this is? I desire my brethren of the Ministri, to take into deepest consideration Gods Sabbaths, to study the point seriously, to cast aside prejudice; & out of a loue to this ordinance of Gods, study but vvhhat may be found in its defence, to study but with a like good will to defend this point, as they doe other pointes: and is not this to be lamented if I shal not preuaile?

When Paul was to take his last farvvell of the Church of *Ephesus*, he could say with a good conscience, that he was pure from the blood of all men, because he had *kept nothing backe, but had shewed them all the counsaile of God*, Act. 20. 26. 27. But how many of our Ministers, when they lye a dying, shall be able thus comfortable to pleade for themselves I know not: can they say they haue kept nothing backe of Gods counsaile, what not his Sabbaths? can they say to their flocke, they haue shewed them, all the Counsaile of God; what all the Law, in its integrity and perfection? what euery *Iote & Title* of the Law? haue they baulked nothing for feare & carnall respectes? or for vvant of that industry that might & ought to haue bene in them, in serching out euery iot & title of Gods Law in its perfection? for this let them knowv, that they must be countable to God, not onely for baulking & concealing vvhat they knowv; but also for not declaring vnto the people, vvhat by their study, they might and ought to haue knowne; if therefore they haue not bene so painfull & studiouse in the serching out of this parte of Gods Law, as they might and ought to haue bene, they may acquite themselves before men, but before God they shall neuer acquit themselves, especially, if they haue refused a light into Gods Law, vvhen it hath bene tendered vnto them: and is not this to be lamented, vvhen Ministers vvill dye vvith festered & guilty consciences?

Many feare that Popery may inuade vs againe, and that were dangerouse; but sure I am Sabbath breaking doth raigne amongst vs, and that is more dangerouse: I meane it is more dangerouse to continue among vs, then the other to inuade vs: for euery man is ashamed to say ought in defence of Popery; but on the other side, euery man is imboldened to speake in defence of Sabbath



Sabbath breaking, and no man is ashamed to speake against the Lords Sabbaths, no not the Lords Ministers; wherefore this sinne, is a dangerouse sinne, men may commit it vwith authority of their Ministers; men may commit it vwithout blushing, no man may check & controule them by the 4th com. for their Ministers vwill defend them in it: and is not this to be lamented, vwhen men shall be bouldered out & defended in sinne, & that by Authority of the Ministry? vwhen I maruaile then, vwill this sinne be reformed? As it vvas in those vnlavvfull marriages, the text saith, *And the hand of the Princes and rulers, hath bene chiefe in this trespasse*, Ezra. 9. 2. So may I truely say, in this Sabbath breaking, the hand of the Ministers & Teachers, hath bene chiefe in this trespasse: by so much the more therfore to be lamented.

But some man may say vnto me, vwhat shall it proffit a man to lament these corruptions of our time? he shall amende nothing therby; for men are settled in their courses; & thers no stirring of them &c. Well, be it so, if needs it must be so; yet this knowv, that if by thy teares, thou canest not amend others, yet hereby is not thy labour lost to thy selfe, vnlesse thou thiikest that the Prophet Davids teares were in vanie, when he said, *Mine eyes gush out with riuers of waters, because they keepe not thy Law*, Psa. 119. 136. God hath a bottle for such teares; for here by thou bewraiest thy loue to God: and thy loue to Gods Law; & thy loue to the welfare of the soules of thy brethren: and further, as God diliuered *just Lot* vexed with the fines of those times, 2. Pet. 2. 7. so will God deliuer thee, in the day of vengeance & of his hottest indignatiō; & to this end, God vwill giue his Angels charge, to marke thee out for a sonne of Saluation, as he did those Iewes in Ierusalem, who mourned for the sinnes of those tymes; *And the Lord said vnto him, goe through the mids of the Citty, through the mids of Ierusalem, & set a marke vpon the foreheads of them that mourne, & crye for all the abominations that be done in the mids therof*, Ezek. 9. 4. our lamentation therfore, for the sinnes of our times, shall not be in vaine.

For conclusion; let vs make our daily prayers, vnto Almighty God, that he would *bring into the way of truth, all such as haue erred, and are deceived*: and againe to confirme this prayer,

prayer, say, *Wee beseech thee to heare vs good Lord.*

*Remember the Sabbath day, to sanctify it &c. But the 7th day is the Sabbath of the Lord thy God; in it thou shalt not doe any worke &c. for, the Lord rested the 7th day, Therefore the Lord blessed the Sabbath day, & hallowed it.*

*Lord haue mercy upon vs, and incline our hearts to keepe this Law.*

A M E N.

### CHAP. III.

A discouery of the weakenesse and insufficiency, of all those Textes of Scripture, and arguments, which are vsually brought, to proue the Lords day, a Sabbath day, by Diuine institution.

**I** Haue finished the two first partes of my booke; the former whereof was in defence of the Morall Law: the latter was an exposition of the 4th com. together with a discouery of the horrible & abhominable corruptions & abuses thereof. My third taske, and third parte of my booke, shall be to discouer the weakenesse & insufficiency of those Textes of Scripture, and arguments, which are vsually brought, to proue the Lords day, a Sabbath day, by Gods ordinance & appointment.

The Lords day, is not Sabbath day, by Diuine institution: or, The Lords day, is not Gods Sabbath day.



## SECT. I.

**F**irst of all, a word or two touching the name *Lords day*: It is to be obserued, that this name *Lords day*, the which we now put vpon our Sunday, or first day of the weeke; yea vpon euery Sunday, and vpon euery first day of the veeke, it is not found to be so vsed in the Scriptures: that is, it is not found in the Scriptures, that euery Sunday in a yeere was called *Lords day*: For all the iiii Euangelists, *Mathew, Marke, Luke*, and *Iohn*, yea & *S. Paul* also, they neuer called our Sunday, or first day of the veeke, *Lords day*; for, they euer called it, the first day of the veeke, by it old name, see *Mat. 28. 1. Mark. 16. 2. 9. Luk. 24. 1. Ioh. 20. 1. 19. Act. 20. 7. 1. Cor. 16. 2.* Onely once it is found perhaps, to be called *Lords day*, but it was long first, as by *S. Iohn Reuel. 1. 10.* so the oddes is 8 to one; for our Sunday, is found to be called 8 times, the first day of the veeke, for once called *Lords day*.

The knowlledge of this point may be vsfull vnto vs these wayes; first, is it so, that our Sunday had no new name put vpon it by none of the *Euangelists*, but that it was frequently called the first day of the veeke still, by its old name, & that after Christ his resurrection; Then is it a matter very likly & probable, that this day had no new institution or ordination, but that it remained after Christ his resurrection, as it was before his resurrection, in its old nature still, that is, to be a working day still, as it was before: For it is very likely, that if the old nature and vse of the day had bene changed, that the old name also would haue bene changed, and a new name put vpon it. If this name *Lords day*, had betokened any change of the vse of this day, from common vse vnto an holy vse, in memory of Christ his resurrection, me thinke some of the 4 *Euangelists* would haue said some such like thing; and some of them would in token thereof, haue altered the name of the day, and called it *Lords day*: but for so much as the *Euangelists* (who doe largely, & euery one of them, set forth the *Lords resurrection*) haue neuerthemore, either spake any thing, any of them touching the change of the day, in  
memory

memory of the resurrection; no nor so much as giuen it the new name Lords day; but constantly all of them agreeing, in retaining its old name still; it is a thing very likly, that they knew nothing of the alteration or change of the day at all: It is most probable therefore, that our Sunday or Lords day, was a working day, in the dayes of the 4 Euangelists, after Christ his Resurrection, and at that time, when they wrote their Gospels.

2dly, but suppose we for argument sake, that this name Lords day, had some secret virtue in it (as the patrones of it would make vs beleue) to betoken, that the day so named, must needs be a Sabbath day; yet it followeth not, that euery of our Sundayes, and euery first day of the weeke, must be kept for a Sabbath day; for, it is not found in the Apostles times, that they called euery Sunday, Lords day, as we doe; for they, the most of them, neuer named our Sunday, Lords day, but still called it, by its old name, *the first day of the weeke*; yea, 8 times it was called by its old name, the first day of the weeke, to once the *Lords day*: Wherefore, it is likly, that this Sunday was kept for a Sabbath, not constantly, but seldome, as namely, vpon some one first day of the veeke or other, once in a quarter or halfe a yeere, or once in a yeere, or the like: so often as it can be proued, that our Sunday, was called Lords day; so often it possibly may be, that our Sunday must be kept for a Sabbath, & not ofter: now I suppose, it will trouble the patrons of this weekly Lords day Sabbath, to proue, that euer there was any more Sundayes called Lords day, then one in a yeere onely: so then, the most that can be made of this name Lords day, is to vrge the people to keepe it for a Sabbath day, once in a yeere onely. What iniury then is done to the people, to cause them to refraine the workes of their calling, on euery Sunday throughout the yeere; and that vnder this pretense that euery Sunday in the yeere is the Lords day, & so a Sabbath day? let this be thought on.

Secondly as touching the name of the day; It is to be obserued, that our Sunday is no where in all the New Testament named Sabbath day: but it is euer called, either the *first day of the weeke*, or the *Lords day*: Yea, S. Mathew, doth plainly distinguish betwixt the Sabbath day, and the first day of the



weeke; as being the one the day before the other; the one vpon the Saturday, the other vpon the Sunday. *Now in the end of of the Sabbath, when the first day of the weeke begane to dawne, &c. Mar. 28. 1. the same doth S. Mark also; And when the Sabbath day was past, &c. they bought sweete oyntments, &c. and erly in the morning, the first day of the weeke, they came to the Sepulchre, &c. Mark. 16. 12. the same is plaine also, by S. Luke, Luk. 23. 56. Luk. 24. 1. and by S. Iohn, Ioh. 19. 31. Ioh. 20. 1. so then the Sabbath day, was the day before our Sunday, or first day of the weeke.*

The knowledge of this point, bewraieth the errour of our Ministers, in calling our Lords day, and first day of the weeke; *Sabbath day*: this their practise is all together growndlesse: for none of the Apostles euer called the Lord day Sabbath day: no, they did as you see proued, distinguish betwene the Lords day, and the Sabbath day, as being the one, the day after the other.

Nay they are much departed from the practise of the Apostles and Euangelists; for they called our *Saturday*, the day before our Lords day, Sabbath day; but many of our Ministers, who vwill be thought to follow the Apostles in keeping the Lords day for a Sabbath, yet will not follow them in calling our Saturday, Sabbath day: if they will imitate the Apostles, and Apostollicall times in one thing, why should they not imitate them in an other? if the practise of the Apostles doth binde vs, as they teach; then vwhy doe they not call our *Saturday*, Sabbath day, since that vvas the practise of the Apostles? why is not Saturday honoured vwith that proper name which doth belong vnto it? why doe they deceitfully robb the Saturday, of its honourable name Sabbath day, and put it vpon the Lords day? the very Papists shew more fidelity in this point, then we Protestants; for they imitate the Apostolike times, and to this day, they call Saturday, *dies Sabbathi*, and, *Sabbathum*, that is, Sabbath day, as did the Apostles: wherefore, if we vwill doe as the Apostles did, vve must call Saturday, Sabbath day, and if vve vwill not be worse then Papists, vve must call our Saturday, Sabbath day still.

Some

Sometimes vve vwill borrow light, from the primitiue Churches; vvhyy reade the Ecclesiasticall Histories, for 300. yeers & more after Christ; and you shall find them calling our Saturday, the day before our Lords day, Sabbath day, constantly: how cometh it about then, that our times are so farr denegerated from the primitiue churches, that vve abhorre to call the Saturday, Sabbath day? and instead thereof, the Lords day must be called Sabbath day: this new Christening or new naminge of dayes, is a nouill thing, it is a nouelty of late inuention.

2. The knowledge of this point, may proue profitablie to common people, for their direction, in reading of the Scriptures, both of the Old & New Testament; for often times they shall in reading meet with this name Sabbath day: Now they must be carefull which day of the weeke to apply it vnto, else a foule errour is committed, albeit hitherto men haue not thought so: by the name Sabbath day is meant our Saturday, as you see it proued by all the 4 Euangelists aboue mentioned; and as is plaine by the practise of the primitiue Church for 300 yeers and more after Christ: vvhwherefore when you meete vwith the name Sabbath day, as in *Isai.* 58.13. *Nehem.* 13.18. *Act.* 13.14.42. 44. *Act.* 16.13. *Act.* 17.2. and *Act.* 18.4. You must vnderstand it of Saturday; and not of Sunday, or the Lords day, vvhich wee now call, and miscall Sabbath day: it is strange to see how ignorant people are in this point; for they make no difference betwixt Sabbath day, and Lords day, but take them for the same, when as Sabbath day, is on the 7th day, and Lords day, is on the 8th day: hence is their errour, that when they reade any of those forementioned Scriptures, they apply them to the Lords day; as if in *Esaias*, and in *Nehemiahs* times, the Lords day, had bene then in vse for a Sabbath; vvhath a monstrouse errour is this? againe, when they reade the 4th com. *Exod.* 20.8. which speaketh of the Sabbath day, they here againe ignorantly vnderstand by Sabbath day, the Lords day; and yet that was on the 7th day of the vveeke, and this is on the 8th day of the vveeke; as if the Lords day, had bene in vse for a Sabbath day, in *Moses* his time, and at the giuing of the lavv: but let this alreedy said, be enough to reforme this errour for time to come; you see all the



4 Euangelists after Christs resurrection, calling the day before our Sunday or first day of the weeke, vvhich is Saturday, the Sabbath day; vvhwherefore if here after, your Ministers vwill misapply the 4th com. to the Lords day, beleeeue them not: for you see all the 4 Euangelists call Saturday, the Sabbath day; not Lords day, the Sabbath day; and the 4th com. is for that day only, which is named Sabbath day, as you may see by reading it. The rather this is to be noted, because such a mistake of one day for an other, in a *bond*, may forfeit your bond; as in case through a mistake, you carry your money in the 8th day of the moneth, when it is due on the 7th day of the moneth: now the 4th com. is a *bond*, wherein man stands bound vnto God, to pay his diuine seruice, on the 7th day of the weeke, but if he delaies vntill the 8th day, I dare assure him that he hath forfeited vwith God, and broken the bond of the 4th comm: For this bond is not due and payable on the 8th but on the 7th day. Looke to it, as you vwill. Thus much for the name, now we come to the thing and question it selfe.

### SECT. II.

For the better scanning of this point, whither the Lords day, be a Sabbath day or not, by Gods ordinance, I purpose to handle 2 maine questions: the one is whither euery first day of the weeke, euery Sunday, & euery Lords day, be a Sabbath day or not: (and here, & hereafter, I purpose to let it goe for granted them for argument sake, that euery Sunday is & may be called Lords day, vvhich yet can neuer as you haue seene be proued by the Scriptures:) the other is, whither any one Sunday, first day of the weeke, or Lords day, be a Sabbath day or not. Touching which questions, let it be obserued, and I dare say it, that Papists can say as much out of the Scriptures, in defence of that Fable, of the Fyer in Purgatory; as can be said in defence of the Lords day, to be a Sabbath day.

Touching the former question, that euery Lords day must be a Sabbath day constantly; if they cannot proue this constancy, that euery Sunday must be a Sabbath day; then it vwill follow, that we are not now tied to keepe a Sabbath once euery weeke, but onely sometimes; as once in a quarter of a yeere, or halfe a yeere

yeere, or once in a yeere, or the like, and so the life and soule of this new Sabbath, is extinguished and as good as vanished. That it may appeare, what they can make good this way, I will produce you all their textes of Scripture, out of which they must proue this point if it can be proued; and if it shall appeare, that none of those Scriptures will afforde any ground, for a constant weekly Sabbath, then you will say with me, that they goe groundlesly to worke, when they urge a constant keeping of the Lords day.

The first of their Textes is the 4th Com. Exod, 20.8. But to this Text I answer, that it is true in deed, that the 4th Comm. doth call for a weekly Sabbath, but this Text hath nothing at all to doe with the Lords day, as shall be showne fully in the next question: wherefore this Text is not to the purpose.

A second Text they haue & it is, Reuel. 1.10. *I was in the Spirit on the Lords day*: to this Text I answer, admit for argument sake, that this Lords day, whereon S. Iohn receiued his Reuelation, were a Sabbath day, and that this name Lords day, did impley so much; yet can it not be proued from hence that euery Sunday, and euery first day of the weeke, was a Sabbath day: all that can be gathered out of this Text, is but to proue one day a Sabbath day, and namely that one day, which was called Lords day, in this Text: (if it could be certainly found out which day of the weeke it was.) As hath bene showne, it cannot be proued, that euery first day of the the weeke, is in Scripture called Lords day: wherefore, it cannot be proued, that any more first dayes of the weeke, are Sabbaths, then are called in Scripture, Lords day, and that is but one day in a yeere onely, or the like. Further, it will not follow neither from the name or nature of the Sabbath day, that if the Lords day, be a Sabbath day, then it must be a weekly Sabbath day, as in the 4th Com. for there were weekly Sabbaths, and yeerly Sabbaths also, in the Law; now since they hold the weekly Sabbaths ceremonies, as well as the yeerly Sabbaths, how know they whether of those two sortes of Sabbaths S. Iohns was wherein he receiued his Reuelation? for it might be a yeerly Sabbath.

A third



A third Text they haue, & that is, *Pl. 118. 24. This is the day, which the Lord hath made; let vs reioyce and be glad in it:* To this Text I anſwer, as before, admit for argument ſake, that this day muſt be a Sabbath day; yet as we ſay, one ſeuallovv maketh not a Sommer, ſo one Sabbath day, maketh not a conſtant praſtiſe: this Text can make way for no more Sabbaths, then one in a yeere, or one in a mans life time; for David, had but one day in his life time, in vvhich he vvas Crovned King; nor had Chriſt here typed by David, any more dayes for his Reſurrection, then one: ſo ſtill here is nothing for the conſtancy of a vveekly Sabbath day.

A fourth text they haue, and that is, *Act. 2. vvh*ere, vpon the day of *Pentecoſt*, Peter preached, and conuerted 3000 ſoules, &c. To this Text I anſwer as before, admite this day muſt needs be a Sabbath day, becauſe here vvas a Sermon in it, yet vvh<sup>t</sup> is this for a conſtancy, & for a continued praſtiſe? it doth not follow, that becauſe Peter preached this one time here vpon *pentecoſt day*, that therefore he preached euery Lords day, & euery Sunday, or Firſt day of the vveeke after, vveekly: can it be ſhowne vvh<sup>er</sup>e Peter preached the next Lords day, or Sunday, after this day of *pentecoſt*? or can it be ſhovvne, that euer Peter preached any vvh<sup>er</sup>e, and at any time, twiſe together, vpon two Lords dayes immediatly ſucceding one an other? for it is not enough to ſhev that he preached once onely, & vpon one Lords day; but he that vwill proue a conſtancy, muſt proue a vveekly praſtiſe, Sunday after Sunday, day by day. All that can be gathered from Peters Example, is but this, that we preach and heare a Sermon once in a yeere, at *Pentecoſt day*, that is on *Woit Sunday*: for on *Woit Sunday* it is ſuppoſed, that Peter preached this Sermon.

A fiſt Text they haue, & it is, *Act. 20. 7. vvh*ere Paul preached at *Troas* vntill midnight, &c. vnto vvhich text I anſwer as before, be it this day, vvere a Sabbath day, becauſe Paul preached a ſermon then, vvhich can neuer be therby proued to be a Sabbath day; yet vvh<sup>t</sup> is this to a conſtancy? this vvas a rare & ſeldome action, once onely done; now Pauls ſeldome & rare preaching cannot bind vs to an often & frequent preaching,  
vnleſſe

vnlesse you would haue the Schollers out stripp their Master. Can it be showne, that euer Paul did any where, or at any time, preach twise together, vpon two Lords dayes, one after another? If it cannot, as I know it cannot, where then is any grownd for a continued practise weekly? this Example of Pauls was rare & extraordinary, like as vvas Peters in the forealleaged text; now extraordinary things, doe not bind vs to an ordenary practise and frequent: vnles you will, that we should keepe the Lords day, more frequently, & more constantly, then did the Apostles themselues,

A sixth Text they haue, and it is, 1 Cor. 16. 2. *vpon the first day of the weeke, let euery one lay by him, in store, &c.* Here it is thought, that there vvas a Collection for the poore, and a Sermon, & so it vvas a Sabbath day. Vnto this Text I answer as before, let it be granted, which neuer can be proued, that this was a Sabbath day, because there was a collection for the poore; yet this Text proueth not, any continued constancy, of Sunday after Sunday, euery Sunday, or euery first day of the weeke; for, it speaketh but of one single action, once done onely, saying, *vpon the first day, of the weeke*: not euery first day of the vveeke.

But touching this my answer, Mr. Chappell Minister of S. Andrews in Norwich, hath vndertaken to proue the contrary in publike, against my former booke; vwhere he affirmed, that the word (Kata) when it is applied to time, or place, it is taken distributiuely, for euery one: and that therefore this Text is to be reade according to the old Translation thus, *Euery first day of the weeke, let euery one lay by him in store*: And so he vvould haue this collection for the poore, (if any here vv ere) to be a constant practise. To vvhome I answer, 1. if here be inioyned a constant collection for the poore, on the Lords day, as a proper worke for our new Sabbath day, why doth he not presse his people, the Ouerseers of the parish vvith the rest, to make a collection for the poore, euery Lords day, as a proper Sabbath dayes vvorke; & as an errour for them to make any collections vpon any other day of the vveeke? for that vvich is proper to Sunday, is vnlawfull to be done on any other day.



Secondly I answer, that forasmuch as our *New Translation*, haue altered & amended our old Translation, I maruaile that Mr. Chappell will oppose them: for vndoubtedly, they did not correct it rashly and vnadvisedly; their manner was to preserve the dignity of the old Translation what they could; & therefore they would not haue altered it, from *Every first day*, vnto, *upon the first day*, but that they saw well, that it could not be translated *Every first day*: wherefore, I haue the new Translation, which is iudged by all men the better translation, on my side, & against Mr. Chappell.

Thirdly I answer, that the ground where vpon Mr. Chappell goeth, in contradicting both the *New Translatores*, and mee, is false: for he affirmeth that the word *ἅ* when it concerneth time or place it signifieth *Every one*: But I will shew him sundry textes of Scripture to the contrary, see Rom. 5. 6. *For when we were yet of no strength, in due time, Christ died for the vngodly*: *ἅ καὶ ἡμεῖς* is rendered *in due time*: it being here to be understood of one single time: but by Mr. Chappels rule, it must be thus rendered, *Every time*: as if Christ had died many times for vs: see also Rom. 9. 9. *for this is the word of promise, at this time will I come, & Sara shall haue a Sonne*. *ἅ τὸν καιρὸν τούτον* is rendered, *at this time*: as understood of one single time, in which the Angel would come againe: but if Mr. Chappels reason be good, then it ought thus senselessly to be translated, *Every time, will I come, & Sara shall haue a sonne*; as if the Angell were to come oftentimes, &c. see alike Text, Ioh. 5. 4. *for an Angell went downe, at a certaine season, in to the poole, &c.* According to Mr. Chappell, this Text must be thus translated, for, an Angell went downe, *every time, or every season*, in to the poole, &c. And see Math. 2. 16. *Herod slew the children from two yeeres old & vnder, according to the time which he had inquired of the wise men.* If Mr. Chappels obseruation vpon the Greek text be good, then it must be thus absurdly translated; *Herod slew the children from two yeeres old & vnder, every time which he had inquired of the wise men.* *ἅ τὸν καιρὸν*: now it is plaine, that Herod inquired of the wise men but once, see v. 7. Thus it appeareth how vnfoundly he went to worke, when he would supporte our *New Sabbath*,

Fourthly

Fourthly I answer, suppose it could be proved, as he would have it, that the word *¶* is every where else in Scripture taken for *Every one* when it concerneth time, yet heere in this place, I prove that it must not be taken so, but as our *New Translation* hath it: for, words must be understood to signify, according to the Authors mind that useth them, as is well knowne: now two reasons there be in this text, which crosse Mr. Chappels sense: the one is, that if this collection be a constant thing, for *Every first day of the weeke*, then were the Churches of *Galatia & Corinth* bound to make a constant collection for the poore of the Church of *Ierusalem*, on every Lords day, or first day of the weeke continually: for this collection, was not for their owne poore, but for the poore of remote Churches, for *Ierusalem*, see 1 Cor. 16. 3. like as we had once in *England* a collection, for the Church in the *Palatinate*: now had this collection bene for their owne poore, there had bene the more likelihood that it might have bene vweekly, and continually; but being it was for the poore of a forraigne Church, to wit, for the Church at *Ierusalem*, as was ours for the *Palatinate* once, what likelihood is there, to think this collection should be every weeke, veeke by veeke continually? let the reader iudge, The other thing in this text, which crosseth Mr. Chappels translation, is that Paul saith, he would have no collection when himselfe was present vwith them, *that then there be no gatherings when I come*, 1. Cor. 16. 2. now who could be so simple to thinke, that this collection must be understood to be *Every first day of the weeke*, when as Paul himselfe makes an exception, & that in the text it selfe: for he excepteth that time vwherein himselfe should be there present vwith them; that then there should be no gatherings, thus much for answer to this text also, vwhereby you see it cannot be proved that this collection, & supposed new Sabbath; was a constant continued thing veeke by veeke.

The 7th & last thing they haue, that hath any likelihood to prove this constancy, is the frequent Apparitions of Christ euermore vpon the first day of the weeke, or Lords day: To this I answer as before, suppose we that Christ his Apparition vp-



on a day, could make that day a Sabbath day ; or declare it to be so, as fondly they imagine ; yet it cannot be proued, that Christ appeared frequently, and euery weeke vpon the Lords day : I graunt that Christ appeared to his Disciples, vpon one Sunday, or first day of the weeke, to vvit, on that very day vwhereon he rose, Ioh. 20. 14. 19. But it cannot be proued, that he appeared any more, vpon any Lords day, then this one day : where then is the constancy and frequency of Christs appearing, euermore on the Lords day, whereon Ministers & people boast so much? if there can be found but one Lords day, wherein he appeared?

I confesse there is a text alleaged, for a second Lords day, wherein he appeared, & it is Ioh. 20. 26. *And eight dayes after, againe his Disciples were within, and Thomas with them &c.* To this text I answer 1. Suppose this text could proue a second apparition, vpon a second Lords day, yet this is not a constant practise of Christ, euery Lords day. 2. But this text is nothing to their purpose : for they suppose, that this phrase *eight dayes after*, compared with Ioh. 20. 19. where is mention of the first day of the weeke, doth note vnto vs Christs second dayes apparition, to be on the same day sennight, after that first day of the weeke, whereon Christ rose, Ioh. 20. 1. 19. and so consequently vpon the Lords day also: But let the words of the text be better considered of, and they will afforde no such collection : for the Text saith not, vpon the same day sennight wherein Christ rose &c. but it saith, *eight dayes after*, the day wherein he rose &c. Now 8 dayes after Sunday, cannot fall vpon the Sunday againe, the same day sennight ; but on the Monday sennight after : for the word *after* doth exclude the first Sunday, vwhereon Christ rose, that it must not be counted for any one of these 8 dayes; for then he should haue said, *vpon the 8th day &c.* but he saith, *after 8 dayes &c.* The new Translation readeth it thus *and after eight dayes &c.* Now, after 8 dayes, must be on the 9th day, or 10th day &c. and so not on the same day sennight as they imagine.

It is true, they bring a text, wherein is a like phrase, as Mark. 8. 31. *And after 3 dayes rise againe &c.* which must be vnderstood, say they, thus, and vpon the third day rise againe &c. according

according to 1. Cor. 15. 4. which saith, *he rose the third day &c.* But I answer, howbeit I could giue other answers, yet this shall suffice for this, that, be it in a case of necessity, to reconcile two textes of Scripture, we be necessitated to departe from the proper sense of the one; yet vwhere is no necessity, as here is none, there to departe from the proper sense of vvords, is vn-sufferable, by the iudgement of all Interpreters: what other text is there, which saith, *Vpon the eight day, againe his Disciples were within &c?* Or what absurdity is in it, to take the vvords properly, as that Christ appeared 8 dayes after the day of his resurrection, vpon the Monday? so then, notwithstanding all their wresting, this text can make nothing for Christs apparition, vpon a second Lords day: where then are those apparitions of Christ, so constantly vpon euery Lords day? there can but one dayes apparition be showne; and so consequently, there can be proued but one Sabbath day, as namely once in a yeere, vpon *Easter* day; for Christs apparition was vpon Easter day, being the day he rose on: hitherto then, they cannot proue a weekly Sabbath, vpon euery Lords day.

For all this I deny not, but that it may be proued, that Christ appeared vpon euery Lords day, after his resurrection; because he appeared on euery day, for 40 daies together, Act. 1. 3. But this text, I know they dare not bring against me, least whilst they proue the frequent apparitions of Christ vpon euery Lords day, they disproue their new Sabbath day, and quite ouerturne it: for, if Christ made his apparitions, vpon euery day of the vveeke, for 40 daies together; then is euery day of the vveeke as much a Sabbath, as is the Lords day: because Christ appeared, as well vpon euery day, as vpon the Lords day; yea, he appeared the third time, vpon a *Fishing* day, vwhen they vvent a fishing Ioh. 21. 1. 3. 6. which they made a vvorking day, for all Christs apparition to them on that day. Loe, vvhat poore stuffe here is, to proue the constant practise of the Lords day, & yet I haue heard some graue *Divins* affirme, that this one argument, of Christs constant appearing on the Lords day, doth abundantly satisfie them, for prooffe of the Lords day Sabbath. Doe you not thinke therefore, that it is poore stuffe, that will satisfy the con-



sciences of some Ministers? had not people need in these dayes to trye all things, and keepe that which is good? 1. Thess. 5. 21.

Thus I haue answered all their textes, and yet no constant continued practise of the Lords day, appeareth: But happily they may thinke, that albeit none of these textes & examples, will singlie & alone proue the constancy, yet if all be put together they may proue it: well, we will doe them no wrong, let vs ioyne them all together then: we will begin at the day of Christ his *resurrectiō*, for this is the first supposed new Sabbath day, Ioh. 20. 1. 19. and vpon this day, Christ appeared to his Disciples: but we reade not of any other Lords day, after that, wherein was any Sabbath day duties done, vntill *Pentecost*, Act. 2. 1. & c. which was about 50 daies, after the resurrection day: so then here was no continued practise; for we reade not of any thing done here for sixe weekes, or sixe Lords daies together.

2. The next day supposed for a Sabbath day, is that first day of the vveeke, wherein Paul preached till midnight at *Troas*, Act. 20. 7. Now we are to serch how long this sermon of Paul at *Troas*, was preached after the sermon of Peter, at Ierusalem, on *Pentecost* day, whither Pauls sermon were the next Lords day, after *Pentecost* day, or not: For this end, we must note, that Paul was no preacher at Christs death, nor at *Pentecost* neither, which vvas 7 vveekes after Christs death: for Paul made haucke of the Church, Act. 7. 58. Act. 9. 1. long after *Pentecost* day; and it is holden, that Paul was not conuerted, till the 3d yeere after Christs ascention: now after his conuersion, it was at least 14 yeeres before he went to Ierusalem, Gal. 1. 18. Gal. 2. 1. now in this his latter iourney to Ierusalem, Gal. 2. 1. I suppose it was, when he vvent vp about the difference of Circumcision, Act. 15. 2. which being determined, he returned, and in his returne he deliuered the Decrees of the Apostles, to seuerall Churches where he came, Act. 16. 4. and so as he went along he preached, as at *Philippi*, Act. 16. 12. 13. and at *Thessalonica*, Act. 17. 1. 2. and at *Corinth*, Act. 18. 1. 4. and at last he came to *Troas* where he preached this sermon, of which we doe inquire Act. 20. 7. So then, count these, & it will be found about a matter of 17. yeeres difference, betvixt the sermon of Peter at *Pentecost*,  
and

and the sermon of Paul at Troas: vvhether then is the constancy of the Lords day Sabbath, vvhether vve can finde none kept for a matter of 17. yeeres together?

The 3d text wherein is mention of our new Sabbath, it is 1. Cor. 16. 2. vvhether Paul ordeined a collection, to be made on the first day of the vveeke &c. Now how many weekes, months, or yeeres, this collection was ordeined, after Pauls sermon at Troas, Act. 20. 7. I cannot tell; nor can they proue, that it was the next Lords day after the sermon Paul preached at Troas: so then, as yet there can no constant vweekly Sabbath be proued. The last text is Reu. 1. 10. where S. Iohn receiued a reuelation on the Lords day; now how many yeeres difference there was, betwixt the ordination for that Collection for the poore, 1. Cor. 16. 2. and S. Iohns Reuelation, I know not; neither can they proue I presume, that it was on the next Lords day after that Collection. So still there appeareth no constant and weekly celebration of the Lords day; let their textes be considered this way, or that vway.

Whereas they talke so much of the constant practise of the Apostles, this I dare auowch, that it cannot be showne, that euer *Peter*, or *Paul*, or any other of the Apostles of Christ, did euer preach any sermons, vpon two Lords dayes, immediatly following one another: Nay vvhich is more, it cannot be shovne, that any one Apostle, did euer preach twise in all his life time, vpon the Lords day: nay, vvhich is yet more, it can not be shovne, that all the Apostles, put them all together, did euer among them all, preach two Lords dayes together, one after another. Who that considereth these things, could be so blinded, as to thinke this Lords day, can be established & proued, to be a weekly Sabbath, from the Apostles practise? surely, he that celebrateth a weekly Sabbath on the Lords day, as he hath no commandement for it from Christ in the new Testament, so he hath not so much as the vweekly practise of the Apostles, for his warrant.

But my Brethren, if you vwill vvalke, in a varrantable vway, vvhetherin you shall haue both an expresse commandement from God, and also the vweekly and constant practise of the Apostles, then



then forsake the Lords day, the Sunday Sabbath : and keepe the Sabbath day, the Saturday Sabbath : for, for it, you haue the 4th com. expressely : and then for practise of the Apostles, be pleased but to peruse these textes of Scripture, and you shall find the Apostles constantly, keeping the Sabbath day, see Act. 13. 14, 42. 44. Act. 16. 13. Act. 17. 2. & Act. 18. 4. and this was all after Christ his resurrection : Now iudgethou that readeest, whither the practise of the Lords day weekly, or the practise of the Sabbath day weekly, be more soundly proued, and follow the better; *Be no more children, wavering & carried about with euery wind of doctrine, by the deceit of men, and with craftinesse, whereby they lay in waite to deceine,* Eph. 4. 14. But, *try all things, and keepe that which is good,* 1. Thess. 5. 21.

Furthermore, whereas it is supposed, that this Lords day was kept constantly for A Sabbath; I will giue instance to the contrary : of all Lords dayes that euer were, that first Lords day, wherein Christ rose from the dead, and then appeared vnto his Disciples, that Lords day was the most eminent and chiefe; for from this day, all after Lords dayes take their name & excellency; this being the substance as it were, and all others but shadows & resemblances of this : for on this first Lords day, was the worke of the Resurrection performed, & not on the others: of all Coronation dayes in the Kings reigne, none is so properly called Coronation day, nor so excellent & ioyfull, as is the first Coronation day, in which the Crowne is set vpon the Kings head: Many keepe their Marriage dayes, but of them all, none is so excellent and so solemnly kept, as is the first Marriage day, wherein the Bride & Bridgrome were ioyned together : euen so it is betweene the first Lords day, and other Lords dayes following after it : The difference is, as the body from the shadow; and as the life from the picture; if therefore I shall shew that this first Lords day, vvas not kept as a Sabbath day, it is more then if I should shew that 20 Lords dayes together, were omitted in the Apostles dayes, after Christs ascention. Further, if I shall shew, that Christ himselfe, and his Disciples, whilst hee vvas on earth, and resident vwith his Church, did not keepe this first & most eminent Lords day; who then vwill imagine, that

that these Disciples of Christ, and this Church, would keepe the Lords day a Sabbath, after Christs departure from them, & ascention into heauen? for vndoubtedly, the Church would imitate Christ, & follow his example; looke vvhath they saw him doe, whilst he was on earth vvith them, the same vvould they doe, after he was departed from them: *follow me (saith Paul) as I follow Christ, 1. Cor. 11. 1.*

Now I shew that this first Lords day, vvvas not kept as a Sabbath and Resting day: because it vvvas vsed for a *trauailing* day: for this purpose see, Luk. 24. 1. 13. vvhere you haue mention, of two of Christs Disciples, vvho trauailed vpon this first Lords day, whereon Christ rose, a matter of 15 myles: and this I make good thus, they went from Ierusalem, for there the Disciples were resident, v. 9. and they trauailed to *Emmans* which Towne vvvas *threescore* furlongs, from Ierusalem, as the Text saith, v. 13. now 8. furlongs make a myle; so then 60. furlongs, make Seauen myles and an halfe: this done, they returned the same day, backe againe to Ierusalem, v. 33. vvwhich is seauen myles & an halfe more; so add these together, & they trauailed that day, fiftene myles: it cannot be thought that these spent lesse time, then all the vvhole after noone of this first Lords day, in trauailing: for tvvvo myles an hovre, is an ordenary traualers pace, so that fiftene myles cost them neere 8. houvres vvorke.

Now can it be thought, that these two of Christs Disciples, vvould haue made this day, of all dayes in the yeere, a trauailing day, if the Church of Christ had solemnized this day as a Sabbath day, at Ierusalem? these two, vvvere two of Christs Disciples & followers, vvherefore they vvould haue laid a side all vvorkes, that they might vvith ioyfulness haue solemnized this day, in a most thankfull remembrance of Christs resurrection, if any fame or report they had heard at Ierusalem, before they came forth, that this day should haue bene celebrated for a Sabbath, in memory of the Resurrection of their Lord and Master: Christs Disciples vvvere sad, and sorrowfull men now, for the death & losse of their Lord & Master, Mark. 16. 10. Luk. 24. 17. how therefore vvould they haue shewed all tokens of



ioy & thankfulnesse, for his restoring to life againe, by celebrating a Sabbath, if they had knowne of any? Besides, these two were religious & deuout men, or else they were hypocrites now vvhithersoer they were, had they but heard any rumor at Ierusalem, that morning before they came forth, that this day present, should be solemnized by the Church of Christ, for the first Christian Sabbath of all succeeding generations; & that they should leade the way, and set a patterne to all following generations, doubtlesse they would for this day, haue laide aside all iourneys: Further, the Church of Christs Disciples, were not so many then, but that two men might be missed, if absent from the Chamber vvhether they mett; now if they were truly religious, then would they not haue bene absent from the Congregation of the Saints, so in loue they were vwith such Assemblies, if they had knowne of any: if they were hypocrites, they would not haue bene absent at such a time, for their credit sake, least they should be pointed at for it: all vvhich, laid together, declare plainly, that they knew not of any Sabbath to be kept that day; nor that it was knowne to the residue of the Disciples at Ierusalem; for then they should haue heard of it from them, by a common reporte, like as they heard before they came forth, of all other things, that had happened on that day, see v. 22. 23. 24. So much for the traouailing of the two Disciples, on the Lords day.

But happily the Patrones of our new Sabbath, will plead, that this trauaile might be some worke of necessity & charity, & so a Sabbath dayes worke. To vvhom I answer, that sure I am the text giueth no such light: a Sabbath dayes iourney in common estimation is but two myles, Act. 1. 12. but this is much more then a Sabbath dayes iourney, for it was 15 myles: but suppose they could proue, that this trauaile, was some worke of necessity &c. yet we know that as they went to Emmaus, so they returned backe againe that night: now be it that there was necessity for their going forth to Emmaus that day; yet, vvhath likelihood was there, of any necessity, for them to come backe againe seauen myles & an halfe to Ierusalem, on the same day? might they not haue tarried at Emmaus, till the next day?

I come

I come nowv to shevv, howv Christ himselfe made this first Lords day, a trauailing day: for first of all after he rose, he appeared vnto Mary Magdalene Mark. 16.9. Secondly, he appeared vnto two Disciples as they trauailed to Emmaus Mark. 16.12. and here, he trauailed from Ierusalem, vnto Emmaus, vvith the two Disciples, Luk. 24. 13. 15. 28. 29. 30. and this was seauen myles & an halfe, as hath bene counted: Furthermore, that he might shevv himselfe, vnto the residue of the Disciples, the same day, he trauailed backe againe to Ierusalem, Luk. 24. 33. 36. Mark. 16. 14. Ioh. 20. 19. and this his iourney vvas seauen myles and an halfe more; so here you see our Saviour Christ made this day a trauailing day also, by iourning from place to place, 7 or 8 myles at a time: Novv vvho could thinke this Lords day, to be kept by Christ for a Sabbath day, when he made it his trauailing day?

Furthermore, let it be obserued that a Sabbath vvas by the lawv to be kept in & with *holy Congregations & Assemblies*, Leuit. 23. 2. 3. & accordingly it was Christ his manner, euermore on the Sabbath dayes, to be in the Congregation among the people of God, as we reade Luk. 4. 16. *And he came to Nazareth, and, as his custome was, went into the Synagogue on the Sabbath day, & stood up to read &c.* So then, it was a customary thing with Christ, on the Sabbath dayes, to be teaching in the Assemblies: but loe, on this Lords day, hee was in the fields, trauailing too & fro: & somtimes he was in the company of two of his Disciples, and sometime all alone, Luk. 24. 31. and he came not into the assemblie of his Disciples, vntill neere night, Ioh. 20. 19. Novv Christ being the Shepherd & Minister, where should he haue bene, but in the assemblie of his Disciples all that day, teaching them, & preaching vnto them, if it had bene a Sabbath day? but loe, the flocke was scattered, some of the Disciples were at Ierusalem; other some were trauailing to Emmaus; and Christ the *Pastour* of the flocke, he came not amongst them vntill the Eue-ning, but was in the fields trauailing hither and thither: was this Lords day, kept like a Sabbath, by this Christian Church? iudge thou that readeest.

If it be said, that Christ did instruct those two Disciples, in



trauailing to Emmaus, and therefore it was a Sabbath duty: I answer, what did Christ doe more here, then *Phillip* did to the *Eunuch* in a trauailing day? the Eunuch riding in his charrer, did not *Phillip* instruct him? see *Act. 8. 27. 28. 35.* and must this day be therefore a Sabbath day? yea, what did Christ more heere to these two Disciples, then he did on euery day of the weeke, for 40 dayes together, to all the Apostles together, see *Act. 1. 3.* and must all these 40 dayes therefore be Sabbaths? and these instructions, Sabbath duties? there is no more likelihood, that these should be Sabbath duties, then there is to suppose it a Sabbath duty, to see a man sit still, and rest him for an houre or two on a working day; especially if during that time he doth but read a Chapter in the Bible, or the like. Furthermore, can it be thought, that Christ who was the Pastor of the flocke, would spend his Sabbath day, in teaching two of the sheepe of the flocke onely, neglecting the residue? for, he came not among the vvhole flock assembled together, vntill neere night, *Ioh. 20. 19.* *Luk. 24. 29. 33.* Wherefore, Christ kept not this Lords day, a Sabbath, vvith the assemblie, and congregation of his Disciples, and can it then be thought, he kept it vvith two men onely?

Loe, this is the Lords day, vvhich our newv Sabbatharians, vvould haue for a Sabbath; and you see Christ the Lord of it, trauailed too & fro, hither & thither vpon it; you see also howv the Disciples of Christ, trauailed out & home 15 myles vpon it; yea, and Christ, the Lord of this newv Sabbath, looking on them, vvithout checke; nay vvhich is more, countenancing of them therein; for he iustified them, by his ovvne like practise, he trauailing along vvith them, *Luk. 24. 15.*

I vvould aske a question here, of our newv Sabbatharians, vvhich is this; May not we Christians, safely trauaile vpon the Lords day, fitene, or twenty myles, more or lesse, about the ordinary affaires of our callings, vvithout scruple of conscience? Paul saith that we should follow him, as he followed Christ, *1. Cor. 11. 1.* Now fuer I am, the Disciples of Christ, trauailed vpon the Lords day, and if therein they followed not Christ, yet they vvnt together vvith him, vvhich is as good; for both Christ, and they, trauailed on the Lords day to Emmaus: why then

then may not we trauaile on the Lords day also? may we not imitate our Sauour Christ; and must vve make more conscience of the Lords day, then Christs owne Disciples did, who were taught by Christ himselfe? what needlesse, and nice strictnesse, is our times false into? our Church makes conscience, where the Church of Christ, who inioyed Christs corporall presence, made none.

Furthermore, that we may breake the backe of this new Sabbaths constancy; I will proue vnto you, that this first, and most famous Lords day, that euer was, was not kept for a Sabbath, by the Church of Christ then liuing with Christ: my first argument is, because the Minister and people, Christ and his Church, did not *assemble* on the Lords day, vntill it was past or nere ended, Ioh. 20. 19. their first meeting was in the euening of the Lords day; since their second meeting vvas 8. dayes after, Ioh. 20. 26. and their third, when they went to fishing, Ioh. 21. 1. 14. now assemblies & congregations, vvere Sabbath dueties, Leuit. 23. 2. 3. wherefore, since the Minister & people, Christ & his Disciples mett not all the day long, to solemnize it as a Sabbath, vntill euening & the day vvas now spent & past, therefore they kept not this Lords day as a Sabbath. If it be objected, that they could not assemble sooner in the day, for feare of the Iewes, Ioh. 20. 19. I answer, it is more likly, they durst not stir abroad all day long, for feare of the Iewes; & because they feared the Iewes, therefore they kept close all the day long together in the house; and so they were assembled all the day; but like sheepe without their Shepheard. 2. My second argument wherwith I proue it, is because they knew it not; they had no knowledge of it, that it was a Sabbath: and this I proue, because they did not then, so much as beleue that Christ was risen from the dead: for this purpose see Mark. 16. 11. 9. where mention is made that Christ appeared first vnto Mary Magdalene, & the Text saith, that *she went and told them that had bene with Christ, which mourned and wept; and when they heard that he was alive, and had appeared to hir, they beleened it not*: Again, see Mark. 16. 13. where is mention made of the two Disciples that trauailed in to the country, & how Christ appeared vnto



them also, and the text saith of them; that *they went and could it unto the remnant, neither beleueed they them*: Lastly, see Mar. 16. 14. where the Text saith, *finally, hee appeared unto the eleuen, as they sate together, and reproched them for their vnbeliefe & hardnesse of heart, because they beleueed not them which had seene him, being risen vp againe*. S. Luke reporteth it thus, now it was *Mary Magdalene, &c.* which *tould these things unto the Apostles*: But their words (*saith the Text*) *seemed unto them as a fained thing, neither beleueed they them*: Luk. 24. 10. 11. So by all these Testimonies, you see it plaine, that the Church of Christ was ignorant of his resurrection, through vnbeliefe; not the eleuen; not the Apostles themselues did beleue it: Now I pray tell me, how these Apostles with the residue of the Disciples, could Sanctify this Lords day, for a Sabbath day, in remembrance of the resurrection of Christ, vwhen as they knew not that Christ was risen, and vwhen they beleueed it not? yea, tis yet more plaine that they were ignorant of the resurrection; for the Scripture saith that they *mourned and wept*, still, Mark. 16. 10. And, that the two Disciples that went to Emmaus, they had communication of Christ, and were *sade*. Luk. 24. 17. which sadnesse, mourning, and weeping, vpon the Lords day; yea when the day vvas farr spent, Luk. 24. 29. Bevvraierth that they were yet ignorant of the Lords resurrection: how then, I maruaile, could they keepe that Lords day, from morning till night, in a ioyfull & thankfull remembrance of Christs resurrection, when they knevv nothing of it? thus you see it apparent, that the Lords day, was not kept for a Sabbath day, constantly and vweekly in the dayes of Christ, and of his Apostles: for this first Lords day vvas neglected.

Neuerthelesse it is not to be spoken, hovv confident our Ministers are, that this Lords day, was constantly kept by Christ & his Apostles; in so much as I haue heard, of some puritane Ministers, that haue auowched it, that they vwill giue their liues, & dye for the defence of this day: whither I may beleue them or no I cannot tell: I should thinke they vwould looke, before they leape, as the proverbe is: greate is the difference betvvixt saying, & doeing: I would faine beleue them though; but this I  
 resolute,

resolue, if they prone so good as their vvords, & be so vainly prodigall of their liues, they shall neuer haue my life in keeping. Will our Ministers dye for the defence of the Lords day sanctification, vvhen the Apostles themselues profaned it? for, the Apostles did not beleue any such matter, as if it vvere to be sanctified, as you haue seene it proued: I trust the people, vvill be so vvise for themselues in this point, as to giue their Ministers leaue to dye first; But tis mine opinion, that we shall neuer see many Martyres for the Lords day.

One thing would be noted more, before vve leaue this point: It is supposed, that Christ touching the Redemption, did imitate God at the Creation, for the setting vp of a Sabbath, in memory thereof: well let vs see how like or rather vnlike, Christ was vnto God, in this matter; at the Creation God chose the first Sabbath day, or 7th day, to be sanctified: but we haue seene it plainly proued, that Christ chose not the first Lords day, to be sanctified. 2. God rested himselfe, on the first 7th day: But Christ trauailed vp & downe the country, too and fro, on the first Lords day. 3. God gaue a speciall com. the 4th com. for the Church to sanctify the 7th day: But Christ, left no com. in all the New Testament for the Lords day. 4. God perswaded his Church, by strong reasons, to the sanctification of the 7th day, taken from his owne example, because hee rested on the 7th day; and because hee blessed & sanctified the 7th day. But Christ neuer perswaded his Church, by any reasons, to keepe the Lords day, nor by his example; nay rather, hee dissuaded them from sanctifying of the Lords day, by his example, & by the example of his Disciples, recorded in Scripture; for they trauailed too & fro vpon the Lords day; shewing vs thereby, that vve may doe the like. Forasmuch therefore, as vve haue no com. in the Nevv Testament, for the sanctifying of the Lords day, vve are left to follow examples: Now I find the example of *Christ*, vpon the Lords day, farre vnlike to the example of God, on the 7th day; and therefore we may follow the example of Christ, and be as vnlike on the Lords day, to the example of God on the 7th day, as Christ was.

Against



Against this, some Ministers object thus; that happily the new Sabbath was not yet knowne; the Church being in hir infancy; and Christ being newly risen from the dead, things were not yet established in the Church &c. Herevnto I answer 1. if this new Sabbath was not knowne vpon this first Lords day; why then they graunt me, what I would haue, which is, that the Lords day, was not constantly & weekly kept in the dayes of Christ & his Apostles, as now they vrge vs to keepe it euery where; and so they ouerthrow their owne doctrine. 2. This obiection maketh the matter worse then it was before; for now they will to maintaine their errour, cast blame vpon Christ: for if this new Sabbath was not knowne to the Church, no not this chiefe & principall Lords day, whose fault was it, but Christs, in that hee being their Pastour had not taught it them yet, no not when it was more then time, that they had knowne it, that so they might haue kept it.

The Lords day, being instituted by Christ, to be kept for a Sabbath day, in remembrance of our Redemption (as our new Sabbatharians imagine) it could not but make as much for the Memory of Christ his death, as the Lords Supper did, of which Christ saied, *doe this in remembrance of mee*: now can any man thinke that Christ could passe over the doctrine of this, a point of such consequence, & that in so seasonable a time, vvhithout some neglect, if there had bene any such thing to be taught them? they cannot plead, that Christ could not conveniently come at his Disciples, erly enough in the morning, to haue minded them of it: for he rose very erly, &c. neither wanted he meanes to haue sent them vvord of it: for he sent them word by Mary Magdalene, that they should goe downe into Galile, and there they should see him, Mat. 28. 1. 10. hee might as easily haue sent them vvord also, that it was his will, that they should keepe that present day for a Sabbath, if euer he had intended any such matter. 3. I answer, that this obiection spoiles all, for if through infancy of the Church, and the like, (as some infant-like-men imagine) this first Lords day, was not instituted for a Sabbath, whither I maruaile then, vvill they rune for an institution? for there is not any mention in the Scriptures, of  
any

any word of institution; nor of any practise or example, of Christ<sup>s</sup> or of any of the Apostles, about their sanctifying any Lords day after this first Lords day, vntill *Pentecost* day, Act. 2. which was 6 or 7 weekes after this first Lords day: so here then, is a greater error; for not onely the first Lords day vvas omitted for a Sabbath, but also, there is no footing for any Lords day kept like a Sabbath, for 6 or 7 weekes together, after Christs resurrection.

Thus the further vve serch in to this point, the more vaine it doth appeare, in so much as it irketh me to blot so much paper, as I haue done, and must doe, to answer to such an idle argument, as is the Lords day Sabbath: & it vexeth me to see, men of such able partes for lerning & naturall endowments, and so renowned for sanctity, thus to befoole themselues, in the defence of such a friuolouse tenet as is this Lords day Sabbath: But it fareth with them as I thinke, like men that haue had wrong possession a long time; when the true owner comes to claime his right; yet since they haue possesst it so long, they will invent something to defend it still; they vvill find trickes, quilites, and quirkes in the Law, to hould possession still against the true ovvner: so it is here, the Lords day, hath thrust out the Lords Sabbath day, from possession, novv this many yeeres; and since it is done, & the Lords day hath, & hath had the possession long, some culler must be set on the matter, something must be invented to maintaine possession still, though neuer so vvrongfull, & though neuer so to the shame of the defenders of it.

But for all this, they are redy to reply thus, but vvhat is the matter that this Lords day, is so often repeated in the Nevv Testament, aboue any other day of the vveeke? and vvhy vvare such notable vvorkes still done vpon that day; as Christ rose then; and appeared to his Disciples; the Holy Ghost descended Act. 2. Peter preacht and converted thovvsands; Paul preacht on that day; and here vvas a Collection for the poore on that day; & S. John receiued a Reuelation vpon the same day, now all this cannot but point at something, &c. Where vnto I answer, tis true all these doe point at some thing; but vvhat is the thing vvchich they point vnto? they should tell vs vvhat thing they

A a

point



point vnto, & not say onely, they point at something: I doubt not but they point at something, but vvithall I beleue they point at nothing for their purpose, to helpe to proue the constant vveekly practise of the Lords day for a Sabbath, if they did, they vvould not be ashamed to say what they point vnto in particular, turning it off thus in generall termes, all these point at something: In the night time, *Ioseph* had a reuelation, concerning Christ, Mat. 1.20. Mat. 2. 13. 14. In the night, Christ came vnto his Disciples, vvalking myraculously on the Sea, Mat. 14. 25. In the night time Christ vvas betraied, Mark. 14. 27. In the night time, vvas brought by the Angel to the Shepheards, those most ioyfull tydings of a Sauour borne into the vvorld, Luk. 2.8. In the night Paul & Silas sung Psalmes vnto God, Act. 16. 25. In the night Paul preached at Troas, & raised vp Eutychus falne dovvne dead, Act. 20. 7. 8. 9. Novv all these you may say, pointed at something indeed, & true it is: But tell vs, & proue it vnto vs, what is that something? they will not say, we must hence learne to keepe Popish *Vigiles*, or holy nightes, I trust. 2. Whereas they speake of the often repetition of the Lords day, in the Nevv Testament; the Sabbath day, is oftener repeated then it: tis true, the 4 Euangelists doe euery one of them mention it, but all that, is but as if it vv ere once mentioned onely; for the Euangelists doe but mention one & the same thing, albeit it be 4 times repeated by them all: that there are more Sabbath dayes spake of, then Lords dayes, see these textes, Act. 13. 14. 42. 44. Act. 16. 13. Act. 17. 2. Act. 18. 4.

Thirdly, vvhereas they make some greate matter of it, because there vv ere so many notable vvorkes done vpo this Lords day, & this point is much in their mouthes: I answer, 1. the day vvheron notable vvorkes vv ere done, is vvually put dovvne in Scripture for the more certainty sake: novv to enquire after other reasons & ends, vvhereof the Scripture is silent, is prying curiosity, & to affirme any other ends, is presumption. Ezekiel the Prophet had a reuelation, or a vision, on the fifth day, of the 4th moneth, Ezek. 1. 1. Novv vvho can tell me, vvhy he had his vision, on the fifth day, rather then on the first: or in the 4th moneth, rather then in the 5th or 6th moneth? *Elijah* had a re-  
velation

revelation in the third yeere, 1. King. 18. 1. Hezekiah, that godly King, began to raigne, on the third yeere, 2. King. 18. 1. who can giue a reason why these notable workes fell out still vpon the third yeere? In the 7th moneth, the Arcke rested vpon the Mount Ararat, Genes. 8. 4. on the 7th moneth; they had a solemne fast day, Leuit. 16. 29. on the 7th moneth, they had a Sabbath, Leuit. 23. 24. in the 7th moneth, the trumpet for the Iubile was blowne, Leuit. 25. 9. now what wise man, can tell why God did these things, still on the 7th moneth, rather then on the eight, or nynth moneth, vnlesse the Scripture had reuealed it? these are idle braines vanities.

2. I answer, if these notable workes done in the Lords day, should sanctify the day & time, for euer after, why should they not haue power, to sanctify the place also, wherein they were-done? for these workes should aswell sanctify place, as time, in common reason: and so *Ierusalem* should be the Holy place still, for Gods worship; as well as the *Lords day*, be the Holy time, for Gods worship: for, were not all these notable workes, done in the place of *Ierusalem*, as well as in the time of *Lords day*? did not Christ rise from the dead there? did he not appeare to his Disciples there? did not the Holy Ghost descend there, in *Ierusalem*? did not Peter preach, & convert thowlands there? & did not Christ suffer there?

But happily they may thinke, that these notable workes, had more power ouer the circumstance of the time, then of the place; and therefore to satisfy them, in all their fopperies, vve must speake of the time, because the question is for sooth about time: well then for time; if these notable workes, had power to sanctify, or to declare as sanctified, the Lords day, the First day of the weeke; then why should they not sanctify or declare as Sanctified the yeere, that is, the first yeere of euery seauen, from the first yeere of our Lord, hitherto? and so vve should keepe euery first yeere, of euery 7 yeeres, for a Sabbath yeere, in memory of the Redemption: like as the Iewes kept euery 7th yeere a Sabbath yeere, Leuit. 25. 4. for the reason is the same, & as good, that we should keepe euery first yeere in 7. as well as euery first day, in 7. for the reason why they



would haue euery first day a Sabbath, is because such notable workes were done in the first day of the weeke, the Lords day; well then, & why should we not haue the first yeere of the 7 a Sabbath yeere also? for the selfe same notable workes, that were done in the Lords day, or First day of the weeke; the selfe same notable workes were done in the first yeere of our Lord: for in this yeere Christ rose from the dead; in this yeere he appeared to his Disciples very frequently; in this yeere the Holy Ghost descended; in this yeere Peter preached, and converted thousands; in this yeere Christ ascended vp into heauen; why therefore should we not haue this first yeere a Sabbath, as vuell as the First day? since the reason is one and the same in both?

3. I answer, they erre, and that by applying these notable workes, done on the Lords day, to vses and ends whereof the Scripture giueth them not the least light: for they apply all these notable vvorkes, vnto the time & day, wherein they were done; as if they did shew & declare this time & this day to be a more holy time, and a more holy day, then other dayes and times; and by name, that it must be a Sabbath day too: whereas the Spirit of God, intendeth no such matter, in recording these vvorkes that we can find, but thereby aimeth at other ends: as for example, the reason vvhy Christ rose on the Lords day, rather then on any day after, might be, least that he should see corruption, Act. 2. 27. and a reason why hee appeared to his Disciples vpon this Lords day, rather then vpon any day after, might be, least his Disciples should dispaire in him, saying, he is swallowed vp of death: and also Christ appeared to them on that very day, to put an end to their sorrow and mourning for him, as loone as might be; for vnto that very day, the Disciples were sadd for him, yea they mourned for him, and wept, Luk. 24. 17. Mark. 16. 10. yea, Christ appeared on the Lords day, to fulfill & make good his own prophecies, of himselfe, before his death, as that Mat. 12. 40. as Ionas was 3 dayes & 3 nights in the whales belly; so shall the sonne of man be 3 dayes & 3 nights in the heart of the earth. And, *Destroy this Temple, and in 3 dayes I will raise it vp againe*, Ioh. 2. 19. 21. It was needfull therefore,  
that

that both Christ should rise on the Lords day, it being the third day from his Passion; and also that he should shew himselfe being risen, to his Disciples, vpon this third day, to make good his owne words.

And for the holy Ghosts descent vpon this day, Act. 2. 1. it being Pentecost day, a great feast day of the Iewes, wherein were mett at Ierusalem many strangers; and on which day, all the people of the Citty were at home, not abroad in the fields; and were more apt to assemble and gather together to take knowledge of this myracle, therefore as it is most likly, did the holy Ghost choose this day, rather then any other to shew this myracle; to grace & countenance the Gospell, in the sight of all men, and to add authority vnto the Apostles doctrine before all men, that they might be wone to the faith; and what notable effect it rooke you see, for thowlands of the people assembling to see the myracle vpon Peters sermon instantly made vnto them, were conuerted, Act. 2. 14. 41. The like may be said of Peters sermon vpon this day, it was meerly occasionall, as namely to take off the slaunder of drunkenesse, cast vpon the Apostles, Act. 2. 13. and to informe those that doubted of this myracle, what it should meane, Act. 2. 12. but to suppose the holy Ghost descended, to make this day a Sabbath, is an idle fiction, & fained inuention. Hereby you may see how they wring and wrest the Scriptures, vnto such vses, as the holy Ghost neuer intended, & whereof the holy Scripture is altogether silent: who made these men of Gods priuy Counsaile, that they should be so well acquainted with such ends of the holy Ghosts actions, as he hath concealed? such interpreters of holy Scripture, if they had their due, would be sent backe to the Uniuersity againe, to learne more Logicke, or confined to their studies, for a season, that they might grow better acquainted with the holy Scriptures, before they be permitted to make publike interpretatiōs of them: they let not to damne men, to the pit of hell, for not keeping this Lords day constantly for a Sabbath, and that vpon these idle grownds; were it fit to put a sword into a mans hand, that knowes not when or vwhere to vse it? should these men be entrusted vvith the keyes, to shut men out of heauen, and to locke men into hell, thus causelesly?



By what hath bene said, it appeareth 1. that it can no where be proued, that the Lords day, was in Christs & the Apostles times, kept constantly & weekly for a Sabbath day. 2. That the first Lords day, was not kept for a Sabbath day, by Christ, nor by his Apostles & Disciples: Wherefore it followeth, that if this Lords day, was not kept constantly & vweekly in the dayes of Christ & his Apostles, then we are not tyed in conscience in imitation of their examples, to keepe euery Lords day, vveeke by vveeke, as now we doe: it is sufficient if vve keepe but some Lords day, sometime; as one in a yeere, or one in thre moneths, or one in 6 moneths, or the like; but a vweekly obseruation is a needlesse & growndlesse obseruatiō, since it cannot be showne, nor proued in the holy Scriptures. Thus much touching the Scriptures: Nowv a vvord or two out of the Histories of the Church.

We reade it mentioned by *Mr. Perkins* in his first Volume, vpon the 4th com. pag. 48. that *the Lords day* (vvhich he there cales Sabbath day) *was neglected, and not obserued by those primitive Churches, which liued next after the Apostles, vntill it was established by Christian Emperours &c.* Thus you see, the Lords day, vvvas not obserued by many of the primitive Churches, for 300 yeeres; for so long it was ere Constantine enacted a law for it, who was a Christian Emperour: Now who can imagine, that the Lords day, was euer kept in the Apostles dayes, weekly and constantly, for a Sabbath day, when as those Christian Churches, who immediatly succeded the Apostles, kept it not at all for 300 yeeres together? is it credible, that those purest Churches should neglect such an ordinance of Christ, as the Lords day Sabbath, if any such ordinance there had euer bene in the Church? No, no, the vweekly & constant obseruation of the Lords day Sabbath, it is but a nouelty, and lately sprung vp.

The vse I vvould make of this point is this; is it so, that the Scriptures doe not bind vs to a vweekly keeping of the Lords day, but that it is enough, if vvee keepe it at some times onely; Why then doe Ministers presse the people so hardly to keepe euery Lords day, and euery Sunday, none excepted? may it not in this respect, be said of these Ministers, as the Lord spake of those

those Prophets, *I haue not sent these Prophets, saith the Lord, yet they ranne: I haue not spoken to them, and yet they prophesied?* Ier. 23. 21. Why are these Ministers more strict then God himselfe? why doe they presse to a vweekly practise, when Gods vvord speaketh but of a seldome practise? Why should vve be tied to keepe the Lords day oftener, then did the Apostolike Churches? Forasmuch as vve are bound to keepe but some Lords dayes in a yeere, vvhy are people hindred in the time of haruest, to gather in their corne on the Lords day, & that vpon payne of damnation if they doe; & vpon pretense of a breach of the 4th com.? since they may, both worke on euery Lords day, all the time of haruest, & yet keepe some Lords dayes after haruest is done. Also in the time of wheat-seile & barley-seile, why may not the husbandman plow his ground, & some his seede, on the Lords day? since he may keepe some Lords day in a yeere, after these busy times be past. In the time of Hay-seile, vvhy should not men make their haye on the Lords day? seeing they may keepe Lords dayes enough all the yeere after. When a Fayer fales vpon the Lords day, why may they not keepe it vpon that day? or if it fale vpon the Monday, why may they not ride to it, & drine cartes to it, on the Lords day, the day before it; as vvell as Christs Disciples trauailed 15 myles vpon the Lords day, and vpon the most eminent Lords day? since they may keepe some Lords dayes, on the other times of the yeere, vvhen there is no fayer.

It is true, I verily beleue, that the 7th day, Saturday Sabbath, is still in force, and that I beare a reuerence & a religious respect vnto that day; and for the conscience, and duety I owe vnto it, I doe sanctify the Lords day, not for it selfe, but for the Sabbath dayes sake, vvhich goeth before it, giuing God one day for an other, by vvay of a change, vntill the time of reformation, as they did change the Pasceouer day, Numb. 9. 1. 3. 11. It is also true, that most of our Ministers hould the 7th day, Saturday Sabbath, for a ceremony & abolished: novv could I be perswaded in my conscience, that the 7th day Sabbath is abolished, as they say they are, I doe protest it, that I vvould not make any conscience or scruple, of doing the ordenary vvorkes of the 6. days,



dayes, vpon the Lords day; neither vvould I in any respect of any diuine institution, or conscience of the 4th com: vvithhold any of my family from doing the like: should I leese my haye in time of Hay-seile; or my corne in time of haruest; or but hinder my vvorkes there abouts; or suffer my conscience to be in thraled, for such nifling & trifling reasons as these? no I trust not: the like I say vnto men of all trades, & occupationes, in Citties & Townes; if they can be satisfied in their consciences & before God, that the old Sabbath day, on the 7th day, is abolished; then let them not feare or doubt, to doe any ordenary workes of their calings, vpon the Lords dayes, or Sundayes, no more then vpon any other dayes of the weeke; for there is nothing forbidding them so to doe, in all the scriptures; nay there is warrant for them so to doe, by the Scriptures, if they will harken to them rather then to their Ministers; for, God saith in the 4th com: *Sixe dayes thou shalt worke &c:* & this Lords day, is the first day of these Sixe dayes: neither vvas this law euer yet repealed. 2. Christs Disciples, made this Lords day, a traauailing day: & also Christ him selfe traauailed in it too & fro, as hath bene proued, wherefore, if vve may receiue instruction from Gods 4th com: or if vve may follow the example of Christ, & of his Disciples, then may vve safely doe the vvorkes of our calings on the Lords day, as vvell as vpon any other day of the weeke.

But herevnto some of our Ministers, as those who are so hote for the Lords day Sabbath, will be redy to reply & say; But Sir, you giue too great liberty to our people; you lay the reines vpon their necke; & you speake most profanly &c. to whom I answer, I know indeed that it is full sore against their wills, that I haue discovered this secret vnto their people; for they had rather haue ploded on in their old errour deceiuing the people still, then this light should haue bene seene; but for my part, I had rather please God, then please men; Knowving, that God cannot away with it, that his Ministers shold teach for his Doctrines, their owne inventiones & Traditiones: I Know well, that they doe daily reuile me, & reproch me, & say all manner of euill against me falsly, before their people; that so  
my

my person being brought into contempt, that which I speake against their new Sabbath, may be contemned likewise: but I desire them to forbear such vnchristian & cuning courses; I desire them that they would no more backbite me, & slander me behind my backe, vvhether I cannot come to answere for my selfe: but this is a more faire course, vvhich I vwill propound vnto them: if they thinke in deede & in trueth that I haue giuen too greate libertie vnto their people, & haue done vvrong vnto their new Sabbath; then let them put pen to paper, & confute this booke: so they shall bevvray to the vworld, that they speake as they thinke, vvhether they so bitterly inueigh against me, & against my booke: euery silly creature can say tis an error, tis a foule error, tis an abominable error, & tis a wicked booke & an hundreth more; but I would haue Ministers that are schollers, leaue vwords, & faile to blowes; let them confute the booke: neither doe I exhorte them to this, as a matter at their choise, to doe it or not to doe it; but I vrge it vpon them as a duetie both to man, and to God: it is their duetie in respect of men, because they haue so confidently taught them that this day is the Sabbath day, and that vpon payne of damnation they are bound to sanctify it, in conscience of the 4th com. vvhetherfore either they must acknowldg that they haue bene in an error, & labour so soone as they can to reforme it; which is parte of amends, & an argument of an honest minde: or else they must defend it, that so their people may see, that they play not fast & loose with them; that they teach them no more in the pulpit, then they will be redy to defend by their pen, if any oppose it; I cannot see how they can defend themselves for honest men, vnlesse they doe thus: it is not enough for them, to belch out now & then some reprochfull words, & with a kinde of scorne and disdain, to vilifie the booke & the Author of it; euery foole can answer a booke so.

It is also their duetie in respect of God; for they say that I am in a foule error; and that the Lords day, is a constant Sabbath, of Gods institution: Well then, and will they not defend Gods cause? who should stand vp for God, if Gods Ministers will not? wherefore haue they both their liuings, and their office of Mi-



nistrie, but to manage Gods causes, & defend them against all oppositions? vwill they (thinke you) giue their liues in defence of this Lords day, as they tell their people they will, who will not giue their labours to defend it? when as Peter the Apostle, did but by his example, bring in Iudaisme, into the Church of Antiochia, Paul the Apostle, *withstood him to his face; and reprovved him before all men*, Gal. 2. 11. 14. If therefore I, like Peter, haue offended against the Lords day, then they like Paul, in zeale of Gods glorie, should rise vp to confute me, *before all men*: else they cannot iustify themselues (so farre as I can see) to be faithfull in their places, and to be followers of the Apostles. As for the people, me thinke, they should neuer cease pressing of their Ministers, by these & the like arguments, to the answer of this booke, for the quieting of their consciences, and for the cleering of the trueth in this point: they should *say vnto Archippus, take heede vnto the ministerie, that thou hast receined in the Lord, that thou fulfill it*, Col. 4. 17. vnlesse they desire to liue in ignorance and error, and in doubt which is the trueth. It is true, it hath bene reported to me, that some of these 10 Ministers haue bene thus moued by their people, but they haue returned this answer: Wee? What wee? shall vvee answer his vaine booke? let some Cobler, Tayler, or Shomaker answer it &c. and are not these loftie spirits? who could forbear to reprove them *openly*, that knoweth them in an error, in a foule and grosse error, and after sufficient meanes of conuiction tendred vnto them, both priuately & publikely, and done also in all meeknesse and forbearance: & for all this, they still persist, & carry it out in the height of pride, scorning & disdainning him that shall in loue & respect vnto their persons admonish them, as my former booke will witnesse for me? So much be spoken touching the former question, wherein you see that they cannot proue it, that euery Lords day or Sunday, was kept for a Sabbath in the Apostles dayes, as now they are.

### SECT. III.

I come now vnto the second maine question, which is to know, whither it can be proued that any one Lords day, is a Sabbath

Sabbath day, by Gods ordinance, or not. For, I deny not only that euery Lords day is a Sabbath constantly, and weeke by weeke: but also I deny that there is so much as any one Lords day, a Sabbath day.

For the better scanning of this point, I will examine all their Scriptures, & all their reasons, which they produce in this case.

First for their Scriptures; I haue reade ouer many the workes and writings of the patrons of this Lords day, to see their grownds for it, but yet among all the textes of Scripture which they alleage, I can no where find a *Commandement* for it alleaged by them, out of any parte of the new Testament: and this seemeth to me a straung thing: if you demaund of them who is the Authour of this new Sabbath, they will tell you Christ: in the next place, if you demaund of them, where Christ left any commandement for it, by himselfe, or by his Apostles; here they are at a *non plus*, they can finde no com. for it in all the new Testament; no nor any *exhortation* to keepe it; nor *promise* or *threatening* to those who keepe, or profane it: now this at the first entrance, doth breede a shrewd suspition, that this new Sabbath, is but some forgery, when there is neither commandement, nor exhortation for it in the booke of God; neither promise to them who keepe it, nor threatening to them who profane it; when the old Sabbath was set vp, it was done by an expresse Commandement; and can there a new Sabbath come into its roome, with out a Commandement? was God more carefull to institute a Sabbath in memory of the Creation, then Christ was to set vp a Sabbath in memory of the Redemption?

Furthermore, the new ordinances which Christ set vp in the Gospell, as *Baptisme*, and the *Lords Supper*, Christ was mindfull to leaue commandements for them expresly; as for Baptisme, *Goe therefore, and teach all nations, baptizing them &c.* Mat. 28.19. & for the Lords Supper, *Take, eate: this is my body which is broken for you &c.* 1 Cor. 11. 24.26. now this *Lords day*, is affirmed by them, to be an ordinance of the Gospell, & a new ordinance of the new Testament, & instituted in memory of the Redemption; & is it likly that Christ would leaue commandements for some of his new ordinances, & not for the rest? This Lords



day, (if it be, as they make vs beleue) it may well be counted by the Church a third Sacrament, for it is to be kept in remembrance of Christ, like as are the two other Sacraments of Baptisme, & the Lords Supper: yea, and this new Sabbath, which is or may well be, a new Sacrament also, is of as great vse, if not of greater, then the two Sacraments of Baptisme and the Lords Supper: for, Baptisme remembreth a man of Christ but once in his life time, in a speciall sorte: & the Lords supper, putteth vs in minde of Christs death but once a quarter; but this new Sabbath, & new Sacrament, should put vs in minde of Christ once a weeke; so as this would be very vsefull aboue the others; now can wee thinke, that Christ would be so mindfull as to leaue Comm. for the ij Sacraments, & be altogether vnmindfull to leaue a commandement, for the Lords day, to be a Sabbath, if euer he had meant it should be a Sabbath? and for the Apostles, some fanſy that Christ left a commandement vwith them, Act. 1. 2. but let it then be shovvne; vwhere is it vvritten I marueile? nay, can vve thinke that if Christ had giuen the Apostles a commandement to deliuer to the Church, that they durst haue concealed it? could this haue stood vwith their faithfulness? The consideration of this one point, is enough to make any man to stagger, & the vvhole building to totter: their case is aboue 50 in the 100 the vvorse for this, that they are inforced at the first onset, to confesse, that they can shew no commandement for the Lords day, from either Christ the founder of it, or his Apostles: The Saturday Sabbath, hath a commandement to authorize it; but the Sunday Sabbath hath none; vvherefore I shall make my choise of the Saturday Sabbath, let them that list, choose the Sunday Sabbath.

Hence this one note would be obserued, that since there is no Commandement for the Lords day, therefore it followeth, that the Patrones thereof, must fetch all their grownds for it, by reason, collections, & consequences out of Scripture; now how feeble a thing mans blind reasons is, vvho knoweth not, that knowes himselfe? how liable are vve to mistake; yea how subject to *fallacies* & to be deceived thereby, are the best Logicians, especially in the Matters of God: so that if reason may possibly

possibly err, & be deceiued, the may they be deceiued that stand for the Lords day, yea though I in stead of opposition, should ioyne with them, & all men say Amen to them: for reason and consequences are their best guide & direction: so then at the best, the foundation of our Lords day Sabbath, hath but the sandy foundation of mans blinde & shallow reason.

But here vnto they are redy to reply, that necessary consequence out of Scripture, is as sound as Scripture it selfe: vvhether vnto I answer, 1. That the comparison made of mans reason, with Gods vvord, is vnbesitting; for be it that necessary consequence is sound, and very sound; yet, seing consequence is by force of manes reason, it is not fit that it should be compared & equalled with the neuer erring vvord of God. 2. I answer, tis true that necessary consequence is very sound indeed, but then the difficulty is, to know, when a consequence is necessarily true, and vvhen not: for many men take their consequences to be necessarily true, which are but contingent and doubtfully true: But to passe by this point, let it be noted, that these men vvho doe so aduance mens reason, and consequences, and talke so much for consequences, and of necessary consequences; thers no men vse necessary consequences lesse then they doe; in so much as I beginne to question it, that they talke beyond their skill, vvhen they talke so before the people, of necessary consequences; for, if they knew vvhat they said, vvhen they so speake, vve should finde them vse this necessary consequence, in their disputations, and arguments framed by them for the Lords day Sabbath: for, it is in this argument, and vpon this occasion, that they talke so of necessary consequences; thereby insinuating vnto common people, that they haue neuer erring *Necessary* consequence, for their Lords day Sabbath: But heree I challeng them, any of them all, to shew me but one argument, out of any Text of Scripture for the Lords day Sabbath, vvwhich standes by force of *necessary* consequence: vvwhich if they can not doe, as I know vvell they cannot doe it, then are they but vngodly bragadoceans & proud boasters, to prattle of necessary consequences, as if forsooth they meant it, to proue all they say by necessary consequence, but when they come to it, they



## 198 THE LORDS DAY, IS NOT

flinch, giue in, and doe nothing lesse; this is but one of their trickes, to delude the people withall.

Because vve are vpon the point, let me shew you some of their necessary consequences; as 1. Christ appeared to his Disciples vpon the Lords day; Therefore the Lords day must of necessity be a Sabbath day. 2. Christ rose vpon the Lords day, ergo, euery Lords day after, must necessarily be a Sabbath. 3. The holy Ghost descended on the Lords day; ergo, it cannot possibly be otherwise, but it must be a Sabbath. 4. Peter preached once on the Lords day, & at an other time, I know not how many yeeres after, Paul preached a sermon too on the Lords day; Therefore of necessity it must be a Sabbath day. 5. There vvas a collection for the poore on the Lords day. Therefore it must be a Sabbath, a poore consequence. 6. It vvas called the Lords day, therefore it must be a Sabbath day. As much as if they had argued thus necessarily, it vvas called Sunday; therefore it must be Saturday. These & the like are the necessary consequences, which they vse, who talke so much of necessary consequence; the very mention whereof, is enough to loath a mans Romake, vnto vomiting.

Here cometh in an obiection; say they, if you must haue a command, for the Lords day, shew vs you then, where we haue a com. for the Baptisme of infantcs. 1. I answer, you doe vvell to confesse that you haue no comm. for your Lords day, for it is so indeed. 2. If you aske me vvhether vve haue any com. to baptize infants, my answer is, that I neuer reade of any yet; and therefore I take it to be an indifferent thing, at the libertie of the Church, to baptise vvhether infants, or of riper yeeres: if therefore, you can shew a Com. for Baptisme of infants vvhich I cannot, then is there reason you should also shew a Com. for your Lords day; but if you can shew none, no more then I, then is your Lords day, but an indifferent thing, and at the liberty of the Church as Baptisme of infants is: this is a rule, that vvhether is not commaunded nor forbidden, that is indifferent: so then, as the Church may baptise one sooner, or later; so the Church may keepe your Lords day, and they may refuse to keepe it, if they please: and this is the highest pitch of honour that you can raise

raise your Lords day to, that it is an indifferent thing, so as the Church may Rest vpon it or vvorke vpon it; keepe it, or refuse to keepe it, at hir pleasure: for, a commaunded thing or day, it is not by your owne confession.

## S E C T. I V.

Thus vve haue showne, that of all the Scriptures which they bring for the Lords day, they haue neuer a Commandement for it, from *Christ*, nor from his *Apostles*: Nowv let vs come vnto such kind of Scriptures as they haue for it; the first vvhich vve vvill mention shall be the 4th Com. Exod. 20.8. *Remember the Sabbath day, to sanctify it, &c.* Herevnto I answer, doe not these men (thinke you) stand in need of *Sampsons* strength to drage & hale this 4th Comm. vnto the Lords day? And of more then *Achitophels* vvite, to make an argument out of this 4th Com. for the Lords day, which shall stand by force of necessary consequence, whereof they talke so? had they not neede of a long rope, to tye together this 4th Com. & the Lords day, the one being two thowland yeeres before the other? the one in Moses his time, the other in Christ his time. Doth our new ordinance of Baptisme, stand by force of the old *Law* of Circumcision, made thowlands of yeeres, before euer Baptisme vvas heard of? Doth our new ordinance of the Lords Supper, stand by force of the old *Law*, of the passeouer, made thowlands of yeeres before the Lords Supper vvas euer heard of? and how then should this nevv ordinance of the Lords day, be proued, to stand by force of the old *Law*, for the 7th day Sabbath, made thowlands of yeeres before euer this Lords day vvas heard on? had not these men fore heads of brasse, & cast off shame & vvit together, they could not be so impudent, as to vndertake such an absurd taske: but this they leane vpon, they can but say the vvord, and it is done; the simple people beleue all for gossell; if once *Mr. Yates*, *Mr. Gallard*, and *Mr. Chappell* deliuer it as their iudgment; it is as if *S. Peter*, *S. Iohn*. & *S. Paul* had said it in expresse vvords; thus it is in our Country, & I beleue it is no better in other partes of the Kingdome.

Who



Who would thinke that these men, should be so audaciously bould, as to alter Gods 4th Com. from one day of the weeke, vnto an other? be it, that Christ had set vp the Lords day, for a Sabbath, is not his Authority sufficient for it? are not all the Textes in the New Testament able enough to iustifie it, but they must flie into the Old Testament for a commandement for it? can they shew vvhether Christ or his Apostles, did euer ranke this Lords day vnder the 4th com. or inioyne it to be kept with reference vnto, or conscience of the 4th Com? let them shew their necessary consequence for this.

Furthermore if these men could see, but that they cannot, so long as they thinke, *wisedome must dye* vvith them, vvhist they goe about to strengthen their Lords day Sabbath by the 4th Com. they thereby vveaken it, in the sight of all vvise men: For besides vvhat hath bene said to this purpose, themselves doe bewray it that their cause is feeble, and vvanteth strength & supportation; for their consciences tell them, that the Lords day, needeth a Commandement; and their eyes tell them, that Christ and his Apostles left none for it in all the New Testament; vvherefore, to make vp that vvwhich is lacking by Christ, themselves haue supplied it, by runing into the Old Testament for a Com. for it: thus they intimate, that Christ vvas not a perfect Law-giuer, because he gaue none for the Lords day Sabbath: and further they doe bewray, that they cannot finde arguments sufficient & enough for the Lords day, neither from Christ, nor from the Apostles, nor in all the New Testament: for else they would as vvell content themselves, vvith such arguments, as they find in the New Testament for it, as in other new ordinances they doe; they rune not into the Old Testament, to proue the doctrine of the *Resurrection* of Christ, of *Baptisme*, and the *Lords Supper*: Wherefore they bewray that the Lords day is not grownded in the New Testament, as is the Resurrection, Baptisme, and the Lords supper: this kind of Sophistry is much like vnto this; suppose a Lawyer should affirme it, that it is vnlawfull for an vsurer, to take aboue 8. in the 100. and the vsurer should demaund againe of him, vvhen that Law was made, & by vvhom, & what King vvas the Authour & founder of it?

of it? herevnto the Lawyer should reply, it vvas enacted by King *Charles*, a fewee yeeres since, &c. Suppose againe, that the vsurer doubting of the matter should desire him to proue it vnto him by the Statute booke, that there was such a Law enacted by King *Charles*, in such a yeere as he spake of: if novv this Lawyer, could not shew any Statute Law for it, enacted in King *Charles* his reigne, but must bring forth an old Statute Lavv, enacted by *Quene Elizabeth*, many yeeres before King *Charles* his birth, wherein Shee forbade to take aboue 10 in the 100. Would not any man whose eyes are in his heade thinke the Lawyer doth but fumble? And thinke here were forgery & deceit in this Lawyer? iust so it is with our diuines, they say with one voice, that *Christ* instituted this Lords day, and that 1630 yeeres a gone, & yet put them to proue it, & they can shew no Com. for it, made during the reigne of *Christ* here vpon earth, or in the time of his Successours the Apostles, but they rune out for a Law enacted 2000. yeeres before *Christ* or his Apostles vvere borne: is not this pretty? If I might aduise them, they should hould them closse to such Lawes onely and Scriptures, as they can find in the New Testament, enacted by *Christ*, for the Lords day, if it vvere but to saue their credites among wise men.

But let vs novv come vnto their arguments, to see how they vvill proue the Lords day, a Sabbath day, by the 4th Com. some diuines, foreseing the grossenesse of others, vvho hould that the 4th Com. doth bind to the Lords day properly, are ashamed of this, & therfore they haue found out a nevv way of binding, & that is, not that the 4th Com. should bind to the Lords day properly, but improperly & *Analogically*, by way of resemblance & similitude: but how euer this distinction is some what neate & pretty, & may serue the turne in schooles, yet vvhen it comes a broad into the Country it is very absurde: for 1. none of our Country diuines will vse it. 2. This is an absurd distinction, that one and the same Command. should binde, both properly, & improperly: properly for two thousand yeeres, & improperly euer after: Yea, this is contrary to our selues; for vve abhorre it in Papists, that they should make 4 senses of



Scripture, the *Litterall*, *Allegoricall*, *Tropologicall*, & *Anagogicall*, as Perkins hath them in his *Arte of Prophecyng*, pag. 651. where he affirmeth that the sense of Scripture is but one onely: now why may not Papists as well make 4 senses, as any of vs make 2 senses, a proper & litterall sense, & an improper analogicall sense? 3. The 4th Com. inioyneth vs to labour 6 dayes, & so by consequence vpon the Lords day; & therefore it cannot command rest vpon the same day. Neither can the reason of the 4th Com. be drawne to this 8th day, &c. 4. By this diuise, may we reuiue all the Ceremoniall Lawes in the Old Testament, saying they bind vs now analogically, which is flat contrary vnto the Apostle, Ephes. 2. 15. Colo. 2. 14. 5. The fourth com. cannot bind to the Lords day being a new day, analogically: because the Sabbath day, which is the old day, is not yet abolished, as shall be shewne, and so it must bind still to the old day properly. Other answers there be also in my other booke of the Sabbath, vvchich here I omit, for I purpose not to stand vpon this point, because I thinke few or none will vrge it.

In the next place, let vs come to them that are ashamed of nothing; for they hould that the 4th com. binds to the Lords day properlie: & these haue many deuices to deceiue themselues & others; as sometimes they haue this argument, that the Hebrew word Sabbath signifieth a rest, now on the Lords day, vve Rest; & therefore the 4th Com. belongeth vnto it. Hereto I answer, 1. that the word Sabbath vsed in the 4th Com. vvas neuer vsed for a Rest generally vpon any day, but *Synecdochically*, for a Rest particularly, vpon the 7th day onely. 2. By the like reason, vve may hould fast dayes, & Christmas day, and Coronation dayes, Sabbathes, by the 4th Com. also: for on these dayes vve Rest also.

Others haue this for an argument, they affirme that by Sabbath day, & 7th day, in the Com. may be meante not the Sabbath, & the 7th day, but a Sabbath, & a 7th day: & are not these those necessary consequences whereof they talke so? To vvit, because these words Sabbath, & 7th, may be vnderstood of a Sabbath, and of a 7th day, that Therefore they must so be taken: with them then, this is a necessary consequence, that, vvhat may be,

be, must of necessity be : it may be, it shall raine too morrow ; doth it therfore follow that for certaine it necessarily must raine too morrow ? but these friuolouse & childish arguments, my stomacke is so loathed with them, as I vwill proceed no further, hauing in my exposition vpon the 4th com. sufficiently discouered these vanities.

The third argument, is *Mr. Chappels* which he deliuered in publike ; thus he argueth : *If one day in Seauen, must be a Sabbath day, and not the Seauenth day ; then the Lords day, must be the Sabbath day : But one day in 7, must be a Sabbath day, & not the 7th day : Therefore the Lords day, must be the Sabbath day.* As for the consequence, this he proued by this argument ; because the Lords day is the fittest of all the sixe : and that because there was a weekly collection thereon, 1. Cor. 16. 2. with other the like Textes, which are vsed in defence of the Lords day ordenarily : but I omit answer to this prooffe of his consequence, in this place, because I shall haue hereafter a more fit place to answer this argument, that the Lords day is the fittest, &c. In this place I vwill onely answer his maine argument, vvhich growndeth vpon the 4th Com. for this is our taske in this Section, to deale vvith the 4th com. onely.

I come to his Minor, which consisteth of two partes ; *But one day in seauen, must be a Sabbath day ; & not the 7th day :* for the former parte of it, in these words, *But one day in seauen ; must be a Sabbath day :* for prooffe of this hee alleaged my Testimony, and the Testimony of those of the same iudgement with me, saying, as for this parte of my Minor, themselues confesse it : for they hould that one daye in seauen, must be a Sabbath : but hoe there *Mr. Chappell*, you must not carry it away so ; vve must discouer your fraudulent conveiances first ; good Sir doe not abuse vs in our tenets, and thereby abuse your auditory also ; vve vse not to speake so promiscuously, so generally, and so indistinctly, as you report vs : for, vve vse not to say, one day in seauen, must be a Sabbath day : but thus, the *last day of seauen*, must be a Sabbath day ; let this be noted : and this vve doe, to avoide the *amphibolie*, or double meaning of the phrase which you charge vpon vs : for these vvords, *one day in seauen*, may



haue a double meaning; either they may be vnderstood generally, for any one day in the seauen, as vvell this as that; as wel the first of seauen, as the last of seauen, or any other of the seauē: or, they may be vnderstood, for some one certaine particular day, as the 7th day, & last day of the seauen. Now vve, to auoid all doubling & equiuocationes, doe addiect our selues vnto the simplicity of speech, & therfore doe choose to say, the last day of seauen: rather then one of seauen: but Mr. Chappell quite contrary, he delights to vse in publike, and to put vpon vs, such phraes, as haue a double meaning, that so he may the better double before his people, and delude them; novv of the two senses propounded, (if vve shall vse his phraze) vve doe choose the latter, & doe vnderstand, by one day of seauen: that one day, which is the last day of seauen: but Mr. Chappell doth choose the former sense, vnderstanding, by one day in seauen: any one day of the seauen indefinitely; this or that, or any other: Now in this sense, his Minor is most false; neither shall he euer be able to proue it out of the 4th Com. that there is commanded, any one day of the seauen: for there is onely commanded that one day onely, which is the last of the seauen: furthermore, he hath abused both vs, but thats not much, but his honest auditory also, & thats worse, in alleaging of our Testimony in publike, as if vve did vphould & iustify his false Minor; which we doe vtterly renounce, neuer vseing his phraze, in his sense: the man is liuing of whom I speake, if he thinke I vvrong him, he can right himselfe.

And so I come to the other part of his Minor, to wit, *And not the 7th day*: where he affirmeth, that the 7th day, is not the Sabbath day: for prooffe hereof, he referred his auditory at that time, to what he had in former sermons deliuered: my selfe not being present at his former sermons, as I was at this, and being vnsatisfied with this reference, I went vnto him after his sermon was ended, and desired him to giue me a cōpye or notes, of what he had formerly preacht against the Lords Sabbaths; and he asked me to what end I desired his notes: my answer to him was thus, *I promise you, that I will either confirme them, or confute them.* I gaue him also certaine reasons, to induce him to giue me  
his

his notes, as this, that he was the Lords Champion, and therefore who but hee should defend the Lords cause? I told him further, that hee in speciall sorte, aboue all Ministers had ingaged himselfe in this quarrell, in as much as he had openly contested against my booke, & the Lords Sabbaths therein defended: and howbeit I did not rashly, and of mine owne head goe vnto him vvith this request (as I told him) but with the aduise of some *Minister* & neere friend of his, who thought hee neither would, nor could deny me this request, yet say vvhat I could, I could get no notes of him: so then for the latter part of his Minor, and the prooffe of it, I must take it vpon his bare word, that he had formerly confuted the Lords Sabbaths: but whither he had or he had not, I can say nothing, because I cannot obtaine a sight of his notes; but I know what I thinke of it.

This one thing I remember, that M. Chappell was highly magnified & applauded, not onely by his parishoners, but also by all Puritane Diuines that heard him, for his solid & learned ouerthrowing of the Lords Sabbath: the which let vs take for granted, and so you shall see how the crafty, are caught in their owne craftinesse: from this impious & vngodly doctrine of M. Chappell, thus I argue; If that the old Sabbath, mentioned in the morall law, be abolished by M. Chappell, & then hee cannot proue infallibly, that we haue any new Sabbath *iure diuino*; then must M. Chappell, & his parishoners, & those Puritane Diuines that so applauded his doctrine, all turne *Anabaptists* forthwith: and so keepe no Sabbath at all. The reason hereof is plaine; for if we haue neither the old Sabbath, nor any new Sabbath, then we haue no Sabbath at all; and so must become Anabaptistes.

Hauiing answered their arguments, whereby they would proue the Lords day, a Sabbath by the 4th com. I desire the Reader but to looke backe vpon them, they are but 3 in number; & to consider how poore & feeble they are, and withall to thinke with what face they can so bouldly vrge the 4th com. in the pulpit, vpon the Lords day: and so I come to disproue them, and to shew, that the 4th com. cannot be vrged vpon the Lords day; and let it be considered, whither their reasons for it,



or mine against it, be the more cleere, and haue better force of prouing.

My first reason to the contrary, is that the Lords day cannot be a Sabbath day, by the 4th com. because the 4th comman. doth command vs to worke on the Lords day: for, the 4th com. saith, *Sixe dayes shalt thou labour, and doe all thy worke*, Exod. 20. 9. and the first of these 6 dayes, is the day called the Lords day, as vve haue proued, in the exposition of the 4th com. Now this law, inioyning vs to labour sixe dayes, & consequently on the Lords day, was neuer repealed, for it was noe Type or shaddow of Christ &c. Nay Christ ratified this law, by his owne practise; for he laboured and trauailed vp & downe, too and fro, on this Lords day, after his resurrection, Luk. 24. 15. Now can any wise man thinke, that this 4th com. should command vs to Rest from worke, on the Lords day, when the same comm. commandeth vs to worke on the Lords day? behold whither these men are not fit expounders of Scripture, when they are so ignorant therein, as they make not onely one Scripture contradict an other Scripture, but, then the which is nothing more absurd, they make one and the same Scripture to contradict it selfe? for they make the 4th com. to say, *Thou shalt not worke on the Lords day*; when it saith the quite contrary, *Sixe dayes thou shalt worke*, of which 6 the Lords day is one: may not I truely say of these Ministers, who thus abuse Gods law in expounding it, as Paul said of some, that *they would be Doctours of the law, and yet understand not what they speake, neither whereof they affirme?* 1. Tim. 1. 7,

My second argument against them is this; That Sabbath day, which is commanded in the 4th com. it is a weekly Sabbath, on euery 7th day. But it cannot be proued, that the Lords day, is a weekly Sabbath; for in Christs time, and in the Apostles times, it vvas not kept constantly, and vweekly, but once in a yeere, or the like as hath bene showne. Therefore, the Lords day, is not, nor can be commanded, in the 4th com.

My third argument to the contrary, is because the time, the circumstance of time, as they cale it, in the 4th Comm. is abolished, as themselves say & teach: for, they teach that by these

Textes

Textes of Scripture, Rom. 14. 5. Gal. 4. 10. and Colos. 2. 16. 17. the time of the 7th day, commāded in the 4th com. is a ceremony, & a Ievvish ceremony, &c. Now from their owne doctrine I argue against them thus; If the commaunded time, in the 4th Com. be a circumstance, and a Iewish ceremony, and abolished; then very foolishly doe they that vwill rune to the 4th Com. for time, for the new Sabbath, or Lords day: aske them by what precept this time of the Lords day, is to be *sanctified*, & they vwill tell you by the 4th com. so that they will fetch a time out of the 4th Comm. and yet they say this time is abolished, what contradiſting folly is this? wherefore vnlesse they can proue, that there vvas two dayes, and two times, the 7th day, and the 8th day, commanded in the 4th com. their doeings are like vnto a foolish gardiner, vwho hauing but one bed of time in his garden, first he vwill cut it, or roote it all vp, and then he will make all men beleeeue, that yet for all that, he can fetch as much time out of that bed, as he could doe before it was rooted vp: of such pulpit gardeners vve haue too many: they can take out of the Com. what they please; & they can put into it againe, what they please; But the greatest riddle is behind, how can a man take a thing away, and yet leaue it there still? or, how can a man say a thing is ceremoniall, & yet make it Morall? abolished by Christ, & yet remaine after Christ, many hundreth yeeres? none but these men, can answer this riddle. Wherefore, since the time in the 4th Com. is abolished as themselues say, there is no time therefore left in the 4th Commandement for the Lords day.

My 4th argument against them is, because the 4th Com. cannot agree to the Lords day: for 1. the day commanded in the 4th Com. is a day called properlie the Sabbath day, Remember the *Sabbath day*, Exod. 20. 8. But this day vvhich they vwould haue is called *Lords day*, so that they differ palpablie in their names. 2. The day commanded in the 4th Com. it is the 7th day; *But the 7th day is the Sabbath of the Lord, &c.* Exod. 20. 10. but the day vvhich they talke on, it is the 8th day, or the first day of the vveeke: now is there not difference enough to be sene, betwixt the 7th & the 8th? Betwixt the first, & the last? the  
one



one day is at the begining of the weeke, the other is at the ending of the weeke. 3. The day commanded in the 4th Com. it is that day vvhich God blessed & sanctified, Genes. 2. 3. and it is that day, vvhereon God himselfe rested: but the Lords day, which they vvould haue, it is not that day which God blessed and sanctified, nor that day wheron God rested. 4. The day vvhich is commanded in the 4th Com. it is that day, vnto which the speciall reason, annexed by God, to the 4th Com. Exod. 20. 11. doth properly belong: but the Lords day, vvhich they would haue stand by the 4th Comm. vnto it that speciall reason neither doth belong, nor can possiblie be made to belong. 5. The day inioyned in the 4th Com. was a day knowne by those Iewes, & in vse before the giuing of the Law on Mount Sinay, as the word *Remember* at the begining of the 4th Com. importeth: for we remember things knowne before, &c. But the Lords day I trust is not of such antiquity, nor was it knowne or in vse before the giuing of the Law: and therefore the Lords day was not commanded in the 4th Com.

Herevnto I might yet add an other difference, that the day commanded by the 4th Comm. it is a day to be kept in memory of the Creation; But the day which they would haue, the Lords day, it is to be kept, in memory of the Redemption: and is it not a likly matter, thinke you, that both these dayes, differing as farr as the Creation doth from the Redemption, should be commaunded by one and the same Com. vnlesse men vvould studdy hovv to bewray their folly, I cannot deuise hovv they should doe it more groiely: if this be not botching & cobling, to thrust this nev्व Sabbath day, into an old Commandement, I know not vvhat is: to coble, is to put a peece of new leather vnto an old shoe; and to botch, is to put a peece of nev्व cloth, vpon an old garment, vvhen that which was there before, is growne old and worne out; iust so they deale in these Diuine things, the 7th day Sabbath being old and vvorne out (as they say) they haue nov्व vvith all their skill, vvrought into the Com. a nev्व peece, to vvit, the Lords day; such a peece of Taylery vvvas neuer seene before. Should Popish Iesuites thus abuse the Scriptures, in point of difference betvvixt them & vs,

as worse I thinke they doe not , nor cannot , how would euen these very Ministers, make them a scorne & a reproch, & iustly, among the people ? But if wee doe it among our selues, no man must speake of it ; but let my tounge cleaue to the roote of my mouth, if I be silent, vwhen Gods Lawes are thus mangled; and his holy & sacred word , corrupted & abused ; and all to this end, to maintaine superstition, in keeping a newv invented Sabbath.

Thus you see vve haue dispossessed them of their strongest hold for their Lords day Sabbath, to vvit, the 4th Com. let vs in the next place make some vse of this point : Is it so, that they cannot proue by their 3 arguments that the Lords day, is a Sabbath day, by virtue of the 4th Comm. and is it so, that the contrary is proued, to vvit, that the 4th Com. cannot be applied to the Lords day, as binding mens consciences vnto it; then let Ministers take heede how they abuse the 4th com. in their pulpits, hereafter, by applying it vnto the Lords day falsly; for they must giue an accompt to God one day, for their *diuiding* and *applying* Gods word , and if they make the Spirit of God to speake vvhat hee neuer meant , it vvill be *woe* vnto them : thats one point.

An other is this, that it behoueth Ministers to haue a care , so truly and plainly to interpret the 4th Com. to the people , that when they reade the Com. they may vnderstand vvwhich day of the weeke it is , which God inioyneth for his Sabbath day : you know , on Sundaies , the 10 Commandements are publikly & solemnly reade vnto the people , with greate deuotion , as it is meete they should be : and also at the solempne administration of the Sacrament of the Lords Supper , then these 10 commandements are reade vnto the people againr ; novv it is the duety of euery Minister , vwhen hee standeth in the roome of God , in pronouncing of the Law vnto the people , that he doe not dissemble , saying one thing and meaning an other ; vvherefore vwhen he saith *Remember the Sabbath day* , he must not desire in his heart , that the people should vnderstand him of an other day, that is not the Sabbath day, but of the *Lords day* ; for this is to say one thing and meane an other; which is a sinne in all men,



but a double sinne in a Minister; againe, vwhen he pronounceth these vvords, with an audible voice, *But the 7th day, is the Sabbath of the Lord thy God, &c.* he must not desire in his minde, that the people should vnderstand him of a day that is not the 7th day, but of the 8th day, the day after the 7th day; for this is dissimulation: now for a man to dissemble at any time is a sinne, but vwhen the Minister is in Gods vvorship & seruice, yea at the blessed Sacrament, ready to eate the body & drinke the blood of our blessed Sauour, then to dissemble, is a notorious sinne. For a Minister to dissemble vvith one man, is an euill; but for him to dissemble vvith an vvhole Congregation this is a foule euill: but thus to doe, vwhen he representeth the person of God vnto the people, & stands in his roome vvho is the God of Trueth, novv to dissemble, it is the foulest euill of all.

What a straung thing is it, that Ministers should in Gods roome, say vnto the people, *Remember the Sabbath day, to sanctify it*: and yet will not indure it, that their people should Sanctify the Sabbath day; but they vvill call it Iudaisme, if they sanctifie it? or, they will haue one trick or other, one distinction or other, to cast in their way, whereby they will hinder them from sanctifying it? They call vpon the people to keepe Gods 4th Com. and pray in & vvith the Congregation, to keepe this Law, the 4th Com. & yet they vvill not abide it, that their people should doe the things commanded, in this commandement? one of the things commanded in this 4th com. is that we should sanctify the 7th day; but this they will none of: vvhat an horrible kind of dissembling is this to call much, frequently & zealously, vpon the people, to keepe this Law of God; and yet vvill not abide, that their people should doe & performe, the things commanded, in this Law?

Let me also speake a word or two, vnto the people; and first as touching their deuotions in the Congregation; you heare the Minister reade thus, *Remember the Sabbath day &c. But the 7th day is the Sabbath &c.* vnto the which you deuourly add this prayer, *Lord haue mercy vpon vs, and incline our hearts to keepe this Law*; By which prayer, you doe yeeld your assent vnto what the Minister

Minister had vttered : it is your dueties now also to see to it, that you know what you pray ; else , as the Minister saith one thing , and meaneth an other , so the people say they know not what : you are loath to subscribe your name vnto a writing , or put your seale vnto a bond, vntill you haue read it ouer, and vnderstand vwell vwhat it is, that you put your hand or seale vnto: Why this your prayer , after the Minister hath recited Gods 4th com. is as your handwriting , or seale put vnto Gods com. you must therefore vnderstand vwell vwhat you seale vnto: When the Minister saith , Remember the *Sabbath day* : vwill you pray God, to haue mercy on you , & incline your heart to keepe the *Lords day* ? and vwhen the Minister saith, But the 7th day, is the Sabbath : Will you desire God, to incline your heart , to keepe the 8th day for the Sabbath ? I pray iudge in your selues, vwhat this is better then babling before God; vve must pray vvith the spirit, and vve must pray vvith our vnderstanding also: and that especially vwhen vve are redy to partake of the blessed Sacrament of the Lords Supper.

2. Let me speake vnto the people, as touching their keeping of this Lords day , in conscience of this 4th com. you see they cannot bring any proueing arguments, to euince it, that the 4th. com. belongeth vnto the Lords day : besides , you see I haue proued the contrary , that the 4th com. cannot belong vnto the Lords day ; vvherefore , people may be as zealous as they will, in sanctifying of the Lords day; and hope to please God thereby , as a duty of the 4th com. but let them beleue it , all this their zeale , is as the Apostle speaketh , a zeale without knowledge, Rom. 10. 2. All this their religion , is but meere superstition ; they thinke to please God hereby , but God may say vnto them , who required this at your hands ? may not this truely be counted, as a limme of that *voluntarie religion* , and, *will worship*, condemned by S. Paul Col. 2. 23 ? let men *trye all things* therefore ; and let them imitate the *Bereanes*, to serch the Scriptures, and pray to God for illumination, & then for reformation. They may loose their Haye , & their Corne , on the Lords day if they will , in conscience of the 4th com. but the 4th com. calleth for no such matters on the Lords day : they may neglect their seed



time, on the Lords day, if they will, in conscience of that comm. Exod. 34. 21. *In the 7th day thou shalt rest; both in eaving time, and in the haruest.* But let them know, that this com. concerneth the 7th day, Saturday Sabbath; not the 8th day, Lords day Sabbath. The like may be said of *Brewers*, & *Malisters*, they may if they will neglect to brewe & tunn vp their beere, & to steepe, & dry their maulte on the Lords day, in conscience of the 4th com. but it is but their will worship, and a voluntary religion; it is altogether needlesse for them, to make any such scruples. The like I might speake to all other Tradsmen, in Citties & Townes.

I haue often heard many scruples & questions moued, touching the religious keeping of the Sabbath day, meaning it of our Lords day: as whither it be lawfull for Taylers to carry home & fit new garments on the Sabbath day morning: and whither Shoemakers, may fit shoes in the morning &c. and whither Water-men, may row on the Sabbath day, after Euening prayer: and whither Marriners, may set sayle, & begine a voyage on the Sabbath day: and whither any May-games, shooting, and bowleing, or like recreations be lawfull on our Sabbath day: and I haue heard it much questioned, vwhen the Sabbath day doth begine & end; at morning, at midnight, or on the Euening; and the like.

To these & the like questiones I answer, 1. if the lawes of the Realme will permit these on the Lords day, I answer the law of Gods 4th com. is not against them; but rather with them, saying, Sixe dayes shalt thou labour &c. whereof the Lords day is one. 2. I answer, it is mens duty, first of all, to be inquisitive after the day it selfe, to know which day is the Sabbath day, before they inquire how the day should be spent, & what may be done on the day, and what not; there is a greater error amongst vs, then they are aware on; their scruples & questiones, are like vnto the *minte*, & *annise*, & *cumin*; but there is an other thing a weightier matter of the law neglected, & to be questioned: & that is to know, whither the 7th day, or the 8th day, be the Sabbath day, or to know whither we keepe the Lords Sabbath at all, or not: for I confidently auowch it, that Gods Sabbaths commanded in his morall law, are wholly neglected

glected & profaned. I earnestly desire therefore, that men would now for a leason turne the current of their quæries, from these lesser matters, vnto this weightier matter, vntill by serching they haue found out the trueth; & the blessing of God be vpon their laboures. Thus much for answer to the abused text of the 4th commandement for the Lords day.

## S E C T. V.

A second text produced to proue the Lords day, a Sabbath day, is Psal. 118. 24. *This is the day, which the Lord hath made; let vs reioyce & be glad in it.* Here say some, the word *made* may be translated *Sanctified*; & further, this day here spoken of, was a type of the very day of Christs resurrection, on the Lords day, or first day of the weeke: & therefore God made or Sanctified this day for a Sabbath. Before I answer this text, least some should obiekt vnto me, that I debase their cause, by bringing in such weake textes, as no man of note will make vse of this way; for to this purpose, one *M. Pottes*, an auncient diuine, beiond the Seaes, obiekted this very text vnto me, as finding fault with me, for putting it into my former booke, so lightly hee esteemd it: now to wipe away such preiudiciall thoughts, let it be knowne, I could instance Authoures in printed bookes, who doe vrge it; but sparing them, I will nominate one of my 10 aduersaries standing vpon this text stifly, and it is *M. Gallard*, Minister of Sprowston in Norff: sometyne pupill to the foresaid *M. Pottes*, and so I come to the answer.

My 1. answer to this Text is, that vvhwhereas *M. Gallard* saith, the vvord *made*, may be translated sanctified. I answer him, that so the vvord may be translated *made* also; and that to translate it *made*, is the more fitting in this place, all our *Translators* both old and nevv, doe beare me vvitness: & for they all render it *made*: Nowv if it may be translated *made*; how vvill he proue, that it must be translated sanctified? for hee must remember, that it is his part to proue, that the vvord must necessarily be translated Sanctified. Happily he vvill say, that the vvord signifieth to sanctifye, vvhen it is referred to dayes &c. but, so the vvord vsually signifieth also, vvhen it is referred vnto men, and



yet in one place it signifieth *appointed* or *ordained*, thus the *Medes & Persians* are said to be *sanctified* of God, Isa. 13. 3. 17. That is, appointed of God to execute his iudgements; & vvhy may not the vvord then be once so meant also, vvhen it is referred to dayes?

2. I answer him, suppose it must be translated *sanctified*, then I distinguish of Sanctification of dayes; some dayes are sanctified for Sabbaths, for the Church to Rest on; other some dayes are sanctified for other endes, as for some particular mans vse in the Church, as here in this text Ps. 118. 24. This day which the Lord made or sanctified, he made it or sanctified it, for Dauids vse properly, for the day wherein he should come to the Crowne; and so typically for Christ his vse, and for the day wherein he should be honourable raised from the dead, the Lords day; now this Psalme is to be vnderstood in this latter sense, as he that hath but halfe an eye may see; how then vvill he proue, that this Lords day, whereon Christ rose, was sanctified for the Church to sanctifie, vvhen it vvas sanctified for Christ alone to rise in? for this day, vvas not sanctified for the vvhole Church and people, but for Christ alone: not for the Church to rest on, but for Christ to rise on.

3. I answer by an other distinction, the word *Day* is some time taken in Scripture for a shorte & ordenary day of 12. howres or the like; and sometime it is taken for a long space of time, conteining many dayes, vveekes, moneths, or yeeres, as Ioh. 8. 56. Abraham reioyced to see *my day* &c. and 2. Cor. 6. 2. behold now the *day of saluation*. Now the word *Day* in Ps. 118. 24. may be taken in this latter sense, for all that time vvherein Dauid raigned, and so for all that time of Christ vpon the earth after his resurrection; or longer, wherein he raigneth in his Church as King; how then vvill *M. Gallard* doe to proue, that by day here, must be meant a shorte & ordenary day of 12. or more howres, or a weekly Sabbath day?

4. I answer, say the vvord day be to be taken for a short day, then let it be proued, that this is a prophecy of a weekly day, as of euery Sunday or Lords day: for it may be a prophecy of a yeerly day onely, as of *Easter* day, since on that day Christ rose  
from

from the dead: and if it be no otherwise, how will they doe for a weekly Sabbath, on euery Lords day?

5. I answer, that this Psalme cannot be a prophecy, that the Lords day, or day wherein Christ was to rise, should be a Sabbath day; and that I proue, because Christ kept not this Lords day, or day of his resurrection, vwhen it came, as a Sabbath day, but as a vvorking day; for hee trauailed vp and downe, too and fro, on that day; and so did his Disciples; yea the Apostles themselves were ignorant, that this first Lords day, should be a Sabbath: for they beleeued not, that Christ was risen, but sorrowed & vvept, all the day long vntill it vvas nere night; and so could not kepe it a Sabbath in memory of the resurrection: These things haue bene proued alredy: Nowv had this Psalme bene a prophecy that the first Lords day, vvhereon Christ rose, should haue bene a Sabbath day, Christ must haue kept this day, together vvith his Disciples, as a Sabbath day: because Christ must fulfill all things prophecied of him. And thus much for ansvver to this abused text of Scripture.

## S E C T. VI.

Thus we haue answered the Scriptures vvwhich they abuse, & bring out of the Old Testament; in the next place vve come vnto those Scriptures vvwhich they alleage out of the New Testament, abuseing them also: the first vvhereof is that Text, Act. 2. 1. 14. &c. Where *Peter* preached on Pentecost day, and also converted 3000 soules; and administred the Sacrament of Baptisme vnto them: and this Pentecost day, was on the Lords day; and therfore the Lords day must be a Sabbath day.

Here vnto I answer (and in answering, I must be the larger, because in this Text they put greate confidence, saying; heere vvas a Sermon, & heere vvas thowsands converted, & heere vvas the Sacrament of Baptisme administred, & on this day the Holy Ghost descended; & vvhat vvould you haue more saith *Mr. Gallard?*) admit, that this *Pentecost* day, was our Lords day; yet forasmuch as it vvas onely our Lords day, vvwhich vve call *White-Sunday*; if it be a Sabbath, it doth not follow that any more Lords dayes in a yeere must be Sabbaths, then one, & that vpon our *White-Sunday*. 2. I



## 216 THE LORDS DAY; IS NOT

2. I answer, it is not to be supposed, but it must be proued by them; that this Pentecost day, vvhereon Peter preached, vvas that yeere vpon the Lords day, or Sunday: for it is houlden by many, that Pentecost day, doth follow according to the day of the Moneth variably, and not according to the day of the weeke constantly: *W. I. Ius* vpon the 4th Com. Pag. 161. saith it is caled into question of some whither this Pentecost day, fell then vpon the Lords day or not. Yea, he addeth that Pentecost may fall on any day of the weeke. To this agreeth *Aynsworth* on Leuit. 23. 11. 15. alleaging it to be the opinion of Sondry *Rabbines*; and according to the Hebrew *Canones*; and translations of the *Chaldee*, & *Sepinagint*; that Pentecost followeth the day of moneth, and so is variable, being one yeere vpon one day of the weeke, & an other yeere vpon an other day of the weeke: and herevnto also doe beare witnesse, the *Iewes* wheresoeuer novv liuing; for they keepe their Feast of Pentecost by the accounte of the Moone; and one yeere vpon one day of the weeke, and the next yeere vpon an other. Wherefore since it is the most likely that Pentecost day then fell vpon some other day of the weeke, as Saturday, or the like; how vwill they proue it fell novv vhen Peter preached, on the Lords day, or Sunday?

3. I answer, but suppose we that it was the Lords day, wherin all this vvas done, it yet doth not follow, that this day was therefore a Sabbath day; for these actions, were no proper actions of a Sabbath day, & done onely vpon Sabbath dayes; for they were common weeke dayes actions & such as might be, may be, and were done vpon any day of the weeke: let vs rune thorough the particulars briefly; and first for the Holy Ghostes descending; how will they make it appeare, that the Holy Ghost in his discent doth vvaite for a Sabbath day, to come downe in? vve reade of the Holy Ghosts descending, in Act. 10. 44. and in Act. 19. 6. But not a vvord, that these dayes were Sabbath dayes. If notable actions done in a day, must sanctify that day for a Sabbath day, vvhy are not good Friday, wherin Christ suffered, & Hallow Thursday, vvherin Christ ascended, made Sabbaths also for these workes, vvhere as behoofefull for the Church, as was

was the descent of the Holy Ghost. 2. For the Sacrament of Baptisme, the administration of this, is no proper worke for a Sabbath, but may be done in any common day: Else why doe vve baptise children, on any day of the weeke? and vvhy did *Phillip* Baptise the Eunuch on a traauailing day? *Act. 8. 38. 39.* Paul baptized *Lydia* & hir household, vpon the Saturday Sabbath *Act. 16. 15.* Sacraments were neuer appropriated to the Sabbath day, as vve may see in Circumcision, it vvas on the 8 day, were it Sabbath day or not: the Pasceouer, it was on the 14th day of the moneth, were it Sabbath day or not: & Christ did eate the Lords Supper, on Thursday night, the night before he was crucified. 3. For Peters sermon: we know preaching is no worke so proper vnto the Sabbath day, as it may not be on any day of the weeke also: else, why preach wee on Lecture dayes, on any of the weeke dayes? preaching may be on any day of the weeke, according to that *2. Tim. 4. 2. preach the word, be instant, in season and out of season.* Christ preached on a vvorking day, to the Samaritan vvoman; his Disciples being gone into the City to buy meate *Ioh. 4. 8.* the Apostles preached *daily* in the Temple, and from house to house, *Act. 5. 42.* thus it appeareth that these are such actions, as may be done on any day of the weeke, & hovv then will it follow, that this day of Pentecost was Sabbath day, because these actions vv ere done in that day? these are farr from necessary consequences I am suer. No maruaile they pretend necessary consequences for the Lords day; and magnify their reason so highly, in the want of a Commandement for the day: I see novv, ther is some cause indeede, that they should set a good face vpon the matter, and hauing no Com. from Christ for the day, yet they should make the world beleeeue, that they haue good consequences for the purpose; and doe you not see how good they are? had they neither consequence, nor Com. for the day, they should haue iust nothing for it; they had need therefore extoll their necessary consequences.

Doe not vve on a Christmas day, vvhen it falleth on a vvorking day, or weeke day; both pray, & preach, & vse the Sacraments, and rest from laboures, and sing Psalmes, in the Congregation; and vvill any wise man say, thers necessary consequence in it, that we keepe it for a Sabbath day? what vanities are these?



2. I answer, it is not to be supposed, but it must be proved by them; that this Pentecost day, vwhereon Peter preached, vvas that yeere vpon the Lords day, or Sunday: for it is houlden by many, that Pentecost day, doth follow according to the day of the Moneth variably, and not according to the day of the vveeke constantly: *Wileus* vpon the 4th Com. Pag. 161. saith it is caled into question of some whither this Pentecost day, fell then vpon the Lords day or not. Yea, he addeth that Pentecost may fall on any day of the weeke. To this agreeth *Aynsworth* on *Leuit.* 23. 11. 15. alleaging it to be the opinion of *Sondry Rab-bines*; and according to the *Hebrew Canones*; and translations of the *Chaldee*, & *Septuagint*; that Pentecost foiloweth the day of moneth, and so is variable, being one yeere vpon one day of the weeke, & an other yeere vpon an other day of the vveeke: and herevnto also doe beare wirtnesse, the *Jewes* wheresoeuer novv liuing; for they keepe their Feast of Pentecost by the accounte of the Moone; and one yeere vpon one day of the weeke, and the next yeere vpon an other. Wherefore since it is the most likely that Pentecost day then fell vpon some other day of the weeke, as Saturday, or the like, hovv vvill they proue it fell novv vvhen Peter preached, on the Lords day, or Sunday?

3. I answer, but suppose we that it was the Lords day, wherin all this vvas done, it yet doth not follow, that this day was therefore a Sabbath day; for these actions, were no proper actions of a Sabbath day, & done onely vpon Sabbath dayes; for they were common weeke dayes actions & such as might be, may be, and were done vpon any day of the weeke: let vs rune thorough the particulars briefly; and first for the Holy Ghostes descending; how will they make it appeare, that the Holy Ghost in his discent doth vvaite for a Sabbath day, to come downe in? vve reade of the Holy Ghosts descending, in *Act.* 10. 44. and in *Act.* 19. 6. But not a vvord, that these dayes were Sabbath dayes. If notable actions done in a day, must sanctify that day for a Sabbath day, vvhy are not good Friday, wherin Christ suffered, & Hallow Thursday, vvherin Christ ascended, made Sabbaths also & for these workes, vv ere as behoofefull for the Church, as was

was the descent of the Holy Ghost. 2. For the Sacrament of Baptisme, the administration of this, is no proper worke for a Sabbath, but may be done in any common day: Else why doe vve baptise children, on any day of the weeke? and vvhy did *Phillip* Baptise the Eunuch on a traauailing day? *Act. 8. 38. 39.* Paul baptized *Lydia* & hir houshold, vpon the Saturday Sabbath *Act. 16. 15.* Sacraments were neuer appropriated to the Sabbath day, as vve may see in Circumcision, it vvas on the 8 day, were it Sabbath day or not: the Passcouer, it was on the 14th day of the moneth, were it Sabbath day or not: & Christ did eate the Lords Supper, on Thursday night, the night before he was crucified. 3. For Peters sermon: we know preaching is no worke so proper vnto the Sabbath day, as it may not be on any day of the weeke also: else, why preach wee on Lecture dayes, on any of the weeke dayes? preaching may be on any day of the weeke, according to that *2. Tim. 4. 2. preach the word, be instant, in season and out of season.* Christ preached on a vvorking day, to the Samaritan vvoman; his Disciples being gone into the Citty to buy meate *Ioh. 4. 8.* the Apostles preached *daily* in the Temple, and from house to house, *Act. 5. 42.* thus it appeareth that these are such actions, as may be done on any day of the weeke, & hovv then will it follow, that this day of Pentecost was Sabbath day, because these actions vv ere done in that day? these are farr from necessary consequences I am suer. No maruaile they pretend necessary consequences for the Lords day; and magnify their reason so highly, in the want of a Commandement for the day: I see novv, ther is some cause indeede, that they should set a good face vpon the matter, and hauing no Com. from Christ for the day, yet they should make the world beleue, that they haue good consequences for the purpose; and doe you not see how good they are? had they neither consequence, nor Com. for the day, they should haue iust nothing for it; they had need therefore extoll their necessary consequences.

Doe not vve on a Christmas day, vvhen it falleth on a vvorking day, or weeke day; both pray, & preach, & vse the Sacraments, and rest from laboures, and sing Psalmes, in the Congregation; and vvill any wise man say, thers necessary consequence in it, that we keepe it for a Sabbath day? what vanities are these?



The utmost that can be collected by good consequence, from this Text, Act. 2. is that the Church kept this day of Pentecost for a *Lecture* day; like as we haue *Lecture* dayes euery where on *weeke* dayes, on *Tewsd*ayes, or *Thursd*ayes, & the like.

Further it is to be noted that Peters Sermon heere, it was meerly occasionall, & *extraordinary*, & therefore can not binde vs to *ordenary* practise. For vpon the extraordinary Myracle of the Holy Ghosts descent, in clouen fiery tounques; some people were amazed & astonished, & *doubting said, what may this be?* Act. 2. 12. Others *mocked*, and said, the Apostles were full of *new wine*, and drunken, Act. 2. 13. now here was greate occasion for Peter to preach a Sermon vnto them; partly to informe & instruct those that were amazed & doubted; & partly to confute those, vvho scoffed at the Apostles, as if they had bene drunken: so heere was matter enough to moue Peter to preach, though he had no respect vnto the day, as a Sabbath day.

It is true hence a Minister, by consequence, may gather such a consequent or doctrine as this, namely, that it is the duety of Ministers, to preach the vvord, vpon all occasions: but for any to collect hence, not onely that we must preach vpon all occasions, but more then this, as namely, that we must also euer more preach vpon the same day, and in the same time, vvherin the Apostle Peter preached, that is vpon the Lords day, vvither there be extraordinary occasion or none, this is idle & absurde; for the Text will not beare vs out in any such collections; nor can it be gathered hence, that we are bound to preach at all, vpon either one day, or vpon an other, vnlesse it be vpon extraordinary occasiones; such as were Peters here in this Texte.

Further, we may aswell collect hence also concerning the place, as the time; saying, that we must euermore preach in a populouse and famous City also, as *London*, *Norwich*, and the like; for Peter preached in *Ierusalem*, a famous City. And also, when we preach there, we must keepe that day for a Sabbath day too.

4. My 4th & last answer to this text is, by shewing their absurd consequence hence: for, if that the coming downe of the holy Ghost, & Peters sermon, & the conversion of 3000. & the baptizing of them, &c. did declare the day to be a Sabbath day, wherein they were done; then is *Pentecost*, a Iewish ceremoniall feast day, moralized, & made a Christian Sabbath day: and so Iewish abrogated ceremonies, shall be reuiued in the Church: the reason thereof is, because the holy Ghost doth not call this day here, Lords day, or first day of the weeke; but he calleth it Pentecost day; *and when the day of Pentecost was come*, Act. 2.1. This day, might be called by 3 seuerall names, as 1. Lords day. 2. The first day of the weeke: and 3. Pentecost day. Now in that the holy Ghost, reiecteth both those names, of Lords day, and first day of the weeke, which should make for their purpose; & chooseth this name Pentecost day, which was a ceremoniall day, it followeth, that if these actions, had any force or virtue to declare the day whereon they were done, to be a Sabbath day, they shewed vs, that this day considered not as Lords day, but as Pentecost day, is our new Sabbath day. Suppose we, that vpon a Friday, there fall ij holy dayes, the one *Gowries day*, the other King *Charles* his Coronation day: here this one day, may haue 3 names, as Friday, *Gowries day*, and the Kings Coronation day: if now an Acte of Parliament be made, hauing relation to this day, and calleth it Coronation day, rather then by those other ij names: vwill not euery one thinke that that Acte hath rather reference to this day, considered as King *Charles* his Coronation day, then to it considered as Friday, or as *Gowries day*? so tis here, no man can thinke, but that the holy Ghost, in relation of these things done on this day, and naming it Pentecost day & not Lords day, had rather reference vnto it considered as Pentecost day, to make it a *Pentecost Sabbath*, then to it as Lords day, to make it a *Lords day Sabbath*.

Furthermore, I make it appeare, that if we imitate Peter here, and the Church at Ierusalem, vve must keepe the Lords day, as a ceremoniall day, & as Pentecost day; for they all kept it so, at Ierusalem, Act. 2.1. and this I thus proue; 1. It is graunted by all that the Ceremonies of the lavy, had 40 or 50 yeeres,



untill the destruction of the Temple, allowed for their honourable buriall: Whereby is intimated, that untill then the Legall Ceremonies were in vse at Ierusalem. 2. It is cleere by Scripture, see Act. 21. 20. 17. where the Apostles told Paul, that all the beleeuing Iewes, were still *zealous of the Law*: Yea further, the Apostles perswaded Paul, that now he being come to Ierusalem, that hee would Iudaize also, by *purifying himselfe, & contributing* &c. v. 24. and all was done to this end, that the beleeuing Iewes, might thinke nothing to the contrary, but that Paul himselfe also *kept the law*; to wit, the Ceremoniall Law: by which passages, it is more then manifest that at Ierusalem, the Apostles, and all the beleeuing Iewes, they still obserued the ceremoniall law, and that zealously; now this was all long after Pentecost day; so that, if they kept the ceremoniall law, so long after Christ, much more then at Pentecost, which was within 6 or 7 weekes after his resurrection: Wherefore, we are to thinke that these Iewes, at Ierusalem, kept Pentecost, as a Iewish ceremoniall Sabbath day; whereof you may reade Leu. 23. 15. 21. and so by consequence it followeth, that if these workes of the holy Ghosts descending, and of Peters preaching, &c. doe declare this Lords day, to be a Sabbath day; that then we must haue a Pentecost Sabbath day, rather then a Lords Sabbath day; a ceremoniall Sabbath day, not a Christian Sabbath day; and the Lords day, is not to be kept as Lords day, but as Pentecost day. Behold then the absurdety, of these men, who glorie so much in this text, Act. 2. 1. as being so strong for their new Sabbath day, when as they may by the same reason, bring into the Church againe, this ceremoniall abrogated day of Pentecost: behold how vnconscionably they deale with the Scriptures, and word of God, making them a nose of waxe; turning it which way they please as may best fit their fancies: if any conscience be left in them, they had need (I auowch it) aske God mercy vpon their knees, for such abuses offered vnto his sacred word.

For conclusion, let the patrones of this Lords day Sabbath remember, that this is their taske, if they will proue the Lords day a Sabbath. 1. They must proue, that this Congregation Rested from labour all this day; and that in conscience of it as a  
Sab-

Sabbath day; not occasionally &c, nor as pentecost day : for, rest from labour is a parte of the Sabbath dayes duety. 2. they must proue, that these holy actiones which were performed, of preaching & the like, that they were done by Peter & the residue, in conscience of the 4th com. for, Peter might preach in conscience of that com. which Paul gaue 2.Tim.4. 2. *preach the word, be instant, in season & out of season.* These are the ij maine things besides many others, which they should proue; but these they can passe over, without any word tending this way.

## S E C T. VII.

An other text they alleage out of the new Testament, to wit, Ioh.20.19. vvhether mention is made, that Christ appeared to his Disciples; and it was vpon the Lords day too; and this reason is currant in euery mans mouth, Ministers & people; Why Christs apparitions (say they) vpon the Lords day, proue it to be a Sabbath day &c. but Ministers beginne to be ashamed, to vse this ouer worne argument any longer; & well they may be ashamed of it: but that it is so frequent now in peoples mouths, we may thanke Ministers for it; for it is one of their owne arguments, vvhich they haue put into peoples heades; & an erroneous concept once fastened in the minds of people, by their Ministers, will hardly be remoued, be it neuer so idle.

But in one word, to shew their absurdety and abuse of this Text of Scripture also (for they make a practise of abusing the Scripture) if Christs apparition, doth declare that day to be a Sabbath day, vvhetherin hee appeared to his Disciples, then was a *fishing day*, a Sabbath day also; for Christ appeared to his Disciples on a fishing day, whē they were a fishing at the Sea of Tiberias, see Ioh.21.1.2.3.4. Yea, then must *Hallow Thursday* be a Sabbath day also, for then Christ appeared againe to his Disciples, vvhē he ascended from them, vp into heauen, Act.1.9.11. Yea we must keepe Fowrty Sabbathes together, once in a yeere, for Christ appeared to his Disciples, *being' seene of them, by the space of 40 dayes*, Act.1.3. and thus much for this text. vvhetherby you see, how the Holy Scriptures haue bene abused,



& the Holy Ghost is made to speake what he neuer meante: vvere it not high time therfore, that these things vvere reformed?

## S E C T. V I I I.

A 3d texte they alleage & abuse, in the nevv Testament, is Act. 20.7. vvhether they lay is an example of the Lords day kept as a Sabbath day, by Paul, & the Church at Troas: for, Paul abode at Troas 7 dayes, & on the 7th day, it being the first day of the vveeke, then the Church assembled, & Paul preached; now thers no mention of any sermon vpon any of the other dayes, and therefore this vvas their Sabbath day. Yea, they had not onely a sermon on this day, but also the Sacrament of the Lords Supper, for the Disciples came together to *breake bread*, as the Text saith: Wherefore this day must be a Sabbath day: This text *M. Benton* Minister, pressed vpon me very eagerly.

Herevnto I answer 1. if the Lords day, or first day of the weeke, vvere kept here by Paul for a Sabbath day, why did not Paul doe the like vpon euery Lords day, in all Churches where he came? and where he might if he vwould, haue done it? for this purpose see Act. 13. 14. 42. 44. where mention is made, how Paul vvent into the Synagogue on the Sabbath day, to vvite, the 7th day Sabbath, at Antiochia, and there preached: Now sermon being ended, the text saith, that *the Gentiles besought that they would preach these words to them, the next Sabbath day*, & accordingly it vvas so done v. 44. Now it is to be noted, that these Gentiles vvere conuerted beleeuers, as the text bewraith v. 42. 43. and it is to be noted also, that this day being Saturday, on which they thus desired Paul & Barnabas to preach vnto them these words the next Sabbath day, that the next day after their petition, being Sunday, or Lords day, this was the Christian Sabbath day, if any such they had; and this was the proper Sabbath day, for these beleeuing Gentiles, if any such there vvas: Wherefore 1. it seemeth that these beleeuing Gentiles vvere vtterly ignorant of any such new Sabbath; for else they vwould haue desired Paul & Barnabas to haue preached vnto them, the next day, not the next Sabbath day; the next Lords day, not the next Sab-

Sabbath day : for they being an hungry, & finding a sharpe appetit to Pauls doctrine ; vwould not haue fasted for it 7. or 8. dayes, vntill the next Sabbath day, but vwould rather haue bene fedde with it, on the next morrow, the day after, it being the Lords day, and appointed for sermons, & Sabbath day: but in as much as they desired it not on the Lords day, it argueth that these Christians knew not of any such new Sabbath, as now vve know & keepe on the Lords day. 2. Seeing it was the vwise-dome of the Apostles, to acquaint the Churches vwith the new ordinances of Christ, vpon the first opportunity ; as vve see they baptised those that vvere but newly conuerted Act. 2. 41. Therefore we are to thinke, that if these beleeuing Gentiles, had neglected their duetie, or had not formerly bene taught, that the Lords day vvas their new Sabbath, yet now Paul & Barnabas, if the one forgot it, the other might minde it, they had a most fit opportunity to reueale to these beleeuing Gentiles, their new Sabbath day ; they might haue taken a fit occasion to haue answered their suite thus, vwhat, doe you desire to heare the same doctrine againe, the next Sabbath day ? Why you need not stay so long, thats 7 or 8 dayes hence, and thats Iudaisme, & the Iewish Sabbath day &c. but to morrow, thats the Lords day, & that is your Sabbath day ; seeing you are Christians, assemble your selues together therefore to morrow, and then you shall heare the same words preached againe : so the Apostles had fit occasion to haue informed these Disciples at Antioch, of their new Sabbath, if there had beene any ; nay I cannot see, how with discharge of their function they could haue omitted such an occasion.

Besides, as I said, the Apostles might haue kept this Lords day, heere, if they vwould ; for nothing hindered ; forasmuch as these Gentiles, were suiters vnto the Apostles, to preach vnto them ; it was at the Apostles liberty, to appoint the day and time vwhen ; and the sooner the rather : if therefore, here vvas fit opportunity, & also, it was at the Apostles liberty, to appoint the Lords day to preach in, and to assemble the Church on that day, and yet for all this, did not appoint the Lords day, vwho can thinke that the Apostles, Paul and Barnabas esteemed the



the Lords day, to be Sabbath day; and hereby it appeareth also, that Paul kept not this Lords day constantly, at all times, and in all places: which is an argument, that when Paul did preach, on the Lords day, as heere he did at Troas, Act. 20.7. that he kept it not for a Sabbath day; for then he vould haue kept euery Lords day, where euer he came, as well as this one at Troas. And this is my first answer.

2. I answer; whereas the Patrones of this new Sabbath take it for granted, that Pauls Sermon, and the Lords Supper, were actions performed on the Lords day, or first day of the weeke, this I deny them, & this they must proue: for it vvill be found, that both the sermon, and the Lords Supper, were done in the night time, which is no parte of the day; and consequently that these actions were not done on the Lords day. I confesse the Disciples mett on the Lords day, or first day of the weeke, but it followeth not thence, that therfore Paul preached, & administered the Lords Supper, on this first day, vvherin they assembled: that this is no paradox, you shall see the Text giueth me light vnto this answer; as for Pauls Sermon, that this vvvas performed in the night time, after the Lords day vvvas past; see the Text, which saith, *there were many lightes in an upper chamber, where they were assembled, v. 8.* Ergo, it was in the night time that they vvvere assembled; againe, the Text saith, that *Paul continued his preaching vnto midnight, v. 7.* Wherefore it is manifest, that Pauls Sermon was in the night. Further as for the Sacrament of the Lords Supper, it vvvas in those dayes an euening or night vvorke, see Mark. 14. 17. 22. 1 Cor. 11. 21. and Paul did not celebrate the Lords Supper, in all liklihood vntill midnight after his Sermon was finished see Act. 20. 11. so both the Sermon, and the Sacrament were performed in the night.

It is likly also, that the Disciples here at Troas, assembled not in the morning, but in the latter end of the Lords day, about the shutting in of the day, for it is said in the Text, that the *Disciples came together to breake bread, v. 7.* that is, to receiue the Lords Supper; now forasmuch as the Lords Supper, was an Euening or night vvorke, in those dayes, as hath bene proued, it is to be thought, that when the Disciples mett to cate the Lords Supper,

Supper, that they mett not in the morning, or at breakfast time, to eate their Supper, but at Supper time, and at Euening time, at the end of the day. Againe, the text saith, *Paul continued his preaching untill midnight*. Now it is a most vnreasonable thing to imagine, that Paul should begin his sermon, in the morning, about 8 of the clocke, & *continue* his preaching vntill midnight: it was neuer heard, that there should be a sermon made of sixtene howres long: vvhwherefore it is the most likely, that Paul might begin his sermon after Supper, about 9 or 10 a clocke at night, & so held on till midnight: There is no likelihood therefore, that Paul preached in the day time; much lesse that he begane in the morning; vnlesse you vwill absurdly imagine, that the Disciples mett at Breakefast time to goe to supper: and also, that Paul preached a sermon of 16. howres long; vvhich no Auditor could beare vwith patience & proffit.

Neither will that hinder this, in that the text saith, that the Disciples mett *on the first day* of the vveeke v. 7. for, as a man may be said to pay a summe of mony on such a day, though he paye it not till a quarter of an howre before Sune set; so may they be said, to mete on the first day, albeit it vvas not till the very last point of the day: Now I hold that the night is no parte of the day, as formerly I haue showne in the exposition of the 4th comm. nor is the night to be counted & rekoned, for any parte of the day goeing before it: so then, this text maketh nothing at all for the Lords *day*; all that they can hence collect, is no more but this, that vve are bound to keepe euery 8th dayes *night*, or euery Lords day night, for a Sabbath night: and that we must preach as Paul did, till midnight &c. Wherfore, if they will haue it that Pauls sermon, & their assembling begane in the morning, let them proue it; for the text hath no such thing in it.

I know they are redy to say, these were times of persecution, and they could not meete, till night, for feare &c. but the text hath nothing of any persecution now at *Troas*; and againe, since they mett to receiue the Lords Supper, there was no neede for them to meete in the day time or morning for that, the euening was soone enough: let them proue, that the Disciples would haue mett sooner, but for feare, if they can: and lastly, had feare



of persecution hindred them, then would they not haue mett on the first *day* &c. in the day time, least they should be seene walking in the streetes, & entring into the common house of assembly; they then would rather haue mett, erly before day light, or late after the day was shut in, least they should be seene &c. but they assembled in the *day* time, & therefore no feare of persecutors.

3. I answer, admit that they mett in the morning of the Lords day, & that the sermon, & the Lords Supper, were administred in the day time; yet what makes this for a Sabbath? for, these are euery dayes worke: preaching, is an euery dayes worke, and Lords Supper is so too; for Christ did eate the Lords Supper on a Thursday night: all that can be hence collected is no more but this, that the Lords day, is a *Lecture* day, like as Tewsdays and Thursdays be in many places of the kingdome. Now thers great difference betwixt a Sabbath day, & a *Lecture* day.

Besides, whereas they tell vs, that this instance in Act. 20. 7. is an example of a Sabbath day, they are much mistaken; for this is but a *Sermon example*, it is not a *Sabbath example*: great difference there is betwixt a *Sermon example*, & a *Sabbath example*: for, to proue a Sabbath example, they must proue that these Disciples did Rest all day from morning to night; and then secondly, that they performed those holy actions, in conscience of the day, & of the 4th com. so then hitherto, they haue not proued, so much as any one Lords day, kept for a Sabbath day, in the Apostles times. Onely they haue grossly abused this portion of Scripture also, as they haue done the former, to make the holy Ghost say what he neuer thought: this abuse of Scripture would be reformed, by such as make conscience.

4. I answer, vvhreas they plead that Paul tarried 7 dayes at *Troas*, & preached on the last day, it being the *Lords day*, and no mention of any sermon but on the Lords day: if this will proue a Sabbath day, then haue I learned a way how to proue Saturday to be the Sabbath day, and that by the like arguing: for Paul tarried certaine dayes at *Philippie*, and preached on the *Sabbath day*, to wit, the Saturday Sabbath, and baptized *Lydia* & hir family on the same day, but no mention there is of any preaching on the

on the Lords day, or an any other day, Act. 16. 12. 13. 14. 15. therefore Saturday must be the Sabbath day. 2. What though there be no mention that Paul preached in any of the 7 dayes, till this Lords day, doth it thereof follow, that he did not preach on any of those dayes? Were not many things done, that were not mentioned? else the world could not cōtaine the bookes &c. Yet it may be proued that Paul preached on the day before this first day, or Lords day, to wit, on the Saturday Sabbath; for S. Luke testifieth of S. Paul, that vvhether Paul came, it vvas his *custome* to preach euer vpon the Sabbath day, *Paul as his manner was* went in vnto them, & iij Sabbath dayes disputed with them Act. 17. 2. Act. 18. 4. And Paul who exhorted Timothie to preach the word in *season* and out of *season*; himsele I trust was not idle at Troas, all those 6 dayes which went before the Lords day. But then they turne to quæries, and why preached he on this day? and why is this day mentioned, and none of the other? Thus when they can goe no further, they fall to beging of questions of vs; vvhether it is their part to proue it, vvhether this day rather than any other is mentioned; if any reason in it they can find, that vwill helpe them, let them produce it.

5. I answer, that this sermon of Pauls, was *occasionall & extraordinary*; and therefore no likelyhood that it was a Sabbath: neither is it likely, that this assembly at Troas, was a Sabbath assembly: for Sabbath assemblies are vworkes of the day, not of day & night both. Suppose therefore, that the Church at Troas, assembled in the morning of the Lords day, and so held on their assembleie whilst midnight; yea, all night also; for so much is plaine by the text Act. 20. 7. 11, and so they held society a whole day, and a vvhole night also, 24. howres: is this to be deemed, an ordenary Sabbath day worke? if it be, then must our Congregations, assemble euery vveeke on the Lords day morning, and so hold on vntill Moonday morning, or else we are not like our patterne here, the Church at Troas: see if these mens eyes be in their heads, who would draw this Lords day, and action of the Church at Troas, vnto the erecting & institution of an *ordenary* Sabbath: for, if this Text be our President for our new Sabbath, then it is good reason, vve should keepe our new Sabbath,



as this text vvitnesseth they kept it. Againe, as for Pauls sermon<sup>s</sup> Sabbath sermons, are workes of the day, not of day and night both: Now if Paul begane his sermon in the morning, the Text saith, that he *continued it vnto midnight*, v. 7. yea, that he had *spoken a long while to the dawning of the day*, v. 11. If this were a Sabbath sermon, what a sacke full of troubles were our new Sabbatharians in; for they must leaue their howre & ij howre sermons, and make sermons many howres long; yea, when they haue done preaching in the day time, they must too it againe, and preach in the night also, euen to midnight.

As this example at Troas, was extraordinary, so was it *occasionall*; occasioned by Pauls departure from them the next day: for he had tarried with them 7 dayes, and the next morning he was to take his iourney and departe from them, as the text speaketh, v. 7. 13. and neuer to see their faces any more, nor they euer to see his face any more, as the Text speaketh v. 25. Now in all probability, the Church at Troas knowing this, resolved herevpon to come & take their last sight and farewell of him, & to receiue the Lords Supper at his hands before his departure; and this was likely to be the occasion of their assemblie now on this Lords day; yea, so much may be collected out of the Text Act. 20. 7. Now the Brethren being assembled, Paul could doe no lesse, then giue them a sermon at his departure: and this, he that tooke all occasions to build vp & edifie the Church, tooke this *occasion* to establish these in the faith: and this, vpon this or the like occasions, he vvould haue done, vpon any day of the weeke Sunday, Monday, or any other. Now what is this President vnto vs, and to the erecting & instituting of Sermons on the Lords day as a Sabbath day? All that can be collected hence, is but this, that vpon these or the like occasions, people may be assembled together, & the Minister may preach a sermon to them, and that these things may be done, on that day of the weeke wherein the occasion falleth out, be it Lords day, Monday, Tewfday or any other; and all this to be done, not in conscience of the time & day wherein they are done superstitiously, but in regard of the present *occasion* onely: but behold our Ministers haue hence collected by their magnified cōsequences, that

that we must assemble together, euery weeke for euer, vpon the Lords day, be there occasions or no occasions to moue thereto, I meane extraordinary occasions; and this must be done in conscience of the very time & day, vvherein they vvill haue vs assemble: how farre off are these departed from their Coppie and President! Act. 20. 7. they mett occasionally, but we must meete occasion or none; yea vvith a superstitious respect of the time & day we meet in: for vve find not that these at Troas, made any conscience of the day and time vvherein they mett: vnlesse you vvill suppose that all Sunday night, or euery Lords day night, is a sanctified time for Sabbath dueties, and to be obserued in conscience. And vvvhich is vvorst of all, this time, collected by their vaine consequences out of this Text, vvherein they swerue from their Coppie, it must be pressed vpon mens consciences, as a parte of Gods worship; & that in conscience of it, men must neglect their callings, to their great damage, and that vpon perill of sinne, and paine of damnation: is it not high time, these things were reformed?

But happily it vvill be said by Ministers, that this is an example of the Apostle Paul, and of the Church of God at Troas, now examples bind conscience, &c. Whereto I answer 1. this is no Sabbath example, it is but a Sermon example. 2. If examples bind the Church now, then must rich men sell their house and land, and lay the mony downe at the Ministers feete, for so did the Church, Act. 4. 34. 35. and if all examples of the Apostles bind conscience, then are Ministers of all men in an ill case; for they must not onely study and preach painfully, but also must vvorke hard in some honest calling; for so did Paul, he laboured in his Trade of Tent making, Act. 18. 3. they must not onely preach on the Lords day, but also, they must preach till midnight, for so did Paul: they must not onely preach in the Church, on the Lords day, but also from house to house in the vveeke dayes; for so did the Apostles, Act. 5. 42. I but hereto they will reply, seing them selues in so ill a case, that these things were extraordinary, and peculiar to those times, & therefore bind not vs now, whereto I answer, & can they see the extraordinarinesse in these examples; and can they not see also the extraordinarinesse



nesse of this example, of Pauls preaching at Troas? and the extraordinarynesse of Peters Sermon, on Pentecost day, Act. 2.1. Where they please, they can see; & where they please, they can not see at all.

For conclusion, if they will proue their Lords day a Sabbath by this text Act. 20. 7. let them remember that besides other things, this is their taske 1. to proue, that the Church assembled in the morning of the Lords day. 2. They must proue, that the people did refraine all seruile labour, at Troas, all the Lords day long, from breake of day in the morning vntill night: for, they might assemble together at Church, on the Lords day morning, about nyne of the clocke, as we doe on Lecture dayes; and yet come from their laboures also, as we doe on a Lecture day: they might meete in the Church by 9 of the clocke, and yet they might haue spent 3 or 4 howres, euen all the morning before in their ordenary callings; now forasmuch as they hould that it is vnlawfull for vs to spend the morning of the Lords day, in seruile labour; and because it is a speciall parte of a Sabbath dayes duety, to rest from our laboures, as it is in the 4th com. therefore, they must proue vnto vs, that these Disciples at Troas, did refraine their vvorkes, all the day long, the morning as vwell as the after noone. 3. They must remember to proue vnto vs, that those holy dueties, vvhich the Disciples at Troas performed on the Lords day, they did them in conscience of the 4th Comm. for, a people may heare a Sermon, in conscience of that Com. of Pauls, *preach the word. &c. in season & out of season*, 2. Tim. 4. 2. But this is not the 4th Comm. these are the maine things they should spend their time in to proue; but of all the rest, these 3 things, are neuer touched by them, thus the maine of all which should be laboured in, is vitterly neglected; but vntill they proue these things, belecue them that will for mee.

#### S E C T. IX.

A 4th Text in the New Testament, which they alleage and abuse, is Act. 1. 2. where is mention made, that Christ after his resurrection, whilst he vvvas on earth, gaue *Commandements vnto the Apostles, whom he had chosen*. Now say they, albeit it be

be not specified in particular vvhat Commandements, Christ gaue them, yet it is gatherable what they vvere, by the practise of the Apostles afterwards; now their practise was to keepe the Lords day for a Sabbath.

Herevnto I answer 1. that whereas they pretend a practise of the Apostles in keeping the Lords day; they were so farr from a practise of it, as it cannot be showne where any of the Apostles, kept two Lords dayes, in all their liues: now a single action, is no practise. 2. I answer, admit that the Apostles kept the Lords day, yet I deny that it can be proued, that they kept it for a Sabbath day; for the vtmost that can be proued, is but that they kept it for a *Lecture day*; if that: that is, that they preached a Sermon sometimes vpon the Lords day: but a lecture day, is no Sabbath day. 3. I answer if the practise of the Apostles, after Christ his Ascension, be a sure note, that Christ whilst he was vpon the earth, gaue the Apostles a Commandement for that practise; then surely, Christ gaue the Apostles a Commandement to keepe the Saturday Sabbath: for, Paul & Barnabas, & the Rest with them, kept the Saturday Sabbath constantly, after Christ his Ascension; se for this purpose Act. 13. 14. 42. 44. and Act. 16. 13. and Act. 17. 2. and Act. 18. 4. thus it appeareth by their owne arguments, that the Saturday Sabbath is still in force, & commanded by Christ too; & yet they will not acknowledge it, but oppose it. 4. I answer, that it is absurd for any to imagine once, that Christ gaue his Apostles a commandement for the Lords day: for this were to cast a foule blurr on the Apostles, that Christ their Master, should giue them a Commandement, to deliuer vnto the Churches, and they should conceale it: whers then their fidelity? how could they say with Paul, Act. 20. 27. that they had reuealed the *whole counsaile of God*, & kept nothing back? vvhen they had kept back a precept for the Lords day Sabbath.

### S E C T. X.

A 5th text out of the New Testament, alleaged and abused, for the Lords day, is 2. Cor. 5. 17. and this text as tis vsed by others, so it is stiffly defended, by *Mr. Greenwood*: the words are these, *If any man be in Christ he is a new creature: old things*



*are passed away : behold all things are become new.* Whence he thus argueth, what (saith he) can be plainer, to proue, that if all things be new, then a new day of worship also?

Hereunto I answer 1. if all things in Christs kingdome, be become new; then shew me vvhether Christ hath giuen you a *new* commandement, for your new Lords day: I am suer you can finde none in all the new Testament, in the steade of the old 4th com. 2. They say all things in Christ kingdome are become new, & yet they vwill needs haue the *old* 4th com. to strengthen their new Lords day by it: do they not contradict them selues? if all things be new, then let them no more vrge the 4th & old com. for the Lords day. 3. the Israelites vvere commanded to vvorship the true God, & that by the first & old com. shew me then vvhether other God, or vvhether new God we must vvorshipp, if all things are become new. 4. S. Iohn saith, he wrote *no new commandement, but an old commandement vnto them*, 1. Ioh. 2. 7. & Paul telleth vs, that *whatsoever things are written afore time, are written for our larning* Ro. 15. 4. & our Sauour telleth vs that, *untill heauen & earth passe, one iot or one tittle of the law shall not escape &c.* Mat. 5. 18. so then, all things in Christs kingdome are not become new.

4. This Text is ignorantly wrested, vnto a sense the which the holy Ghost neuer meant: for the holy Ghost speaketh not in this text, of old & of new lawes & ordinances in the Church; as if this text were for the abolishing of the old Ceremonies, of Circumcision, the Passeouer, and the like; and for the establishing of new ordinances, as of Baptisme, the Lords Supper, & the like, as they wrest & abuse it grossly: but it treateth of the old corruptions in men vnregenerate, and of new grace in men sanctified: and that a man in Christ, is not an old man, but a new man in conuersation: this is the true sense, laying open to euery eye; and yet for all this, they be not ashamed to vvring & wrest this portion of Scripture to old Sabbaths, & to new Sabbaths: what a shamefull abuse is this of Scripture? me thinkes men that make conscience of other things, should also make conscience of this, to giue the vvord of God, its due and proper sense: to report a mans vvords, in an other sense then he meant them,

them, is in estimation *false witnesse* bearing, a sinne of the 9<sup>th</sup> Com. but to misreport the sacred word of God, and to giue such a sense of it, as the holy Ghost neuer intended, this is a sinne, not against man, but against God; this is to be a false witnesse, not against man, but against God: What, haue they no body to father their fallhoodes vpon, but vpon God, the God of trueth? vwill not the Lords day be vpholden for a Sabbath, vvithout such vile & vngodly courses as these?

## S E C T. X I.

A 6<sup>th</sup> Text out of the New Testament, alleaged and abused for the Lords day, is 1. Cor. 16. 2. *Vpon the first day of the weeke, let euery one of you put aside by himselfe, and lay vp as God hath prospered him, that then there be no gatherings when I come.* Loe here say they was a collection for the poore, which collection, was an ordinance of the Apostle, as I haue *ordained* in the Churches of Galatia, so doe yee. Now when there were collections for the poore, there must be assemblies; and when there were assemblies, then there vvere sermons; and on those dayes in which were collections for the poore, and assemblies, & sermons, those were Sabbath dayes. This text *M. Tates* hath vrged vpon me.

Herevnto I answer, 1. Here you see the foundation of all this argument, is from hence, that there vvvas at Corinth a collection for the poore; and that there was also an Assembly; if therefore I shall make it appeare, that there vvvas neither collection, nor assembly, then you will say this text is grossly abused, and that herein is no foundation for any new Sabbath. And first touching the assembly; that here was no assembly or congregation ordeined by Paul, is plaine from the vvords of the Text, *καὶ ἕκαστος τὸ ἴδιον ἀπὸ τοῦ ἑαυτοῦ κατατίθῃ* *apud seipsum reponat*, or, *apud se seponat*: let euery one of you, *put aside by himselfe*: the Apostle speaketh not here, of putting vp mony, in the congregation or assembly, but of putting it aside by himselfe: Now it is one thing to lay vp mony by a mans selfe; and an other to lay it vp with others in an assembly: for a man may lay vp mony by himselfe, when he is at home, & alone by himselfe; and this is that vvwhich the text speaketh of; and this is not done in an assembly as they suppose,



but out of an assembly : if here vvere any grownd for them, for any assembly, the Apostle must haue said, Let euery one of you, contribute vvith others, or in the assembly; or let euery one of you, put aside from himselfe, as men doe to Collectors in the Church; but he saith the quite contrary, let euery one, put aside by himselfe; vvherefore this ordinance of Pauls, vvas a duety to be done by euery man singlie & alone by himselfe at home; here then you see is no grownd for any assembly or Congregation.

Now I come to the collection, and I shall make it appeare, that Paul made no ordinance here at Corinth, for a *collection*: for, his ordinance vvas onely for a *preparation* to a collection: Now these ij differ much, to collect mony is one thing, and to prepare or make mony redy for a collection is an other thing: Paul indeed spake touching a collection, when he said, *concerning the gathering for the Saints*, 1. Cor. 16. 1. but yet he did not here ordaine, that this collection whereof he spake, should be then presently made; this he gaue order for afterwards concerning the time, when it should be done; onely he would haue them in a readinesse with their money, that so whensoever after, he should giue order for the collectiō to be made, mens money and what they would bestow, might not be to seeke, but laied vp by them, euery mans money by himselfe, in a readinesse: for as much as men were to giue with respect vnto their estats and abilities, as God had prospered them, it was needfull there should be a day appointed for them, wherein to cast vp their accounts and rekonings, to see how God had prospered them in their estats, and then that done, to lay vp by them, what they could spare, against the day that Paul should send for it.

For the cleering of this text therfore, we may borrow light from 2 Cor. 9. 5. where S. Paul speaking of collections v. 1. he hath reference in this his second Epistle, vnto the collection mentioned in his first Epistle 1. Cor. 16. 2. as you may perceiue by these words, where he speaketh of a collection *appointed afore*, or as our new Translatoures haue it *where of yee had notice before*, 2 Cor. 9. 5. now this collection, where of Paul had giuen them knowledg before, it was not made before, but to make still, as appeareth by these things 1. in that he now telleth them  
of

of sending the bretheren, as collectours, that they might finish their beneuolence, or make vp before hand their bounty *ἐκκαταρίωνται*, whereby you see this collection was yet to be finished and made vp. 2. he vseth an argument to perswade the Corinthians to a liberall contribution 2 Cor. 9. 6. now this perswasive argument had come too late, if the collection had bene past first: so by this text 2 Cor. 9. 5. it appeareth, that what Paul spake in the 1 Cor. 16. 2. it was not of any collection then to be made, but only it was a preparatiue, to a future collection; wherefore you see their grownd whereon they build is false grownd; for they cannot proue by this text, that here was either any collection vpon the Lords day, no nor any assembly: how then will they gather, that there was a Sermon on this Lords day, & so a Sabbath, if they cannot proue that there was any assembly or congregation, on this Lords day? thus you see that hitherto they cannot proue by any one text, that there was at any time so much as any one Lords day kept for a Sabbath.

Now when they are at their furthest & can goe no further, then they fall to quæries; but why (say they) was this collection, appointed vpon the first day of the weeke, rather then on the second day, or some other? surely there was something in that. Hereto I answer, if surely there vvas something in it, then let them shew vs vwhat it vvas: for it is their parte to find it out if any thing there vvas, that might proue it a Sabbath day; doubtlesse there vvas some thing in it, vvhy this collection or preparatiue, vvas on this day rather then on any other, but you know there may be many some things & reasons of it, & yet none of them such as will proue it a Sabbath day; let them refraine therefore this begging of questiones of vs, & sale to prouing themselves; let them proue it, that this collection or preparatiue appointed on the Lords day, rather then on any other day, must make it a Sabbath day.

2. I answer, if Paul did ordaine the Lords day for a Sabbath, to be kept by the Church of Corinth heere; vvhy did Paul him selfe, voluntarily omit the keeping of the Lords day, vvith the Church at Antioch, vvhen he had a most fit occation (as lately I haue showne) & did rather keepe the Sabbath day Act. 13. 14.



42. 43. 44. When as yet he might haue kept the Lords day, if he vvould? one vvord of his mouth would haue done it. Surely had the Lords day bene a Sabbath day, Paul would haue kept it in all Churches vvhere euer he came, asvvell in one as in another.

3. I answer, let all be granted, and yet it vvill not doe; suppose therfore that here vvvas a collection, & an assemblie, and a sermon; yet it cannot by all these be proued a Sabbath day; all that can be hence collected is no more but this, that the Lords day vvvas a collection day, & an assembling day, and a sermon day; that is, a *Lecture* day; but not a Sabbath day. For, to a Sabbath day, is more required then to haue an assembly, & a collection, & a sermon; for all these 3. we haue on lecture dayes, in London, & other partes of the kingdome, on Wednesdayes, Thursdayes & other dayes of the vveeke, vvwhich are no Sabbath dayes.

If the patrones of the Lords day, vvill proue that at Corinth they kept this day for a Sabbath, they must remember to proue these thinges; 1. That the people did refraine all seruile labour on the Lords day, from breake of day, till night; for this is a parte of the 4th com. *In it, thou shalt do no manner of worke.* 2. They must proue that they spent this Rest, in holy exercises: And that they did both these in conscience of the 4th com. the vvwhich ij things if they cannot proue out of this text, as it is most certaine they cannot, then haue they foully abused this portion of Scripture also; yea, & not only this parte of Gods word haue they abused & profaned, but also thereby haue they abused and corrupted, with errour, the mindes of such their people, as are most ingenuouse & tractable: a thing much to be lamented of euery godly heart: thus by goeing about, to iustifie their Counterfaite Sabbath, they add one sinne vnto an other.

## S E C T. X I I.

A 7th text out of the new Testament, vvwhich they alleage & abuse for the Lords day, is Reuel. 1. 10. *I was in the Spirit on the Lords day &c.* Some from this text thinke this Lords day must be a Sabbath day, because S. Iohn receiued a Reuelation  
in

in it: but fewe doe vrge it thus; & thus there is not the least force of prouing in it; for how will it appeare, that because Iohn had a Reuelation on this day, that therefore it must be a Sabbath day? theres no likelihood that euer this can be proued: Ezekiel had a vision or Reuelation from God, on the 5th day of the moneth Ezek. 1. 1. 2. must this 5th. day of the moneth be therefore a Sabbath for euer? But I come to the second sorte, & these are the most of those which vse this text; they gather all from the name, that this day is called *Lords day*: but how they will frame an argument from this name *Lords day*, to proue it a Sabbath day, I cannot deuise.

Thouching their collections from this name I answer 1. Let them remember, that since they haue no com. from Christ for this day; & therefore are put too it, to magnifie their reason & consequences, prouided they be necessary consequences as they speake, let them not forget I say, when they bring vs a reason hence, that it be not a probable one, but one of their necessary consequences; if I mistake me not, they shall find some what to doe, to proue necessarily, from the bare name of a thing.

2. Seing that Paul did voluntarily omit the keeping of the *Lords day*, when he might haue kept it, if he vould but haue spake the word, as hath bene showne out of Act. 13. 14. 42. 44. theres no probability therfore to think, that any thing should be intimated here in these vvords *Lords day*, to declare this day now to be a Sabbath day. 3. Forasmuch as it shall hereafter be proued out of M. Perkins, that sondry of the primitiue Churches, did not obserue the *Lords day*, for 300 yeeres after S. Iohns time, who can thinke, that in this Text S. Iohn did ratify the *Lords day* for a Sabbath, vwhen the Christian Churches, vvhich immediatly succeded him, vvere ignorant of it? farther, forasmuch as our Sauour Christ, the Lord of this *Lords day*, did make it a trauailing day, vwhen he vvas vpon the earth; it cannot be thought, that S. Iohn did intimate, by these vvords *Lords day*, that it should be kept as a Resting day, or Sabbath day; vnlesse you suppose; that *Iohn* the Seruant, put holinesse in that day, vvherein *Christ* his Lord, put none. 4. You haue a Text in Mat. 24. 10. besids many others in Act. 13. 42. 44. Act. 16. 13.



## 238 THE LORDS DAY, IS NOT

Act. 17.2. Act. 18.4. *pray that your flight be not in the winter, neither on the Sabbath day.* Where our Sauour Christ allowed a conscience to be made of flying & trauailing on the Sabbath day, that is, the 7th day Sabbath, and that 40 yeers after his death. Were the Patrones of the Lords day, but as vvilling to imbrate the Lords Sabbathes, as they are to vphould the Lords day, here vvere a text for them, that hath, by farr more probability of trueth, then this text hath Reuel. 1. 10. but they bewray their partiality, when they will refuse that which hath better grownds in Gods word, and imbrace that vvhich hath worse grownds, yea no grownd at all. 5. It is a rule in expounding of Scripture, that vvords that are some vvhath ambigouise and doubtfull, be so construed and expounded, as that they doe not contradict some other plaine & expresse Text of Scripture: now in the 4th Com. vve haue a most expresse & plaine Scripture, neuer yet repealed, *Sixe dayes shalt thou labour*: now this Lords day, is the first of these sixe dayes; wherfore these words Lords day, must not be so expounded, as if vve should Rest from labour on this day; for so vve make a contradiction in Scripture, by setting this text against the 4th Com.

I come novv to answer more directly; & first for this name Lords day: they take it for graunted that S. Iohn meante it of our Sunday, or First day of the weeke; but it may bedoubted of: for our Sauour Christ was Lord of the old Sabbath, *The Sonne of man is Lord, euen of the Sabbath*, Mark. 2. 28. Wherefore, the 7th day Sabbath may truly be called the Lords day: now be it that our Sunday, or First day of the weeke may also be called *Lords day*, because Christ our Lord rose on it; So then, if both the 7th day of the weeke, and also the 8th day of the weeke, may both be called Lords dayes, it is your parte then to proue that by Lords day, S. Iohn meant that Lords day, which is our Sunday: it may be he meant it of the Lords day, vvhich is Saturday.

Suppose vve not with standing, that S. Iohn meante it of our Sunday, vvhath argument can thence be collected? *M. Perkins* in his Cases of Conscience Chap. 16. Sect. 2. argueth thus, that *this day is called the Lords day, as the last Supper of Christ, was called the*

*the Lords Supper; and that for this cause, that as Christ did Substitute the last Supper in roome of the passouer, so he substituted the first day of the weeke in roome of the Jewes Sabbath, to be a day set a parte for his owne worship. Touching this argument, I shall not need give any other answer, then that reuerend diuine hath put into my mouth: for he doth ingenuously confesse it in the same place, that this is but a probable argument, saying, I suppose, for in these points still we must goe by likelihoods; that this day is called the Lords day, as the last Supper of Christ, was called the Lords Supper, &c. Well, if then there can be no arguments drawne from this name Lords day, but suppositions, & likelihoodes, vvhathau we to doe with them? these are no necessary consequences: for how shall a Minister with a safe conscience, presse men peremptorily & necessarily to a certaine keeping of the Lords day, vpon probable suppositions, likelihoods & vncertainties? can an vncertaine & doubtfull argument, bind men, vnto a certaine & vndoubted practise? Ministers must haue a care, and make a conscience of it, that they doe not bind mens consciences straiter, then Gods word doth: when God speakes probably & doubtfully, they must not speake peremptorily & certainly, this were to make Gods Lawes straiter then they are: if therefore it be but a likely matter that the Lords day is a Sabbath, let Ministers leaue it & deliuer it to people but as a likely thing, so as if they profane it, it cannot be said for certaine, that they sinne in profaning it: but Ministers now a dayes are gone beyond Perkins, where he saw but likelihoods, they doe see certainties; & dare from such Textes as these presse mens consciences, to the certaine & peremptory keeping this Lords day, vpon paine of damnation; how they shall answer this to God I know not: it behooueth them to forethinke of it. In the meane space for the people, if they be wise, let them not suffer their consciences, to be snared, bound, and inthralled, touching the Lords day, by such arguments as these.*

Yet further, that the vanity of this their collection from the name Lords day, may appeare, see it by the like of the day called the *passouer day*, & of *Pentecost day*, & of the action caled the *Lords Supper*, had not God added his word & Com. to these dayes,



dayes, & to this action, therby declaring vnto vs, vvhath vse vve should make of these dayes, & of this action, who could from these names onely, haue collected the vse of these dayes, & of the Lords Supper? euen so it is here, S. Iohn hath onely & barely named this day, *Lords day*, & herevnto he hath not added any word touching its vse, or giuen vs any reason why he so called it, what man then can hence collect, from its bare name, what we should doe with this Lords day?

Furthermore some argue out of this Text thus; that this Lords day is so called as Christs last Supper, is called the Lords Supper; novv the Lords Supper is so called, because it was *instituted* in remembrance of Christ; and so this day is called Lords day, because it vvas *instituted* for a Sabbath, in remembrance of Christ. Herevnto I answer, by deniall of this proposition that, the First day of the weeke is called Lords day, as Christs last Supper is called the Lords Supper: in these words they affirme, that there is the like reason; or the same reason, of the Lords day, & of the Lords Supper: vvel, novv they haue affirmed it, in the next place it is their parte to proue it; for bare affirmations are no arguments; it is not therfore so, because they haue said it is so; for my parte I neuer heard it proued yet, that the Lords day is so called, for the same causes that Christs Supper is called the Lords Supper; neither doe I beleue that euer I shall heare it proued. In the meane space, let me shew the vanity of this affirmation, & argumentation, by the like, thus.

This Lords day is so called, as the earth, is called the Lords earth, & all that is therein: for, *the earth is the Lords, & all that therein is*, 1. Cor. 10. 26. Novv the earth is called the Lords earth, because the Lord made it, & all things therein, to serue man in his *ordenary & common* vse Genes. 1. 29. Genes. 9. 3. and so this day, is called Lords day, because Christ ordeined it, for mans *ordenary & common* vse; that is, for a working day. If they may take liberty to giue a bare affirmation, & then argue vpon it absurdly, then so may I: 2. it is said that *wee are the Lords*, Rom. 14. 8. Now wee Christians, were redeemed by the Lord Christ, that we should serue him in righteousness & holinesse, all the dayes of our life, Luk. 1. 74. 75. and if vve must serue him

him all the dayes of our life, then must we serue him in the ordinary workes of our callings: thus then I may argue; so is this day called Lords day, that it may be spent by seruing God, in the ordinary workes of our callings. 3. Iames is called the Lords brother, Gal. 1. 19. Now may a man thus say, & argue? this day is called Lords day, as Iames is called the Lords brother: now Iames is called the Lords brother, because he was allied to him; & so is this day called Lords day, because it is allied to him? see the absurdity of such collections as are made from this Text. 4. If this first day of the weeke, must be a Sabbath & resting day, because called Lords day; then must the earth rest & be no more tilled, because it is called the Lords earth: & then must we Christians hereafter rest from worke euery day, all our liues long: because wee are called the Lords; & the *Lords redeemed*: thus you see the vanity of their arguings from this Text: the like may be said out of that Text, Luk. 17. 22. where is mentiō made of the Lords day, or *day of the Sonne of man*. But peradventure, they will obiect, that these instances are not like their case: for tis τῇ κυριακῇ with the article τῇ notifying some speciall thing &c; and it is to be translated the Lords day, not the day of the Lord: whereto I answer 1. for the article, looke into the Textes alleaged by me, & you shall find the article there also. 2. For the translatiō, that it neither maketh or marreth, whither of the twaine we take is plaine, in that Translatores doe promiscuously render it sometimes one way, sometimes an other, see 2 Thes. 1. 8. ἐν πυρὶ φλογὶς in the fyer of flame, or in flaming fyer, Gal. 1. 19. τὸν ἀδελφὸν τῆ κυρίας the brother of the Lord, or the Lords brother: see Iam. 2. 1. and what difference is to be made betwene these, the mount of holinesse, & the holy mount? the Temple of holinesse, and the holy Temple? and so, the day of the Lord, and the Lords day? 3. I will shew you two phrases of neerer affinity then theires, and yet differ as farr as Creation & Redemption: the 7th day Sabbath is called the *Feast of the Lord*, and the anniuersary Sabbaths are also called the *Feastes of the Lord*, Leuit. 24. 2. 4. and yet the one of these is not euery way like the other: for the one is a Signe of Creation, the other of Christ & redemption: so may it be betwene the Lords day, & the Lords Supper &c.



I confesse vve may be bould to render a reason, why Christs Supper was called the Lords Supper; because vve haue a vvord of institution added to the name, declaring its nature vse and end, as 1. Cor. 11. 20. 23. 24. 25. but it is not so with the day, called the Lords day, Reuel. 1. 10. Yee haue nothing but its bare name mentioned, & not a word of the reason of the name, nor of the vse and end of the day, so named; wherefore all consequences from hence, must be as faith M. Perkins before quoted, but *suppositions, probabilities, & likelihoods.*

Some argue thus, that which in Scripture, is called the Lords, that is to be *consecrated* to the Lord, and to his worship. I answer, as vvell may they thus argue & conclud, that because the earth is called the Lords, it must therefore be *consecrated* so to God, as it must *rest* & be tilled no more, & be imploied vvholly and onely to Gods vvorship. And so Christianes being called the Lords must *rest* from vvorke, and onely worship God.

Some Ministers argue thus, that this day is called Lords day, by way of *excellency*, as excellling all other dayes of the weeke, & therfore it must be a Sabbath day; for Sabbath dayes excell all other dayes. Hetevnto I answer, that euery excellency of a day, maketh not that day a Sabbath day, vnlesse it excelleth as a Sabbath day: for example, good friday, & so euery friday since, doe excell all other dayes of the weeke, in this regard, that on it Christ suffred his bitter passion for vs; & yet is not euery friday since a Sabbath day. Hallow Thursday, excelleth all dayes of the vveeke, in this, that on it Christ ascended vp into heauen; & yet is not Thursday become a Sabbath day. So the Lords day excelleth all others in this, that on it Christ rose, & yet is not the Lords day a Sabbath day, ere the more for this excellency; As the Minister excelleth all other men, for a Minister; & yet he is not therfore a Magistrate, so the Lords day may excell all other dayes, for a resurrection day; and yet it is not therfore a Sabbath or Resting day. Loe, with what idle stufte, they fill peoples heads withall, to boulder out their fancies.

Others there are, who thinke their bare naming of the day (Lords day) is argument sufficient to convince any man, & to proue

proue that the Lords day, must be a Sabbath day; so strong they are in conceipt, & so weake in argument: and thus they argue; why this day which we keepe it is called in the Scriptures, by S. Iohn, the *Lords day*, is it not? well & what would you haue more then? is not this enough for any reasonable man? I answer, if it be called the Lords day, then the Lords day let it be still for me; I goe not about to giue it any other name, albeit it may be questioned: but this is that I say, that S. Iohn did not call this day, *Sabbath day*, did he? if hee had called it Sabbath day, as he called it Lords day, then would I beleeeue it had bene a Sabbath day; but now I beleeeue that it is but a Lords day, & not a Sabbath day; because S. Iohn called it but Lords day, not Sabbath day.

Their last vpshot, vvhich is a note that they are at *non plus*, is to quæries, in steade of proofes; as thus; I but vvby thinke you, this day was called Lords day, rather then any other? there was something in it extraordinary doubtlesse &c. I answer, tis true, something in it there vvas, & something extraordinary too, as namely, it was called Lords day, because on it Christ rose from the dead, & so he did not vpon any other day: But if any thing they will haue more then this, let them shew vs vvhat it is, & proue it when they haue done, but let them leaue this idle begging of questiones of vs, the which is a most frequent thing with them.

Thus you see what poore hould they haue for this new Sabbath, from this text, Reuel. 1. 10. full little did S. Iohn thinke when he wrote this Reuelation, & mentioned the Lords day in it, that euer Christians after him, would haue so abused this name, to the seting vp of a new Sabbath vpon it.

To conclud, since they will be so confident, as to collect a necessary institution, from a bare nomination, I desire them first to proue it, that this name *Lords day* vvas of diuine imposition: there is cause to doubt; there are many names in scripture, that are not diuinly imposed, as *Mars streete*, *Purim*, *Mathew*, &c. so may this be too: and the rather considering that this name Lords day, was vnkowne in the Church for many yeeres after Christ: for, all the 4 Euangelists named it by the old name, the



*first day of the weeke*, onely : and so did S. Paul, A&A. 20. 7. it might therefore be so named first by the Church, & afterwards by S. Iohn in his Revelations : now if this name might be humane, then may the *institution & use* of it be humane also.

## S E C T. XIII.

Thus you haue seene their Scriptures, & what pittifull worke, they haue made with them ; the feeblenelle & insufficiency whereof, being singly considered of, & well viewed, they full well seeing, though loath to confesse it ; now they haue a new deuise, & thats this, albeit (say they, or some of them) that these Scriptures, cannot proue the Lords day a Sabbath, singlie & alone considered, yet put them all together & they vwill proue it. *Quæ non prosunt singula multa iuvant.*

Hereunto I answer, it is well that at last they are forced to confesse it, that none of their Scriptures can proue the point, alone & by themselves singly ; by yeelding this, they haue fairly yeelded their cause : for, I desire of them, to shew me in one argument, framed out of all these textes together, how they can proue the Lords day a Sabbath ; any better then they could out of them all singlie and alone considered one after another : the vvhich can not be done. For, it is vvith these textes singlie, and together, as it is vvith a single cipher, and a multitude of ciphers ; if a single cipher standeth for nothing, then add to it an hundreth more ciphers, they increase not the number, the totall summe of them will be nothing still ; an 100 ciphers cannot make one single vnity : And so it is vvith these Textes, if euery one of them singlie and alone, haue no force of prouing the Lords day a Sabbath, then add them all together, & if there vvere an hundreth more of them, and all of them shall proue nothing : arguments doe not chang their nature being a multitude, from that they vvere single : vvee esteeme not of arguments by number, but by vveight : many probabilities, cannot make one infallibility.

When a Chapman is to buy of a Merchant, many particular things of one kinde, packed together ; the Chapman, least he be deceiued, will take them asunder, & viewe them singlie one by

by one: but if the merchant, dares not suffer him, to looke vpon them, & trye them euery one singly, but will enforce him to take them in the grosse & in the lumpe, without a particular sight; the Chapman needeth none other argument then this, to perswade him that there is packing (as they calle it) & that this Merchant, is about to play the crafty merchant (as they say) vwith him: & so it is heere, if now their textes, must be no longer viewed & scanned, seuerally & singlie one by one, but we must haue them thrust vpon vs, in the lumpe, all ioyned together, vwho can but suspect iugling, and double dealing? vvas it euer knowne that such deuices vvere vsed? but all this is still to hold, such as they haue once taken, in fetters of blindnesse & superstition: these cannot say as Paul said, that they haue *renounced the hidden things of dishonestie, not walking in craftines, nor handling the word of God deceitfully*, 2. Cor. 4. 2. If to refuse a single triall of euery text they bring particularly by it selfe, be not out of some *hidden dishonestie, craftinesse, & handling the word of God deceitfully*, I cannot tell what is.

And thus much be spoken in answer vnto all their Scriptures, both out of the old & new Testaments, in all which you see, they cannot proue vnto vs, so much as one Lords day, kept for a Sabbath, no not in all the Scriptures. In the next place, we are to come vnto their reasones; & if their Scriptures cannot proue the point, I trust their reasones & consequences shall doe as little, vnlesse their reasons be growne more potent then the Scriptures are.

## S E C T. X I I I I.

Amongst all their reasones for the Lords day Sabbath, this is one, that it is the fittest day for a Sabbath, & therefore it must be a Sabbath: & that it is of all other dayes the fittest, this they proue, because Christ rose on it, and Paul preached on it, and collectiones for the poore were made on it &c.

Hereunto I answer, 1. by demaunding of them in whose account this fitnessse is to be allowed of? in Gods account, or in mans account: if they say in mans account, what hath man to doe in valuing & making choise of dayes for Gods wor-



ship? God neuer left it vnto man to make choise of his Sabbath; & for man to take vpon him this office, it is but an usurpation. If they say in Gods account, then I answer, as for the 6. dayes, they are vnfit for a Sabbath in Gods account: because God appointed them for labouring dayes, Sixe dayes, shalt thou labour &c. Exod. 20. 9. wherefore, if we may take that day for a Sabbath, which God esteemeth fittest, then must we haue the Saturday Sabbath; for, that God esteemed this the fittest day of all others, it appeareth in that he gaue a com. for the sanctifying of this day aboue all others; God commanded this day, & he neuer commanded any day besids this day.

But hereunto they will thus reply, but we meane it of the 6 dayes only: that day of the 6 (begining at Sunday for the first of the 6) which is the fittest, that day must be Sabbath day: for as for the 7th day, we hould that to be abolished: I answer, admit for argument sake that the 7th day Sabbath is abolished, which is more then euer they shall proue; let vs take them in their meaning, of the 6 dayes: yet it followeth not: for, this their arguing, is but a sleight begging of the question, & that by taking that in their argument for granted, which they should first haue proued, to wit, that some one of the 6 dayes must be a Sabbath: and then this being proued, in the next place they may consider which of the 6 dayes is the fittest for the Sabbath, and that in Gods account: for things may be fit for an vse in mans account, which God neuer ordeined to that vse.

This their arguing is like in absurdety vnto this, a man hath 7 sonnes, concerning these, thus one may argue, the eldest sonne is a Lawyer, because he is the fittest of all the rest: the eldest sonne, is a Phisitian, because he is the fittest for a Phisitian: and yet for all this fitnessse, he is neither Lawyer, nor Phisitian: the eldest sonne is fittest for a gentleman, & yet he may be a beggar. Saul of all men present, was fittest to offer sacrifice, & yet God neuer ordeined him to offer sacrifice: so the Lords day, may in a sence be said to be the fittest for a Sabbath, and yet God neuer ordeined, it for a Sabbath: but these are idle things; first therefore let them handle their argument prouing that Christ hath ordeined any one, or some one of the 6 dayes; and then let them  
proue

proue it shewing that the Lords day is fittest: when a man goeth into a glouers shopp, he must not vse such logicke as this, this paire of gloues is fittest for mee, therfore they are mine: he must first know if the glouer will parte with them so or not: for there must be something else besides fitnesse, or else you must goe with out them: so first let them shew vs that Christ will haue one of the 6 dayes, and then let them shew which of the 6. hee will haue.

In the meane space I will disproue them, and shew that none of the 6 dayes are fit for a Sabbath: for 1. God with out any repeale hath giuen a com. that these 6 dayes wee should labour: Exod. 20.9. and therefore these 6 dayes are not fit any of them for a Sabbath. 2dly I will shew that of all the 6 dayes, the Lords day is not fit for a Sabbath: and that because Christ, and his Disciples, vvith his approbation, trauailed on this day at least 15 miles, vvich vve knowv of, as hath bene proued out of Luk. 24. 13. 15. 33. 36. the vvich hee vvould neuer haue done, if hee had iudged it fit for a Sabbath day. 3dly, S. Paul did voluntarily omit the keeping of the Lords day, vvhen he might haue kept it vvith those Christians at Antioch, for but a vvord speaking, as hath bene shovvne out of Act. 13. 14. 42. 43. 44. vvich Paul vvould not haue omitted, if he had iudged this Lords day fittest for a Sabbath. Wherefore none of the 6 dayes are fit in Gods account for a Sabbath, no not the Lords day it selfe: they must therefore bring some other & better argument, then this of fitnesse, to proue the Lords day a Sabbath: of all our Lambes, those vvich are spotlesse, are fittest for a sacrifice, & yet no man must novv Sacrifice them.

2. I ansvver to their reason vvhereby this argument is proued: they proue the Lords day, to be fittest for a Sabbath day, because certaine famouse vvorkes vvere done theron, as 1. Christ rose on it. 2. appeared on it. 3. the holy Ghost descended on it. 4. Peter preached, converted 3000. & Baptised them on it; 5. Paul preached on it 6. there vvvas collections on it, and this reason is very plausible with common people: But I deny that these things doe fit a day for a Sabbath day, in Gods account: (as for mans account, I regard not what he accountes,  
or



or thinks fit in matters necessary to be obserued vpon paine of damnation, & in matters of Gods worship ) & I desire them to shew vs, how they come to know Gods minde in this point; hath God at any time reuealed it, that such actiones as are forementioned, should fit the dayes wherein they were done, for Sabbathes? or hath the Church of God at any time, found out Sabbathes, or made choise of Sabbathes, by such and the like actiones? or hath God left it to the liberty and vvisedome of men, to choose him out his Sabbathes, by such like actiones? if none of these can be shovvne how dare they be so presumptuous to affirme, that such actiones doe fit the dayes vvherin they were done, for Sabbathes? mans reason, is a more blind thing, in the dueties of the first Table, then in the dueties of the second Table, now the point of a Sabbath, is a matter of the first Table; dare men be so audaciously bould then vwith their reason & consequences heere? yea, & such poore reasones, and friuolouse consequences? it stands not vwith the feare of God, and reuerence of Gods Majestie, to be so bould vwith God. I vvissh therefore, that men, especially Ministers, vould make lesse vse of their reason & consequences, and more vse of the Scriptures and conscience.

Further I answer, that if men will be directed by examples in the Scripture, for the erection & choosng of dayes for publike solemnities, they shall find that such famous actions, haue not caused those very dayes, vwherein they vvere done, to be *holy dayes*, but God, and the Church, haue made choise of the next dayes after: Thus, God ended his vvorke of Creation on the 6th day, now he sanctified the 7th day, which is the day after: & the Church Ester. 9. did likewise; for those Iewes, who had deliuerance from *Hamans* conspiracy, on the 13th day of the moneth, they kept the 14th day of the moneth, the day after, a day of fasting & ioye v. 17. & those Iewes who had deliuerance on the 14th day of the moneth, they solemnised the 15th day of the moneth, the day after v. 18. wherefore if they would follow the Church of the Iewes, then must they thinke, that these famous actiones, must be remembred, not on the day wherein they were done, the Lords day, but the day after it, on  
*Moonday,*

*Moonday*, & this day must be our new Sabbath: or, if they will imitate God, and borrow any light from him, then must they thinke that the day after all is done, must be the Sabbath; and as God set vp the 7th day, in remembrance of his worke of Creation on the 6 dayes, so they are to thinke that Christ (vwho in this pointe imitated God, as they say) set vp the 9th day of the weeke, in remembrance of his worke of Redemption, done on the 6th, 7th, & 8th dayes of the weeke: & so all those notable actiones, should betoken vnto vs, that Moonday is our new Sabbath day, it being the day after. We will be thought to grownd this Lords day vpon Scripture, & yet not follow either the example of God, or of the Church of God, recorded in Scripture; for we will not keepe the day after, but the very day, vpon which those actiones were done.

## S E C T.   X   V.

An other of their arguments for the Lords day, to be a Sabbath day, is because *on this day Christ rose from the dead*: & this is in euery mans mouth, saying, why should the Lords day be a Sabbath, doe you aske? why did not Christ rise on this day? thus they argue so confidently, as if it could not be doubted of, but that the Resurrection must needs raise vp a new Sabbath.

But herevnto I answer, by the like reasoning, shewing that by as good reason as this is; we may haue euery friday & euery thursday Sabbathes also: for friday, may not a man say thus, friday must be our Sabbath day; because on this day, Christ suffered for vs on the crosse, it is Christs *Passion* day: and can any aske why friday should be Sabbath day, since it was Christs *Passion* day? for thursday, may not a man say as much for it also? Thursday must be our Sabbath day, because on this day, Christ ascended vp into heauen &c. Thus you see by like reason we may as well haue 3 Sabbathes in a weeke as this one of Lords day. If any shall obiekt that the Lords day was the greatest, & therefore most fit, that it before the other ij should be the Sabbath; I answer, if we may compare them, friday was the greatest; for on it Christ bore the vnsupportable vvrath of his father for vs, vvhich made him cry out, *my God, my God, why hast thou*



*forfaken me*? but on the Lords day, there was onely Christs soule put into his dead body, & so reuiued againe, now it was a greater matter (as I think euery one will confesse) for the Diety, to support the humanity, on his Passion day, vnder that vnsupportable wrath of God; then to put his soule into his dead body, in his resurrection day.

2dly I answer, how come they by this knowledg, that they can say, that this day must be a Sabbath day, because Christ rose on it? is not this one of their audaciouse & presumptuouse assertions, who are bold to affirme what they list, in the matters of Gods worship? suer I am the Scriptures say no such thing; nor doe they relate any such matter, when they speake of Christ his Resurrection. I find the Scriptures thus saying, that Christ died for our finnes; & *rose againe* for our *iustification* Rom. 4. 25. where we heare, what vse we are to make of Christs resurrection, that is, that it vvas to iustifie vs; but vve no vvhere reade, that Christ rose, to make the Lords day a Sabbath day.

As for this action of Christs riseing on this day, can any man thinke, that God vvould raise vp new ordinances in his Church as this Lords day Sabbath is, by a bare *action*, vvithout a vvord of *institution* added to it? suppose vve that Christ at his last Supper, had onely brake the Bread; & giuen a morsell to this man, & a morsell to that man, without any words of institution added vnto this action, to declare vnto them what they should doe with the breade, and what vse they should make of it: and suppose he had onely giuen the Cup to this man to drinke, & to that man to drinke, and neuer said any thing vnto them, touching this Cup; tell me now, could the Apostles without a miracle haue knowne what vse they should make of this bread, & of this wine? Why so it is here, Christ rose vpon this Lords day, but neuer added any word of institution vnto it, to signifie vnto vs, that therefore he rose on this day, because his Church should keepe it for a Sabbath; how then I pray can any the patrones of our Lords day Sabbath, gather by their consequences, any thing from this bare action of Christs rising on this day?

Nay let me come neerer, suppose the Iewes, had read it in the Scripture, that God himselfe Rested on the 7th day: but had

had neuer read it in the 4th com. that they should imitate God, and Rest on the 7th day also ; how could they haue gathered, from that bare action of Gods Rest on the 7th day, that they ought in conscience to imitate God, & Rest on the 7th day also, when God had added no com. or word of institution vnto his owne Rest for their direction ? what, can men know Gods minde, without his word to teach it them ? yis doubtlesse, our nevv Sabbathairans can ; a bare action, vvithout any vvord of institution, is enough for them : had these but sene Christ breake the bread onely, it had bene enough for them ; or heard say, that God Rested on the 7th day, these needed no more : it is enough they know thus much, that Christ rose vpon the Lords day, they can convert this to their owne vse well enough, to deceine the simple, & coofine themselves.

S E C T. X V I.

An other argument they haue for the Lords day, and that is this ; *If the Iewes kept a Sabbath in memory of the Creation, then much more ought we Christians to keepe a Sabbath in memory of the Redemption.* The reason hereof they say is this, because the worke of Redemption, is greater then the worke of creation.

I answer first to their argument : & herein they haue altered the state of the question, by putting in the vvord *keepe* into their argument, in steade of the word *institute* or *ordeine* : for our question is not about the keeping of the Lords day, but about the institution & ordination of the Lords day : let them therefore first proue that the Lords day vvas instituted once, & appointed by God for a Sabbath, & then they may saue themselves the labour of prouing vnto vs, that vve must keepe it: for vve are not vnwilling to keepe it, if once it be proued to be a Sabbath : this is but a peece of their Sophistry to proue one thing, vvhen they should proue an other.

Behold vvhat difference there is betwixt these ij Sabbathes ; and the practise of the Iewes, & our practise : for there vvas an expresse commandement to the Iewes to keepe that Sabbath in memory of the Creation ; but there can be no commandement showne vs from Christ or his Apostles, for vs to keepe the Lords



day in remembrance of the redemption : wherefore we are not bound vnto this new Sabbath, as they were vnto the old Sabbath : for there is not the like reason : this sophistry euery man may see.

I come now to their reason, they say the Redemption is greater then the vvorke of Creation : Herevnto I answer, to know vvhither it be greater or not, vwould cost more labour then this their reason is worth, vwherefore for argument sake, I suppose it is greater: but heere I demaund of them to whom it is greater? Whither it be greater vnto all men, or but vnto some men? their answer vwill be, that the vvorke of Redemption is greater vnto the elect, vnto the redeemed, and to those onely vvhich haue faith : Well then, the Redemption is neither greater, nor great, nor any thing at all, to those vvhich are not elected, not redeemed, and vvhich liue & dye vwithout faith ; of these ij sortes of people, the elect are the fewer number ; the vnbeleeuers are the greater number : Well then, see how these things hange together ; the thing they must proue, is that we Christians, that is all we Christians, euen euery one vvithin the pale of the Church that is baptised, all these ought to keepe the Lords day, for a Sabbath, in memory of the redemption, vwhen as the one halfe of these are not redeemed : and their reason to bind all & euery man, thus to keepe a remembrance of this redemption, is becaule the vvorke of redemption is greater vnto some onely of these men : How absurd is this, that euery man should be bound to keep a ioyfull memory, of that thing, which doth belong but vnto some of them onely, as not to the one halfe of them ! this is as if they would vndertake to perswade not onely English men, but also Dutch men, & French men, to keepe a yeerly ioyfull remembrance vvith vs, for our deliuerance from the Spanyard in 88: Why, vvhat haue French & Dutch to doe vvith our deliuerance in 88? this concerned not them, it vvas not their deliuerance: so, vvhat haue such to doe, to keepe a ioyfull remembrance euery Lords day, for the redemption, vwhen it belongeth not vnto them, they being vnbeleeuers, and such as loue not the Lord Iesus? Wherefore, they cannot presse this their new Sabbath of Lords day, by this their reason, vpon any but vpon such

as they see by their fruits, doe alredy belecue: such as doe not yet belecue, vvvhich commonly are the greater number, these are not tyed vnto the keeping of this Lords day: behold vvhat a Sabbath they haue then; to vvhit, such a one, as onely the *fewer* number of the Church & Parish are tied to keepe it, as for the *greater* number of our Citties, Townes, & Parishes, these are not bound to keepe it: this their reason therefore doth bewray the idlenesse of the cause; for vve must haue such a Sabbath, as the *reason* of it doth belong vnto all, and to euery man, none excepted, and such is the Saturday Sabbath, vvvhich is to be kept in memory of the Creation; now all & euery man hath a benefit by the Creation, and therefore all are bound to it, none excepted: but it is not so with the Sunday Sabbath: for a fewe onely haue reason to keepe it.

Yet further to discover the vanity of this argument, since they vvill haue vs keepe a Sabbath in remembrance of the *Redemption*, I demaund of them, hovv often they vvould haue vs keepe a Sabbaah in memory of the Repemption, once euery 7th day, ofter, or seldomer? they vvill answer once euery 7th day: vvhy say I, that is *Jewish*, and sauoureth of *Iudaisme*, to obserue a 7th day: this they haue learned from the Iewish Sabbath; vvherefore, since they doe so abhorre Iudaisme & the 7th day Sabbath, vvhy doe they imitate the *Jewes* herein, and the 7th day Sabbath, by choosing a 7th day? the 7th day, is in imitation of Gods rest on the 7th day: and in memory of the Worlds creation, finished at the 7th day: but vve are Christians, and as they say, *all things are become new, old things are passed away*, vvell then, vve must now imitate *Christ* the Redeemer, as the Iewes did *God* the Creatour; and we must fetch light from the vvorke of *Redemption*, to know how often to keepe our new Sabbath, as the Iewes did by Gods direction from the vvorke of *Creation*.

If then we must imitate Christ the Redeemer, as did the Iewes God the Creatour, then must we trauaile too & fro vpon the Lords day, for so did Christ himselfe. 2. If we must fetch light, hovv often to keepe our nevv Sabbath, from the vvorke of redemption, as the Iewes did from the worke of Creation, then must we (since all things are become new) take vp a new ac-



## 254 THE LORDS DAY, IS NOT

count of time also, vve must no longer regard a 7th day, but now we must regard the third day: for, as God was sixe dayes in the worke of creation & rested the 7th: so Christ vvas three dayes in the worke of redemption, & rose, & rested the third day: on good friday; he suffred vpon the crosse; on Saturday, & on a parte of the Lords day, he lay in the graue; so you see the vvorke of redemption, cost Christ 3 dayes worke; vvherefore, if they vvill imitate Christ, they must keepe euery third day, for a Lords day, & for a new Sabbath; & so they shall keepe two Sabbathes in a weeke or thereabouts: & if they doe not thus, they may talke vvhat they vvill, that all things are become new; & that as the Iewes kept a Sabbath in imitation of God at the Creation, so vve in imitation of Christ in the redemption; but vvhere is their imitation of Christ? doe they trauaile too & fro, & follow their callings on the Lords day, as Christ did? & doe they keepe euery third day a Lords day, and Sabbath day, as Christ rose vpon the third day? no such matter.

Furthermore, whereas they suppose, that we haue as greate neede of a Sabbath, to keepe a memory of the Redemption, as the Iewes had of a Sabbath, to keepe in memory the Creation. I deny it: for God had giuen the Ievves, the Sabbath day and it alone, to keepe in memory his Creation, & therefore it vvas necessary, because they had no other helpe: but for vs, & for the Redemption, vve haue two *Sacraments*, Baptisme & the Lords Supper, to keepe in memory the Redemption, & these are helpe enough, so as there is no necessity of a Sabbath day also, for the same end. *Doe this in Remembrance of mee*, so hereby then the Redemption shall be kept in memory, although vve haue no Lords day Sabbath at all. There is neede therefore to haue a Sabbath to keepe memory of the Creation, when there is no neede to haue one to keepe memory of the Redemption.

They haue also an other argument, as vaine as this past: thus, If God instituted a Sabbath in memory of the creation, then so did Christ institute a Sabbath in memory of the redemption. But they cannot proue this consequence, it is onely their naked affirmation; wherefore my bare deniall of it, shall be sufficient, vntill

untill they proue it: you may see this argument further incist vpon, in my former booke, Pag. 48. others argue thus: the greater work must carry the honour of the day, &c. Ans: the greater work may haue greater honour, though not of the same Kind: for the creation, may haue the *greate* honour of the Sabbath day, to remember it: and the Redemption, may haue the *greater* honour, of not one but two Sacramentes, to Remember it.

## S E C T. XVII.

An other argument for the Lords day they haue, & it is this; *the Authority of the Magistrate hath Commaunded it; and therefore we must keepe it, &c.* Let no man thinke I frame this argument of mine owne heade; for as I haue often heard common people vseing it, so I haue bene vrged with it my selfe, by a diuine, and none of the meaneft: neither neede they be ashamed to heare of this argument in publike, which they doe vse in priuate: I assure them, it is the best argument which they haue for the Lords day: none of all these past are like vnto it: for *every soule must be subiect vnto the higher powers, Ro. 13. 1.* if therefore the Magistrate commaundeth vs to keepe it, we must keepe it.

To this argument I answer, 1. that our question is not whether vve must *keepe* the Lords day, or not keepe it; but whither Christ hath instituted & *appointed* it for a Sabbath or not; let this be first proued, & then vve vwill be redy to keepe it, though this argument of Authority be wanting.

2. I answer, if this Lords day hath no higher authority then from the Magistrate, then doth it not bind conscience simply & by it selfe, but as all indifferent things doe which are commanded by the Magistrate: Yea, the Lords day it selfe must be ranked amongst indifferent things, whereof the Magistrate, may properly make Lawes: Yea whereas the Magistrate now commandeth the Lords day to be kept, if it hath no higher Authority then of the Magistrate, then hee may alter the solemnity of the day, from Sunday, to Moonday, to Tewfday, or to any other day of the weeke: Yea, & not onely alter it, but also at his plesure nullifye it, & vtterly forbid keepeing of it any more.

And



And so the Tenour of your new Sabbath will proue but a fickle and inconstant thing.

3. I answer, if our Lords day standeth by virtue of the Magistrate, the is it not kept by virtue of the 4th com. but by virtue of the 5th Com. for it is the 5th Com. that inioyneth obedience to our Superiours: wherefore, then must Ministers no more presse the 4th Com. vpon the Lords day, but the 5th Com. they must no more say, Remember the Sabbath day: But now they must say, Honour thy Father, & thy Mother: when they would haue men sanctify the Lords day. And people, they must no more say they keepe the Lords day in conscience of the 4th Com. but in conscience of the 5th Com. and thus also, shall the 4th Commandement be vtterly abolished and out of all vse in the Church.

This Lords day Sabbath then may be doubly considered of, as it is commaunded by God, or as it is Commaunded by the Magistrate; as it is commaunded by the Magistrate, so I doe no waies oppose it, let it stand so such as it is in that respect, so long as the Magistrate pleaseth, & as little while as hee pleaseth: but I oppose our Ministers onely, who say this Lords day stands by diuine ordination from God, & so intangle the peoples consciences in this respect, making more Commandements (as we say) then tenn, or making Lawes to bind conscience, where God maketh none. For by their collections & consequences, they make, or say they finde that there was a *Law* of God for the Lords day, which is most false.

#### S E C T. XVIII.

Thus vve haue answered to all their *Artificiall* arguments; & now we come vnto their *Testimonies*: the first whereof is *Gods blessing of this day*, & *Gods curseing* of the profaners of it; & first of the former; say they, Gods blessing of this day, to the greate edification of the Church, is a signe that God approueth of this day.

Hereunto I answer, it is one thing for God to blessed *this day* & it is an other for him to blesse *his ordinance* in the day: Gods ordinance in the day, is preaching & praying, now God in  
mercy

mercy doth vsually blesse these ordinances of his, being conscionably vsed, vpon any day *Sabbath* day, or *Lecture* day: now we must carefully distinguish betwixt Gods blessing of the day: vvhetherin these are performed, & Gods blessing of the ordinances them selues; they therefore mistake things, that argue thus, that God blesseth the day, when they should say, God blesseth his ordinances in the day: for it followeth not, that because God blesseth his ordinances done in the day, that he therefore blesseth also the day & time, wherein these ordinances are done; no more then God blesseth the place wherein these ordinances are performed.

Let me shew you the vanity of this arguing by the like case; Gods blessing doth vsually accompany painfull labour; now suppose some profane Tradesman should vvorke all day long vpon the Sabbath day, or Lords day, & finding at night his work to haue increased & thriuen in his hands; might he argue thus, God hath blessed this day vnto me for a working day, & therefore here after I shall vse it for a working day; for Gods blessing vpon my laboures this day, is a signe that God approueth my action, & alloweth of it for a working day?

The other part of this argument, is that *God hath cursed the profaners of this Lords day*, and this is a signe that God approueth of the day. For we reade in *bookes*, set forth by some Diuins, of many remarkable iudgements of God, which haue be-falne the profaners of the Lords day. Herevnto I answer, 1. that in controuercies about points of Religion, vve must not proue things, by the arguments of prosperity & aduersity: for these are no certaine signes of Gods vwill and pleasure; no man for certaine, *knowes loue or hatred, of all that is before them*, Eccl. 9. 1. vve must to the Scriptures in this case; for there God hath manifested his vwill; but you may perceiue they be almost out of breath, in as much as they are inforced to flye the Scriptures, and hale in any thing, that may helpe to make a noise, and put some culler vpon the matter before the simple. By this argument vve may conclude that the *Palatinate* his cause vvas naught, and the *Emperour* his cause vvas good; because God crossed the *Palatinate*.



2. We are to distinguish of the day, from the duties in the day : now we may impute those curses of God, which lighted vpon men on the Lords day, vnto their contempt of Gods ordinances of preaching and prayers performed in that day : it is rather to be thought, that God punisheth the contempt of his ordinances, then the neglect of the day : for such as profane the Lords day & come not at Church then to serue God, vwhen euery body doth serue God, it is a signe that they be ordenary contemners of Gods worship & seruice ; most iustly therefore may God plague them for contempt of his ordinances, when they are growne to that height of impiety, that they dare ordinarily neglect Gods worship, yea and vpon solemne times also, appointed by the Church, and vwhen all men meete together to vvorship God; then to shew a contempt, is a greater sinne then otherwise: so it is rather the contempt of Gods ordinances, then the neglect of the day, that God punisheth.

3. Well nigh all men are perswaded in their consciences that the Lords day, is the Sabbath day inioyned by the 4th Comm. (albeit in trueth Saturday is the Sabbath day, & by the 4th Com.) now if men doe neither giue God the right day, through their ignorance, nor yet will giue God a wrong day, whereof they are notwithstanding well persvaded in their consciences that it is the right day, then they sinne against conscience, *whatsoever is not of faith, is sinne*, Rom. 14. 23. now It is iust with God to plague men, if they will neither giue him the 7th day for a Sabbath, nor the 8th day neither; for so they are guilty of the breach of the 4th Com. in that they giue God no day, no Sabbath; no not that day vvhich their consciences tell them is Sabbath day; & thus God may punish them for a sinne against conscience, though not for the day sake: and hereby it appeareth that their arguing is amisse, when they say that God punisheth men for breach of the Lords day; for it is rather to be thought, that God punisheth for other causes.

#### S E C T. XIX.

Their second argument fetched from Testimony, is from the *practise of the primitive Churches*, after the Apostles: for, the  
Histories

Histories of the Church (say they) make mention, that they kept the Lords day constantly.

Herevnto I answer, 1. that it seemeth this practise, was not vniuersall, & in all Churches, but onely in some places: or not in all times, but at some time onely: for *Mr. Perkins* vpon the 4th Com. affirmeth out of the Histories of the Church, that *the Sabbath* (meaning it of the Lords day Sabbath) was neglected of those Churches which succeeded the Apostles, but afterwards it was re-  
*maind & established by Christian Emperours*: And for confirmation hereof, he alleageth his Author *Leo and Anton. Edict. of Holy dayes*. Whereby it appeareth, by the History of the Church & also by confession of *M. Perkins*, that this Lords day, vvas not kept in the primitiue Churches constantly, as now we keepe it, in our Churches; for it was not kept vntill Christian Emperours established it, now the first Christian Emperour that enacted a Law for the Lords day, as farr as I can find, was *Constantine*, & this was about 300 yeeres after Christ; so that this Lords day, was not onely not kept by the primitiue Churches, but also it was not kept in all probability, not of 300 yeeres after Christ: so that they haue no greate cause to alleage the practise of the primitiue Church for their Lords day.

2. I answer, but admit the primitiue Churches had kept it constantly in all places, & at all times alwaies; yet there is a twofould keeping or solemnizing of a day; the one is the keeping it a *Sabbath day*; the other is the keeping of it for an *Holy day*: now I deny that they kept it for a Sabbath day; for, it is most likely that they kept it for an holy day, vvhich is more remise and slenderly kept then a Sabbath day: and this appeareth 1. by *Ignatius* in his Epistle to the *Magnesians* where he exhorteth both to the keeping of the Sabbath day, & also to the keeping of the Lords day, & both in one & the same page: now it is not likely that *Ignatius* did exhorre his people to keepe two Sabbath dayes in a vveeke, the Saturday & Sunday; and therefore it is likely that the Lords day they kept it slenderly as an holy day. Againe, hee cales the Lords day there, the *Queene & Princeesse* of dayes; where you see he left an higher roome for the Sabbath day, accounting it as the *King & prince* of dayes; & therefore it is likely



kept not the Lords day, as they did the Sabbath day. Yet further, it is to be noted, that Ignatius exhorting his people, to the keeping of both the Sabbath day, & the Lords day, he refuseth to giue that word vnto the Lords day, vvhich he giueth to the Sabbath day, & vvhich is most proper for a Sabbath day: for, in exhorting to the Sabbath day, he vseth this vvord *Sabbatizet*, but in exhorting to the Lords day, he changeth the vvord and vseth this vvord *celebret iogtaξita* which in liklihood noteth a difference in the vse of these two dayes, the one being kept as a Sabbath, the other as a Festiuall day.

2. It appeareth by a law made by *Constantine*, as any may reade it reported, by *M. Fox* in his booke of Martyres, the new Edition pag. 93. thus; *The Sunday hee commanded to be kept holy of all men, and free from all Iudiciary causes, from markets, Martes, fayers, & all other manuell laboures, onely husbandry excepted.* Where you see the workes of husbandry, as plowing & the like excepted, this might be done in those dayes, and in that Church, on the Lords day. Now *Constantine* was the most famous defender of the Lords day, of any Emperour; & would he thinke you haue giuen men leaue to goe to plough & carte on the Lords day, if hee had esteemed it as a Sabbath day? no surely; for this is plaine contrary to the very letter of the 4th com. *In it thou shalt doe no manner of worke: no not in earing time nor in baruest* Exod. 34. 21. wherefore since *Constantine* gaue leaue to plough & sowe, & the like workes of husbandry, on the Lords day; it is a manifest thing, that in his time, the Lords day was not kept for a Sabbath day, but rather as a light holy day: hereby it appeareth, that the patrones of the Lords day, haue little cause to glorie so much, in the law that *Constantine* made for the keeping of the Lords day holy.

3. It appeareth by this, that *Constantine* made a law, for the keeping holy of *Friday*, & of *Sunday*, both: the *Friday*, because of *Christ* his passion, & the *Sunday* or Lords day, because of *Christ*s resurrection. For this see *Euseb: de vita Constant. lib. 4. Cap. 18.* and see *Sozom. lib. 1. Cap. 8.* these ij dayes were inacted in one & the same law, & in one & the same manner; whereby you see, that the Lords day vvvas accounted in the primitiue Churches,

Churches, no more an holy day, then *Friday* was an holy day; now I trust no man will think, that the primitive Churches, kept *Friday* for a Sabbath day: no nor yet that they kept both these as Sabbathes, the *Friday*, & the Lords day; for so they should haue kept ij or iij Sabbathes in a weeke. Thus you see their argument fetched from the practise of the primitive Churches for the Lords day, will doe them no good.

## S E C T. X X.

Their third argument from Testimony, is the *constant practise of the Church, for many hundreth of yeeres together*: for (say they) the Church of God, hath kept this Lords day for a Sabbath, now this Sixtene hundreth yeeres, & vpwards; & can it be thought, that Gods Church should laie in an errour so longe? what Sixtene hundreth yeeres?

Herevnto I answer, 1. that the Church of God hath not euer & in all places kept the Lords day; for it was neglected of those Churches, which succeeded the Apostles, vntill it was established by Christian Emperours, so as in all probability, it was not kept for 300 yeeres by some Churches, as you haue heard quoted out of Perkins in the last Section before this.

2. In those Churches where it was kept, it was not kept for a Sabbath, but as an holy day remissly, and with workes of husbandry done in it; & like as they kept their *Friday*, as we haue showne in the former Section.

3. Since those formost ages of the Church, it hath bene kept by all Christian Churches being Romish, but as an other holy day, vntill *Luther*, and many yeeres since: for vntill *Luther* or thereabouts, our Church hath lyen buried in the Romish Church, as wheate in the chaffe; now it is vvell knowne, that the Church of Rome, doe hould & maintaine the Lords day, to be but a *Tradition* of the Church; and that it is to be kept but like an other holy day; & not by the 4th com. (& herein they are neerer the trueth then wee are) thus you see how the Church of Rome doth jumpe and agree vvith the Ancient Church in *Constantins* time; & how both in *Constantins* time, and in the Church of Rome since, vntill *Luthers* time, the Lords day, hath



beene accounted but as an holy day ; the contrary whereto cannot be showne , thus you see what account the Churches haue made of the Lords day , vntill Luthers time , vvhich is a matter of fifteen hundreth yeeres.

And now let vs come vnto the times since Luther : If we shall take a suruey of the Reformed Churches in France, & the low Countries , it is apparant that they haue kept it remissly , like an holy day, not like a Sabbath day; sauing that, in the Low Countries , at this time , it is more solemnly kept , much what as solemnly as we in England keepe it now ; but they haue not kept it so solemnly , vntill now of late yeeres , as within this 7 or 10 yeeres, or thereabouts, as is well knowne.

Come we then vnto our owne Church , which is the most famous Church for keeping of the Lords day of any other : I demaund how long our Church of England, hath kept this day, so zealously as now it doth? it is well knowne by men of yeeres, that can but remember 40 or 50 yeeres agoe, that then the Lords day was not kept , as it is now : I spare to make a Catalogue , of the ordenary workes of mens caleings , then done on the Lords day, publikly, & frequently ; I cannot remember 40 yeeres past , and yet in my time , I can remember such ordenary workes done , generally of all sortes of men , as are no Sabbath day workes I am suer ; but for the particulars , I referr you to the memory of men of greater age & more yeeres.

Thus I haue briefly giuen you a suruey, of the times & ages of the Church, & how the Lords day hath bene in account & in practise, from the Apostles times, vntill now with in these 40 or 50 yeeres, & hitherto it hath not bene kept like a Sabbath day; how then can the patrons of the Lords day, boast that it hath bene kept as a Sabbath in the Churches, constantly, for Sixerene hundreth yeeres ? & whereas they aske by way of admiration, is it possible that the Church of God should lye in an errour so long ! what 1600 yeeres ! they bewray their owne errour & ignorance to speake so; for I haue showne, that the Church, neuer accounted it, or kept it for a Sabbath day but for an holy day , remissly, for 1500 or 1600 yeeres together.

But admit that our Church , or some in our Church rather, haue

haue accounted the Lords day, for a Sabbath day, by the 4th com. for this 40 yeeres or 50 yeeres, make they such a wonder, that a Church may lye in such an errour, as this is, as if it were vnpossible? what will they then say vnto the Churches, that succeeded the Apostles, that neglected the Lords day all together for a matter of 300 yeeres, vntill it was reuiued by Christian Emperours, as we haue formerly proued? why may not our Church, or some in our Church rather, err in thinking the Lords day, to be a Sabbath, when it is not: as well as those Churches, which succeeded the Apostles, did err (as these men thinke that patronag the Lords day) in thinking the Lords day was not to be kept at all? if they might err for 300 yeeres together, may it not be thought possible for our new Sabbatharians to err for 40 or 50 yeeres together? Besids, it is not the Church of God, that hath erred so long; it is the errour only of our new Sabbatharians, who haue erred from their cradle, & they thinke therfore that the whole Church of God hath also euer bene in errour with them, from the Apostles dayes, vntill now: indeed, they would faine make the world belecue, that all Gods Church, hath euer bene of their minde for the Lords day, but you see they are foulely beguiled, thers no such matter, it is but their dreame, when they awake they will see better.

It is to be lamented to see, how by this golding conceipt, that the Church of God hath euer constantly kept this Lords day for a Sabbath, since the Apostles, they haue ledd the world after them; and now they haue bred such a firuent zeale of the Lords day, in the hearts of many men, as that they thinke it no lesse then blasphemy, for a man to say any thing against it, as they hold it.

But since they haue alleaged vnto vs the practise of the Church; I wish they would stand to their owne argument, and that they would subscribe vnto it, that vve are no otherwise bound to the Lords day, then can be proued the primitive Churches practised it: for then should not all Churches be bound to keepe the Lords day; but some might keepe it, that pleased so to doe; and other Churches might omit the keeping of it, vvhoe pleased not to keepe it: for so vvas it in the primitive Churches;



Churches; some kept it, but other some kept it not, no not for 300 yeeres together, as vve haue proued in the Section before this: Then also, should not those Churches vvhich doe keepe it, keepe it as a Sabbath, but as an holy day, remissly, so as they might make hay, in Hay seile; and reape their corne, in haruest; and plough their Lands, in Wheate seile, vpon the Lords day; for so did the primitiue Churches in Constantins time, they did their vvorkes of husbandry on the Lords day. But some in our Church, are growne more strict, then euer the primitiue Churches were, and yet these are holden the purest Churches, we must doe no worke in Hay-seile, Barley-seile, Haruest, nor Wheate-seile, & all in conscience of the 4th com. if vve should imitate the primitiue Churches in these dayes, either by neglecting the Lords day altogether, as some of them did; or by doeing the vvorkes of husbandry on the Lords day, as other some of them did, these our Ministers, who vse more zeale then knowledge, would damne vs to the pit of hell for it.

To conclud this Section, vvhereas Ministers haue formerly & frequently, abused the Churches of God deceased, & slaundred them, by fathering this their error vpon them, as if they had bene of their minds, keeping the Lords day for a Sabbath, vvvhich is false as you see: hereby they haue vvronged the dead, yea, those pure primitiue Churches of God, & made the speake vvhat they neuer thought, to the boulstering vp of a late sprung vp error; an error of 40 or 50 yeeres old, by some in our Church; & of 7 or 10 yeeres old, in some other Churches: they must consider also how many thousand soules they haue seduced, partly by this golding tale, of the constant practise of all Churches; and for time to come let these things be reformed, that so those primitiue Churches be no more abused, nor our Christian auditours deluded.

#### S E C T. XXI.

All this while you haue heard their Testimonies alleaged for the Lords day to be a Sabbath; now at last, let me haue leaue to alleage some Testimonies, *against* the Lords day, for being a Sabbath: and here in, I will not produce you Diuines of the lowest

lowest ranke, but such onely as are of the formost ranke, & of the chiefe Diuines, that haue wrote.

## I.

My first Testimony, shall be that recorded by *M. Perkins* on the 4th com. in his first volume, in the order of the Causes of Salvation and Damnation pag. 48. which before I touched vpon, where calcing the Lords day by the name of Sabbath, he thus writeth: *The obseruation of the Sabbath, was neglected of those Churches, which succeeded the Apostles, but after wards was established by Christian Emperours, as a day most apte to celebrate the memorie of the Redemption.* And for this, he quoteth his Author, *Leo and Anton. Edict. of holie daies.*

Here it is to be noted 1. that this Testimony, is not of what some priuate persones did, or thought of the Lords day, but what was done by an wholl Church; yea by Churches, in the plurall number. 2. The thing recorded of these Churches is, that they neglected the obseruation and sanctification of the Lords day Sabbath. 3. The time is to be noted, how longe they continued, without obseruation of the day; and this is gatherable to be about Three hundreth yeeres: for it is said, it was neglected vntill it was established by Christian Emperours: now it is well knowne, that the first Christian Emperour, that made any Decree for the honourable & Religious obseruation of the Lords day, was *Constantine*, who liued about 300 yeeres after Christ. 4. The last thing remarkable, is to consider what Churches these were which so neglected the Lords day; they were not any of those later Churches, who were corrupted, with the dregges of popery; but they were the most ancient the primitive Churches, and so the most pure Churches. Thus farr of my first Testimony, whereby you haue scene, what opinion these Ancient Churches, held of our Lords day Sabbath, for the first 300 yeeres.

## I I.

My second Testimony shall be to shew, what esteeme the Church of God had of our Lords day, in the time of *Constantine*, at vwhat time it flourished most. *Constantinus Imperator concessit Rusticis, ut diebus Dominicis agrorum cultura, prout ipsi viderint*



*fore necessarium inservirent.* In Cod. tit. 12. *de Feriis.* Which Decree *M. Foxe* recordeth, in his booke of Martyres, at the end of the first booke, in the tene first persecutions pag. 93. in the last Edition: and pag. 105. in the old Edition, thus: *Constantine commanded the Sunday to be kept holy of all men, and free from all Iudiciary causes, from Markets, Martes, Fayers, & all other manuell labours, onely husbandry excepted.* The which Decree *M. Breewood* in his Treatise of the Sabbath, against *M. Byfield* thus reporteth, that *Constantine the Great* licenced the Country people by his Decree, freely (*libere liciteq;* are the words of the Constitution) to attend their sowing of graine, setting of Vines, & other husbandry on the Lords day.

Now, would *Constantine* (thinke you) assisted vvith the advice, no doubt, of his lerned Clergie, haue giuen free license & liberty, vnto his Subiectes, to haue followed their vvorkes of husbandry, as ploughing, and the like, on the Lords day, if those times had iudged the Lords day, to be a Sabbath day by diuine institution, and to be sanctified in conscience of the 4th Commandement? Why, the 4th com. directly forbiddeth all seruile labours, such as are ploughing, carteing, sowing, setting and the like; they could not be so voide of reason therefore, as to giue liberty, yea, and that freely, to doe seruile vvorkes, and laboriouse on the Lords day, if the Lords day had in their iudgment, stood by virtue of the 4th Com. as many now a dayes faine it.

We heare now a dayes, much sownd of that famous Decree, of *Constantine*, made for the sanctification of the Lords day: but, behold vvhat it was, hee required none other sanctification of it, then we now a dayes, make of our common Holy dayes, *S. Mathew*, *S. Johns* day, & the rest, if so much: for, then it was not vnlawfull, to plough on the Lords day. What therefore if I should say, that the Lords day is not of Gods ordination; and therefore we may lawfully & safely, plough, & sowe our Lands in Wheate-seile, mowe our grasle, and make haye in haye-seile, reape our Corne, & worke in haruest, euery Lords day? vvhy may I not be as free from censure, as *Constantine*, and the Church in his time? vvhat say I more, then was then decreed, and established by Law? yea, and that by *Constantine*, who was the  
most

most holy Emperour, and best patron of the Lords day, that euer Prince was.

An other Testimony is a Decree of *Constantine* recorded by *Eusebius de vita Constant.* lib. 4. cap. 18. and also by *Sozom.* lib. 1. cap. 8. vvherein hee decreed by one & the same law, without any difference making, that all his Empire, should sanctifie both the *Friday*, and the *Sunday*; the day before the Iewes Sabbath, & the day after it; The *Sunday*, because of Christ his *Resurrection*; The *Friday*, because of Christ his *Passion*. Loe here then were two dayes in a weeke sanctified, the *Friday* & the *Sunday*, and that without difference: Now who that readeth this, can thinke that the Church in Constantins time, kept the *Sunday* or *Lords day* as a Sabbath, vnlesse he should absurdly thinke, that they kept two Sabbaths in a weeke, the *Friday* & the *Sunday*? it is more likely, that they kept them both but as we keepe some light holy dayes. Nor did the memory of the *Resurrection* exalte the *Lords day* any higher, then did the memory of the *Passion* exalte the *Friday*. Thus you see in what esteeme the Church of God had the *Lords day*, in Constantins time.

### III.

My third Testimony, shall be that whereof we reade in *Socrates* his Ecclesiasticall Historie lib. 5. cap. 21. vvhich he thus writeth: *The drift* (saith he) *of the Apostles, was not to lay downe Canons & Decrees, concerning Feastes, & holy daies; but to become paternes vnto vs of piety, of good life, & Godly conuersation.*

Whereas there is greate contention at this time, to proue the *Lords day* to be a Sabbath day, instituted in the new Testament, by Christ & his Apostles; this Historian, will determine the controuersy for vs, if we will be guided, by the iudgement of those primitiue Churches: for hee saith plainly, that the Apostles made no Decrees, concerning Holy dayes; of which number the *Lords day* is one; and what he saith here of the Apostles, the same also in the same Chapter, he saith of *Christ*, namely, that hee made no law, for the Church to celebrate the feast of *Easter* &c. Thus you see, it is the iudgement of *antiquitie*, that neither Christ nor his Apostles, did euer appoint *Easter day*, vvhich is the *Lords day*, nor any other dayes, to be sanctified for Sabbaths.



I deny not for all this, that those times gaue any respect vnto the Lords day, and other Holy dayes; but this onely I deny, that they sanctified this Lords day, as Diuinely instituted, and appointed by Christ or his Apostles; but rather, as from the same authority, from & by which, they sanctified other holy dayes of the Saints, to wit, from & by the Tradition of the Church.

## I V.

My fowrth Testimony, shall be the iudgment of S. *Augustine*; who in his 118 Epistle *de festis diebus* thus writeth; *But as for those things which we obserue, by Tradition, & not by wrighting, we understand them to be giuen, either by the Apostles themselves, or by approued Conncells &c. As the anniuersary celebration of the Lords Passion, the Resurrection, & the Ascension &c.*

In vvhich passage, vve note these particulars. 1. That S. *Augustine* accounted the Sanctification of the Lords day, to be a thing receiued by *Tradition*. 2. That its institution, was not to be founde in the Scriptures: for he saith, *which we obserue by Tradition, not by wrighting &c.* 3. That S. *Augustine* was doubtfull & vncertaine, vvhither the obseruation of the Lords day, vvere a Tradition receiued from the Apostles, or from Councells. 4. That S. *Augustine* rekeneth the Lords day, being the *Feast* of the *Resurrection*, to be of no better, nor higher authority, then are *Good Friday*, & *Hallow Thursday*, the Feasts of Christs Passion & Ascension. We may as well therefore, by S. *Augustines* iudgement, sanctify euery Friday, and euery Thursday for Sabbaths throughout the yeere, as euery Lords day: for they haue all three the same originall, & selfesame grownd & Authority: for, they be all Traditions, & vwritten Traditions, and doubtfull, whither from the Apostles or from Councells.

By the way, since S. *Augustine* knew no Scripture; for the sanctification of the Lords day for the Sabbath, how cometh it about, I maruaile, that many in our dayes, haue found out so many Scriptures for it? vve haue now this text of Scripture Ioh. 20. 19. 26. witnessing, that Christ did often appeare vnto his Disciples on this day. Another Text we haue for it Act. 20. 7. where S. *Paul* preached a sermon at *Troas* on this day. Another Text we haue found out 1. Cor. 16. 2. vvhether there was a

colle&ion for the poore on this day. And yet an other Text we haue Reuel. 1. 10. where this day is called the *Lords day*. I maruaile S. Augustine, and his times, should be so ignorant, as not to see these textes, as warrantable institutions for the *Lords day*, to become a Sabbath, since wee see them, and say they are so cleere to proue the point. Shall I tell you mine opinion? it is this; I suppose, they that first set their witts on worke, to finde a Diuine institution for this *Lords day*, they sawe nothing but Tradition of the Church for it, as for the rest of Holy dayes; but miseliking this, they iudged it better, to haue it stand by a Diuine ordinance; and therefore, haue vled their witts, to wrest these Scriptures thitherwards; so now, they haue fathered the matter all vpon God: and made this *Lords day* a Diuine ordinance, to get the more honour vnto it: this durst not S. *Augustin* doe; but he more ingenuously, plainly confessed it to be, as indeed & in trueth it is, A Tradition of the Church, & of equall authority, for its sanctification, with *Good Friday*, *Hallow Thursday*, & other *Holie daies*.

To conclude, well we may make of the *Lords day*, what esteeme we vwill; but yet you see, it is but a Tradition, (a Popish Tradition) & as this vvas the Iudgement of S. Augustine, so you shall see it confirmed by others also by & by. Now if it proue but a Tradition then may vve conclud, that all Romish rubbish, is not as yet cleane swept out of the *Reformed Churches*.

An other Testimony of S. *Augustine*, I finde in his vvorkes *contra Adimant: cap. 16.* vwhere he thus vvriteth; *For we also doe celebrate both the Lords day, & the Feast of Easter, & certaine other festiuall daies: but we obserue not the times, but onelie the things signified by or in those times &c.* Loe here, S. Augustine saith, they kept the *Lords day* indede in his time, & in that Church: but how? they kept it much like as they kept other Holy dayes, and festiualls: for saith he, *non tempora observamus*, we regard not the times &c. I, but did the *Lords day*, stand by the ordinance of Christ, then S. Augustine would haue regarded the time: for he must haue regarded that very day, if Christ had ordained it: & did the *Lords day*, stand by virtue of the 4th Com. then S. Augustine must haue obserued the time: for the day & time, to



wir, the Seauenth day, vvas no lesse inioyned in the 4th Com. then rest from laboures, & holy excercises: how can men that worke on the Lords day Sabbath, be said to rob God of his time, if the time be not to be regarded? it is more then manifest therfore, that S. Augustine, & the Church of God in his time did not beleeeue it, that the Lords day, vvas instituted by Christ; or that it was to be sanctified by virtue of the 4th Com. I could alleage other Testimonies out of S. Augustine, to the same effect, but these are sufficient.

## V.

Soe much for the iudgement of the Auncients, & the Primitiue Churches, for the first 400 yeeres & vpwards: I come now vnto our later times. My 5th Testimony then, shall be that of *Peter Martyr* cited by *Marlorate* in his Commentaryon, 1 Cor. 16.2. who thus writeth, *Like as the Sabbath day, was celebrated by the Law, in memory of the Creation; so is now the Lords day in use, in memory of the Resurrection: but when this chang & alteration was made, we haue it not expresse in the Scriptures: and then againe, a little beneath saith he; Neither are we therefore to be accused as obseruers of dayes & times, as if we placed more holynesse in one day then in an other: for we assemble, rather on the Lords day then on any other day, onely for ciuill respectes, & for the order of the Church.* It is plaine then, that this Holy man accounted the Lords day, to be an ordinance of the Church onely, and a ciuill thing, & kept onely for order sake: he knew of no Diuine institutiō for it, nor of any 4th com. belonging vnto it; nor thought he that there was any difference to be made, betuene the Lords day, & other dayes of the vveeke, in any respect vnto Christs institution of it: for he saith expresly, that it is not found in the Scriptures vwhen the Lords day vvas set vp: how then vvill men doe to proue, the Lords day, to be of Diuine institution?

## VI.

My 6th Testimonie, shall be that of *Brentius* in *Leuit.* 23.2. recorded by *Doctour Bownde* in his booke of the Sabbath Pag. 109. thus saith he; *The kepeing Holy of the Lords day is not commanded by the Authoritie of the Gospell, but rather receined into use*

use by the publique consent of the Church. And a little after, thus againe, *The obseruation of the Lords day is proffitable, & not to be reiected; but yet it is not to be accounted for a Commandement of the Gospell, but rather for a Cinill ordination.* Then this, what can be more plainly spokē? *Brentius* saith, the Lords day, hath no authority for it in the Gospell, & that it is but a *Cinill* ordinance; but many now a dayes, vould make vs belecue (if we were so credulouse) that it hath authority from Christ & his Apostles; and that it is a *Diuine* ordinance. Should I haue called it a *Cinill* ordinance, albeit I know assuredly it is no better, how should I haue bene rated for it, & reuiled by some Ministers! But I am glad I am not the first that haue so called it, nor am I alone in this opinion.

## VII.

My 7th Testimony, shall be that of *Caluine* on Galat. 4. 10. where he thus writeth, *When wee now a daies obserue a difference of daies, we doe not put any bonde or tie, of necessitie vpon mens consciences; we make no difference of daies, as if one day were more holie then an other, we place no religion in them; but we onely provide for order & concorde &c.* I but had *Caluin* held, the Lords day to haue bene of Diuine institution; he vould haue placed religion in its obseruation: & there had bene more in it, then to haue kept it onely for order sake, & for peace sake, &c. Yea, had he iudged this day, to stand by virtue of the 4th Com. he would, & must haue made a difference of dayes, accounting one day, to vvit, the 7th, more holy then the rest; yea, he must haue put a bond, & tie of necessity, vpon mens consciences: for it is necessary that the 4th Com. should be obeied.

Againe, see *Caluin* on Coloss. 2. 16. vwhere he thus writeth: *We obserue no daies, as if there were any Religion in holy daies, or as if it were vnlawfull to worke in them, but we haue respect vnto policie & order, not vnto daies.* Thus speaketh *Caluine*, of all holy dayes in generall, both the Lords day, & others, ioyning them all together. His iudgement is direct for our purpose, that this holy day of the Lords day, together with other holy dayes, are sanctified but for order sake, & with respect vnto gouernment: and further he saith plainly, that it is no vnlawfull thing, for a man to doe



doe the workes of his calling, on the Lords day: how pregnant is bee for our purpose?

## VIII.

My 8th Testimony, shall be that of *Zanchie* on the 4th com. Thel. 1. who there doth plainly affirme it, that *the Apostles left the Lords day, at libertie to the Church; & that we are not tied to sanctifie it, by any tie, or bond of conscience &c.* And for confirmation of this his iudgment, in the same place he giues his reason also: thus *Zanchie*.

## IX.

My 9th Testimony, shall be that of *Ursinus* in his Catech. on the 4th Comm. pag. 637, v where he thus vvriteth; *The Sabbath is twofould: one of the old Testament, which was tied to the 7th day, & its obseruation was necessarie, and the worship of God. The other of the new Testament, and this dependeth on the libertie of the Church, who chose the first day of the weeke, for certaine causes; & it is to be obserued for order sake, but without any opinion of necessitie.* Thus you see the iudgment of *Ursinus* was, that the Lords day, or first day of the weeke, is at the plesure of the Church for its sanctification: And Moreouer, that there is no *necessitie* to sanctifie it: surely, *Ursine* did not beleue, as many with vs doe, that Christ and his Apostles, raised vp the Lords day for a Sabbath; nor yet, that the 4th com. had any thing to doe with it. But it matters not what *Ursinus* his iudgement was, nor *Caluines*, nor *Zanchies* & the rest, we haue some Ministers, that haue bene zealous preachers for, and Patrones of the Lords day Sabbath, they haue preacht for it, & they will preach for it; they haue erred, & they will err; they haue misled the people, & they will doe so still; they haue resolved, to liue & to dye in it, they will preach for it (they say) as long as they liue.

## X.

My 10th Testimony, shall be that of *Paras* in his Comment: on the Romanes cap. 14. pag. 1512. v where he maketh this his third Hypothesis, saying, *The Holie daies of Christians, remaine free & at libertie, so as they may be altered, and changed from one day vnto an other, by the Church &c.* And by and by he addeth two reasons amongst others; one is this, *because neither Christ nor his*

his Apostles, did determine any certaine holy daies to his Church but left them at libertie. The other is a Testimony of Augustine in his 118. Epistle, saying, *All these things are at libertie, in their obseruation. Totum hoc genus rerum liberas habet obseruationes.* Here Pareus saith plainly, that neither our Sauour Christ, no nor his Apostles, did determine of any certaine holy dayes for his Church, but left it to liberty: so then, they did not set vp the Lords day for a Sabbath, as many hold & beleue among vs. Yea, he citeth S. Augustine to haue bene of the same iudgement also; saying, that the obseruation of these things, are at our liberty.

## X I.

My 11th Testimony, shall be that of Chemnitius, in his *Examen Conf. Triden: de diebus festis pag. 151.* who thus writeth; *The Apostles assembled on the first day of the weeke to breake breade & to heare the word Act. 20. 7. & they gaue Almes 1 Cor. 16. 2. because, on the first day of the weeke, Christ rose from the dead Mark. 16. because therefore of the resurrection, that day was iudged the more fit, for Church assemblies, in the new Testament: yet for all that, did not the Apostles ordaine, by any law or precept, the obseruation of that day, with any opinion of necessitie, tying mens consciences, vnder the new Testament; but the obseruation thereof was free and at libertie, and for order's sake.* Here you see, Chemnitius citeth those very textes, out of which many in our dayes, think to proue the Lords day to be a Sabbath, to wit, Act. 20. 7. and 1 Cor. 16. 2. yea moreouer, he nameth the *Resurrection*, as the occasion of Church assemblies on that day: & yet for all these, as things of no moment, to proue the Lords day to be of diuine ordination, he concludeth, that the Apostles did neuer ordaine the Lords day to be sanctified, as a thing necessary, and tyeing mens consciences; but that still, its obseruation remained at liberty, as a thing indifferent to be kept or not kept; were it not for order sake, to auoide confusion, lest men should assemble some on one day, some vpon an other, without regard of the ordinance of the Magistrate &c. You see then, how this Authour esteemeth the sanctificatiō of the Lords day, but as a thing indifferent.

Againe, Chemnitius in his *Loc. Theolog: de Lege Dei, & quarto*



## 274 THE LORDS DAY, IS NOT

*præcepto, pag. 55. thus writeth; The Apostles tooke the first day of the weeke, Act. 20. 7. 1 Cor. 16. 2. in which Christ rose, but not with this opinion, that like as God at the Creation, sanctified the 7th day &c. So Christ by his resurrection, did sanctifie the first day of the weeke, that it should be observed vpon necessity of Salvation &c. & by & by againe he thus saith, that the Apostles might admonish vs, that the Lords day in the N. Testament, is to be kept, not with that necessity as the Sabbath day was in the Law; but at libertie, only for order & decency sake &c. In which words, besids that he concludeth, that the Lords day is a thing of indifferent nature: he layeth downe an other remarkable thing, to wit, that whereas the patrones of this new Sabbath doe affirme, that like as God at the Creation, did sanctifie the 7th day, in memory of the Creation; so Christ, did sanctify the 8th day, or first day of the weeke, in memory of the Redemption: the quite contrary doth Chemnitius affirme here, saying, but not like as God at the Creation sanctified the 7th day; so Christ at his resurrection sanctified the first day of the weeke: these two, which they make to agree in similitude, hee plainly saith, are a dissimilitude.*

### X I I.

My 12th Testimony, shall be that of *M. Perkins*, in his Exposition vpon Reuel. 1. 10. his third volume pag. 239. where he thus writeth; *It is commonly thought (saith he) that the Iewes Sabbath, was changed into the Lords day, by Christian Emperours, longe after the ascension of Christ; but it is more consonant to the new Testament, to hold, that Christ himselfe was the Author of this change; & then he brings his iij textes to prone it. 1. Cor. 16. 2. Act. 20. 7. Ioh. 20. 19. 26. In which passage, M. Perkins yeeldeth it, to be the common opinion according to the Histories of the Church, to thinke, that the Lords day, was not in vse, for a longe time after Christ, vntill Christian Emperours raised it vp, as elsewhere he speakes out of Leo: and Anton. Edict. of holy dayes: which was a matter of 300 yeeres; the which bewrayes the nouelty and the weakenesse of this new Sabbath: for had it bene any of Christs new ordinances, as vvere Baptisme, & the Lords Supper, can yve thinke, it vould haue bene forgotten so soone? vwhat, that the very next Churches vnto the Apostles, should so quickly forget it!* To

To mende the matter, happily some vvill say, that howbeit M. Perkins doth graunt, it was the common opinion, so to thinke of the change, yet he adderth, that it is more consonant to the New Testament, to hold, that Christ himselfe changed it, & so that Christ was the Author of this Lords day. I grant indeed he saith so, and indeauoreth to proue it to be so, & that by iij Textes of Scripture; but then the question shall be, whither M. Perkins iudged, that it cold be proued by these Textes, to be a necessary, & vndoubted trueth, or but a contingent & probable thing: Now that he held & was of opinion, that it was but a probable trueth, and somewhat likely onely, himselfe else where shall expound himselfe: for this purpose, see his *Cases of Conscience*, and second Volume pag. 106. vvhere the holy man, speaking to the conscience, of this new Sabbath, durst not speake perēptorily, as of a thing certainly & infallible true, but tremblingly as it were, repeating ouer his doubtfull speeches, three or fowre times, in 6 or 8 lines vvriting: these are his words; *The Sabbath day in the new Testament (in all likelihood) is tied to that we cate the Lords day; & that (as I take it) by Christ himselfe. The reasons thereof are these, 1. the Sabbath of the new Testament is called the Lords day, Reuel. 1. 10. now I suppose (for in these points still wee must goe by likelihoods) it is called the Lords day, as Christs last Supper, is called the Lords Supper &c. And then his second reason is taken out of 1. Cor. 16. 2. and his third out of Ioh. 20. 19. Now in prouing the Lords day, to be the Sabbath; he vvtereth these doubtfull speeches in these fewe lines, 1. in all likelihood. 2. As I take it. 3. I suppose. 4. For in these points, we must still goe by likelihoods. Surely, had there bene any found and prouing arguments, to be fetched out of these iij Textes Reuel. 1. 10. 1. Cor. 16. 2. & Ioh. 20. 19. 26. M. Perkins would neuer haue gone so doubtfully to worke by *suppositions, thoughts, and likelihoods*, as here he doth: So then it is manifest, that when M. Perkins said, it is more consonant to the tenour of Scripture, to hold, that Christ altered the Sabbath, & so instituted the Lords day, that he spake these vvords not as of a certaine & infallible trueth, but as of a doubtfull & disputable point. The Lords day Sabbath then, by M. Perkins iudgement,*



when he had made the most, and best of it that he could, is but a probable thing, a mere likelihood, vncertaine whether euer Christ instituted it or not; now tell me is it meete, that Christian people, shold be pressed in sermones, to sanctify this Lords day, & that vpon certaine paine of damnation if they faile; when it is vncertaine whether it be of Christs institution or not? iudge of the matter good reader.

To conclud, how euer, this is plainly yeelded by M. Perkins, that if we will borrow light from the Histories of the Church, it is the *common* opinion of such as are acquainted with them, that the old Sabbath was noe throwne downe, nor the Lords day Sabbath set vp, vntill long after Christs ascention, vntill a matter of 300 yeeres after Christ. And so much concerning the testimony of M. Perkins.

## XIII.

My 13th Testimony, shall be that of *Doctour Prideaux*, in his Treatise of the Sabbath day, where he thus writeth: *where is there (saith he) any the least mention, of surrogating the Lords day, into the roome of the Sabbath day? pag. 140. and againe, where (saith he) is there amonge the Euangelists or Apostles, any distinct institution of the Lords day? yea, where is the text wherby you can necessarilie proue it, if you should deale with an aduersarie, with whom you must deale punctuallie, & not by prayer & intreatie? pag. 143. and againe, as for an institution of the Lords day, whither expressed, or gathered by consequence, let him shew it that can finde it. pag. 144.*

In which vvords, this learned & great Divine, plainly denieth the Lords day, to be of Christs ordination; and affirmeth, that it cannot be so much as collected out of the Scriptures.

## XIV.

My 14th and last Testimony, shall be that of *M. Brerewood* in a learned Treatise of his lately come forth, against *M. Byfield* on the Sabbath day, who in pag. 37. thus writeth: *You will say (saith hee) the celebration of the old Sabbath, was translated to*  
the

the first day of the weeke: translated? by whom? by any commandement of God? where is it? it is certaine there is none. And therefore the solemnity of the Lords day, was not established iure Diuino, by any commandement of God; and consequently, to worke on the Lords day, is for certaine, no breach of any Diuine commandement.

Hereby we may see, that a man may worke on the Lords day safely, without the danger of sinne: and how ably and sufficiently M. Brerewod hath managed this point against M. Byfield, his worke shall speake for it selfe.

To the like effect, I might here adde the Testimony of M. Broad, of *Gomarus de Orig. Sabbat.* and of *Rinetus in Decal.* all late writers, against the Lords day Sabbath also, as is well knowne.

## X V.

I thought here to haue surceased, and wrote no more for matter of Testimony; but time, and further serch, haue ministered vnto mee, yet an other cloude of witnesses: for I shall yet further sett before your eyes, the Testimonies, of sondry lerned Diuins; of two Godly Martyrs; and of the Church and state of England, assembled in Parliament; all, with one ioynt consent testifying, that the Lords-day-Sabbath, is not of Diuine institution.

My 15th Testimony then, shall be that of *Zwinglius ad Coloss. cap. 2. pag. 515.* who thus writeth: *The Sabbath, so farr forth; as it is Ceremoniall, is abolished; and therefore, now wee are not tied or bound, vnto any certaine times.* Where you see, the iudgement of *Zwinglius* is, that now, we are not tyed vnto the sanctification of any dayes or times; and consequently, that we are not tied vnto the sanctification of the Lords day. And this is that which elsewhere I haue said, admit this errour, that the old Sabbath day is a Ceremony and abolished, and farewell all Sabbaths: for we can find no other Sabbath then that, neither in the Old, nor yet in the New Testament.

## XVI.

M m 3

My



## XVI.

My 16th Testimony, shall be that of *Melanchthon* in his *Loc. Commun. De potestate Ecclesiastica, seu de clavibus*: who thus writeth; *The Church, at the begining appointed the Lords day, and certaine other Holy daies, that there might be certaine times for instruction. But these ordinations, ought not to be superstitiously understood: For they are no necessary partes of Gods worship; but they are in verie deede ἀδιαφορα things of an indifferent nature, which out of the case of scandall, may be omitted, without sinne. Therefore, vnto these Traditions, we owe obedience in regard of scandall; but out of the case of scandall, our consciences are free & at libertie.* In which Testimony, you see, *Melanchthon* affirmeth these things of our Lords-day-Sabbath. 1. That it is a *Tradition*: They therfore who preach so for the Lords day Sabbath, they are Patroners of old Traditions: they doe but defend, vphould, & maintaine Traditions: and why may they not aswell preach for other Popish Traditions, as for this? And further, if the Lords day proue but a Tradition, then it appeareth, that all Romish Reliques are not as yet abolished out of the Reformed Churches. 2. That that Church which instituted the other holy dayes, the same Church instituted the Lords day Sabbath: and consequently, the Lords day Sabbath, & other Holy dayes, are all of equall & like authority. 3. Whereas hee saith, that the *Church* appointed the Lords day, thereby it appeareth, that it was not the appointement of Christ & his Apostles, but of the Church after them. 4 He affirmeth, that the obseruation of the Lords day, is but an indifferent thing, so as (if authority be not offended) our consciences are free & at liberty, vve neede not sanctify it. 5. For any man to esteeme better of the Lords day, then as of an indifferent thing, he affirmeth it plainly to be *Superstition*. How many thowlands then of superstitious people & Ministers, haue we now in this Kingdome?

## XVII.

My 17th Testimony, shall be that of *Hemingsius* in his *Enchiridion* claff. 3 cap. 12. pag. 366. who thus writeth: *Traditions, are rites, which are said to be deliuered without Scripture, either of the Apostles, or of the Holy Fathers after the Apostles: of which kinde are*

are the Baptisme of infants, & the obseruation of the Lords-day. Here Hemingius affirmeth, 1. that the Lords day, is a Tradition of the Church. 2. That there is no Scripture, for the obseruation & sanctification thereof. The Lords day then is but an vwritten tradition, A Popish Tradition: preach for it as long as they list, they doe but preach for Popish Traditions.

## XVIII.

My 18th Testimony, shall be that of *Bastingius* in his Commentary on the Catechisme, & on the 4th Com. pag. 455. where he thus writeth: *In that the Lords day, & certaine other daies, allotted for the hearing of Sermones, are still retained & obserued, therein wee differ farr from the Iewes; and we doe nothing against the Doctrine of the Apostle, forbidding difference of daies. For, the obseruation of the Lords day, differeth from the Jewish Sabbath; in that it was not lawfull for the Iewes, to omit, or to change the Sabbath of the 7th day, by reason of the expresse Command of God. But the Christian Church, whither it doth allote the first day, or any other day, doeth it saving their libertie to doe otherwise. In which passage, we may learne these things from Bastingius. 1. That the Church hath allotted the Lords day, or First day. 2. That the Church may either wholly omit the Sanctification of the Lords day; or change it vnto an other day. And that it is at the liberty of the Church, to doe otherwise in this point, then they now doe, if they please.*

## XIX.

My 19th Testimony shall be that in the *Harmony of Confessions, de feriis &c.* pag. 168. and, in the *Appendix*, at the latter end of the booke. Where it is thus recorded: *But we teach, that Traditions are not to be condemned, which command nothing contrary to the Law of God, and haue some politicall end, to wit, which are made for this purpose, that things may be done in the Church, in order; of which sorte are the Traditions of Holy dayes, as of the Lords day, the Natiuity, & the rest. These things, we willingly retaine in our Churches, as things indifferent, which out of the case of scandall may be omitted lawfully.* Here we may note these particulars. 1. That the Sanctification of the Lords day, is no better then a Tradition. 2. That the Lords day, and Christmas day, are both



both of like authority. 3. That the Lords day, is a thing indifferent.

## X X.

My 20th Testimony, shall be that of the lerned *Minister*, and Godly *Martyr* of Christ, *M. William Tyndall*, who suffred Martyrdome, in the dayes of King Henry the VIII. as we finde it in his workes, bound with the workes of *M. John Fryth*, & *Doctour Barnes*, all iij in one Volume: *Will. Tyndall*, in his Answer to Sir Thomas Moores Dialogue, pag. 287. where hee thus writeth: *And as for th: Sabbath, we be Lords ouer the Sabbath, & may yet change it into the Monday, or into any other day, as we see neede; or may make enery Tenth day Holie day, onelie, if we see a cause why. Neither was there any cause to chang it from the Saturday, but to put a difference betwixt vs & the Jewes: Neither need we any Holie day at all, if the people might be taught withowt it. Thus we see M. Tyndall was of iudgement, that the Sabbath or Lords day, is of no higher nature, then that the Church may freely alter and chaunge it, hither and thither, at their pleasures: And that the Church may aswell keepe Monday for the Sabbath day, as Sunday or the Lords day.*

## X X I.

My 21th Testimony, shall be that of an other lerned *Minister*, & godly *Martyr* of Christ, *M. Iohn Fryth*, vwho also suffred Martyrdome for the Gospell, in the dayes of King Henry the viijth; as vve finde it in his vvorkes, bound together with the vvorkes of *M. W. Tyndall*, & *Doctour Barnes*. *Iohn Fryth*, in his Declaration of Baptisme, pag. 96. vvhere he thus writeth: *Our forefathers, which were in the begining of the Church, did abrogate the Sabbath; to the intente, that men might haue an ensample of Christian libertie &c. How be it, because it was necessarie, that a day should be reserved in the which the people might come together, to heare the word of God, they ordained, in steade of the Sabbath, which was Saturday, the next day following, which is Sunday. And although they might haue kept the Saturday, with the Jewes, as a thing indifferent, yet did they much better to ouerset the day, to be a perpetuall memorie, that we are free, & not bound to any day: we are in a manner as superstitious in the Sunday, as they were*

were in the Saturday: yea, and wee are much more madd: for the Jewes haue the word of God, for their Saturday, sith it is the 7th day, & they were commanded to keepe the 7th day solemne: & wee, haue not the word of God, for vs; but rather against vs: for wee keepe not the 7th day, as the Jewes doe, but the first day, which is not commanded by Gods law. And by & by againe he addeth. *He that thinketh that a man sinneth, which worketh on the Holy day, if he be weake or ignorant, he ought better to be instructed, & so to leaue his hould. But if he be obstinate & perseuere in his sentence, hee is not of God, but of the Deuill: for, hee maketh sinne, in such things, as God leaueth free.*

In which passages of *Mr. Iohn Fryth* we may obserue these remarkable things 1. How the Godly Martyr affirmeth, that our forefathers, did ordaine and appoint the Sunday, for an holy day: so then, Christ & his Apostles did not ordaine it. 2. Hee affirmeth, that now (the Sabbath day, to wit, the old Sabbath day being abolished) wee are free, and not bound to sanctify any day at all: & so consequently, we are not tied to sanctify the Lords day. 3. He affirmeth, that such as so zealously doe sanctify the Sunday, or Lords day, they are in so doeing, no better then *Superstitious*. 4. He affirmeth, that they who so zealously sanctify the Lords day, they are besides their right wittes, or become frantick and madd: & his reason thereof is this; because they practise that, for which they haue no scripture, or word of God, but rather the word of God is against them. We haue some Ministers, not ashamed to tell their people, they will giue their liues for the Lords day Sabbath; but heere you see, two worthy, learned, & Godly Ministers, and Martyres, to wit, *Mr. Tyndall*, and *Mr. Fryth*, who did not say only they would, but did also giue their liues for Gods trueth; these men you see, would neuer haue giuen their liues, for the Sunday Sabbath: for they would not so much as spend their breathes for it, or speake a good word of it, but altogether against it. 5. Saith *Mr. Fryth*, hee that thinketh, that a man sinneth, by working on this Holy day, or Lords day, if he obstinately perseuereth in the same opinion, he is not of God, but of the Deuill: & that because, he maketh a sinne, where God maketh none.



If this be so, how many in this Land, who professe themselves the Ministers of God, are notwithstanding of the Deuill. For, they make the people beleue, that they sinne, fearefully, and damnably, if they doe any seruill worke on this holy day, the Lords day: let this speech, of the lerned and Godly Minister and Martyr, be well obserued.

## X XII.

My 22th Testimony, shall be the iudgement, of the Lords Spirituall, & Temporall, with the Commons, assembled in Parliament, in the fifth yeere of Edward the Sixte; In an Acte intituled, *An Act for the keeping of holy daies &c.* In which Statute, it is thus enacted. *It is not to be thought, that there is any certaine time or definite number of daies, prescribed in holy Scripture; but that the apointment, both of the time, & also of the number of daies, is left by the Authoritie of Gods word, to the liberty of Christs Church, to be determined & assigned, orderlie in euery Country, by the discretion of the Rulers & Ministers thereof, as they shall iudge most expedient. Be it therefore enacted, by the King our Soeraigne Lord, with the assent of the Lords Spirituall, & Temporall, & the Commons, in this present Parliament assembled, that all the daies hereafter mentioned, shall be kept holie daies &c. That is to say, all Sundaies in the yeere, &c. S. Mathew, S. Mark, S. Iohn Baptist, S. Peter, S. Iames &c. Then a prouiso is added. Provided alwaies, & it is enacted by the Authoritie aforesaid, that it shall be lawfull to euery Husbandman, labourer, fisher man; & to all & euery other person or persones, upon the holie daies aforesaid in Harvest, or at any other times in the yeere, when necessitie shall require, to labour, ride, fish, or work any kind of work, at their free wills & plesures; any thing in this Act to the contrarie in any wise notwithstanding.*

These things are remarkable in this Statute, 1. That our Sunday or Lords day, was by these Law-makers, reckoned to be of no higher, nor other authority, then are the other holy dayes of the Apostles, as S. Mathews, S. Marks, S. Iohns dayes, and the rest. 2. That the Sunday or Lords day, is ordained by the Church and State, for a Sabbath day, or holy day: & that it is at their liberty, to doe in this matter, as they shall iudge most convenient. 3. A most remarkable thing in this Statute for our purpose,

purpose, is that the Lords *Spiritual*, and *Temporall*, with the *Commons*, and so consequently the Church of England, were cleere of iudgment, & openly in this Act professed it, that our Sunday, or Lords-day-Sabbath is not of Diuine institution: for they declared it, whilst they said, *it is not to be thought, that there is any certaine time, or definit number of daies, prescribed in the holy Scriptures*: so then, there is no Scripture for the Lords day. Againe, *But that the apointment, both of the time, and also of the number of daies, is left by the Authoritie of Gods word, to the libertie of Christs Church, & to the Rulers thereof to be determined*: so then, thers no Diuine institution for the Lords day.

## S E C T.   X X I I.

Hauiing finished my answer touching the Lords day Sabbath; for a conclusion of this Chapter, I purpose to spend a few words in this Section, by way of Admonition, & dehortation, from Superstition, voluntary religion, & will-worship: the which, as I direct it vnto all men, whome it may concerne, so in a speciall sorte, I apply it vnto such patrones of the Lords day Sabbath, as haue alredy made head against my former booke, & with greate zeale haue scandalized it among the people, & so occasioned this booke: by name Mr. *Hutchinson*, Mr. *Benton*, Mr. *Furnace*, Mr. *Gallard*, Mr. *Yates*, Mr. *Chappell*, Mr. *Grenewood*, Mr. *Stinner*, Mr. *Johnson*, & Mr. *Ward*. These men obstinately persisting in their erronious & false doctrine, after sufficient meanes of conviction, ought to take these things into consideration.

First touching the *Admonition*; by the whole discourse touching the Lords day, alredy finished, thou maiest see Christian reader, that there is no footeing or grownd in the word of God, to make the Lords day a Sabbath: wherefore I doe hereby admonish, both Ministers and people, and desire them to take knowledge of it henceforth, that this their zealous sanctifying of the Lords day, in conscience of the 4th com. & of Christ his institution, it is no better before God, & with wisemen then *Superstition*, and *needleffe* religion: for when men will doe that in Gods seruice, & in obedience vnto God, the which hee hath no where commanded them, what is this but a needleffe religion



and superstition? when men cannot shew Gods will for that they doe, then it must follow that it is of their owne willes, & so their religion in that point is a voluntary-religion, and a *will-worship*. Let me not be mistaken, the Lords day may be considered as an ordinance of God, or as an ordinance of man: as it is ignorantly conceived to be an ordinance of God, in this sense only I speake against it; but as it is an ordinance of man, that is, as it is commanded by the Magistrate, & so at his will and plesure, to continue it or discontinue it, in this regard I haue nothing against it: so much for the Admonition.

I come now vnto the *Dehortation*: my first reason dissuasive, is because we hate Superstition & will-worship in others: how doe we beare against our aduersaries the Papistes, because of their superstitiouse Traditiones, and Religion of will-worship! and can we see an errour in them, and cannot we see the same errour in our selues! had we bene wise for our selues, we might haue seene this errour long agoe; for they haue often admonished vs in their writings against vs, telling vs, that our Lords day is but a *Tradition* from the fathers, and a *Tradition* of the Church; & herein (giue the deuill his right, as they say) they haue spoken most truly, albeit we haue giuen deafe care vnto them, & laboured to shifte it off: and will we condemne them for will-worship, & superstition, & practise the same our selues? well, heare what S. Paul saith, *therefore thou art inexcusable, O man, whosoener thou art that condemnest: for in that that thou condemnest an other, thou condemnest thy selfe: for thou that condemnest, doest the same thinges* Rom. 2. 1. Many Ministers, thinke them selues farr enough off, from superstition & will-worship, whilst in the pulpit, they can cry out against the superstition of Papists, when as indeed and in trueth, themselues are euen then, very Papistes in this point, & greate patrones and maintainers of superstition & will worship: wherefore, let them reforme themselues or else let them be silent touching Papistes, you haue seene it proued by good Authority, that the Lords day is but a *Tradition* of the Church, & shall we retaine Popish Traditiones? will these Ministers be still patrones, and supporters, of vnwritten Traditiones? I would hope better of them.

My

My second reason dissuasive, is because we shall all *leese our labour*, in the Sanctification of the Lords day; vve shall labour in vaine: For, if we like seruants, will be doing of such vvorkes, as our Maister neuer appointed vs, doe vve thinke our Maister vvill thanke vs, yea & reward vs for them? you haue heard, that *God* neuer commanded vs, to sanctify the Lords day, by the 4th Com. & that *Christ* neuer appointed it, in the New Testament, if therefore we will be hallowing of the Lords day, thinke you that *God* will reward you for it, or that *Christ* vvill thanke you for it? many men that are honestly disposed, & of ingenuouse minds, being misled by some Ministers, they leese some yeeres their Hay in the field; some yeeres their corne in the field, & all of conscience, thinking it a duety for them so to doe, rather then to labour on the Lords day: & many others, keepe the Lords day very strictly, both priuatly & publikly, erroneously misperswaded, that that text, *Isa. 58. 13.* inioyneth thē so to doe: but is not all this Labour in vaine? *God* neuer commanded it, *Christ* neuer appointed it, neither will *God*, or *Christ* euer reward it: nay, *God* may answer them thus, *who required this at your hands? Isai. 1. 12.*

My third reason dissuasive, is because *God* hath manifested his dislike of superstition, in many passages of his Holy word: see *Deut. 12. 32.* *Whatsoever I command you, take heede you doe it: thou shalt put nothing thereto, nor take ought therefrom.* Here you see, that *God* will haue nothing added to his worship & seruice: *Thou shalt put nothing thereto;* saith the Text: but now the Patrones of this Lords day, haue put some thing thereto: for they haue put the Lords day, vnto the 4th Com. of *God*: a most dangerouse & presumptuouse attempt, & such as they can neuer answer before *God*; nay they cannot iustifie it before men, by good argument; how then shall they be able to stand before *God*? think they to add an other day, to *Gods* Com. and iustifie it before *God*, by such their friuolouse consequences, as they vainly pretend to be necessary consequences? let Ministers thinke of this & that seriously too, & let thē doe it in time also.

In the New Testament *God* hath reuealed himselfe this way also, *If any man shall adde vnto these things, God shall adde vnto*



*him the plagues that are written in this booke*, Reuel. 22. 18. If Christ vvas so carefull, that nothing be added to this parte of his will wrote by S. Iohn in his Reuelation, no doubt he hath the same care, of all partes of his will in the New Testament; wherefore, let our Ministers that are Patrones of our new Sabbath, thinke of this Text also; for when they say & teach the people, that Christ instituted & appointed the Lords day (which is false; for Christ neuer instituted it, as appeareth by my answer vnto all their arguments) in so teaching the people, they doe add vnto the New Testament & they add vnto Christ his institutions, a day which Christ neuer instituted: thus they haue added vnto Christ his ordinances of *Baptisme*, & the *Lords Supper*, they hau added vnto these I say an other ordinance, that is none of Christs, which is the *Lords day*: now let them heare their doome without repentance; *God shall add vnto them the plagues that are written in this booke*, of the Reuelation: and one plague I finde there written, which is a plague of plagues, it is hell fyre, *to haue a parte in the lake, that burneth with fyre & brimstone, which is the second death*, Reuel. 21. 8. I know they sleite & contemne mee, & think if they can so carry it with the people, as they may but saue their credits with them a while, they hope to quench mee for euer, I being but one, and such a vile one in their eyes: wherefore I haue taken vnto me more helpe, now I haue God on my side & Christ on my side, & they shall defend me against these men; and these men must know it now, or shall will they nill they hereafter, that they dispised not me, but God & Christ; and that now they haue mett with their Master, God will deale with them, & if they will be adding vnto God, God will adde vnto them.

You haue an other Text also Numb. 15. 39. *that ye may Remember all the Commandements of the Lord, & doe them: & that yee seeke not after your owne heart, nor after your owne eyes, after the which ye goe a whoring*. Where we see, how God detesteth to haue mens deuices, brought into his worship; he calleth it a *whorish tricke*: to hould the Lords day, to be commanded by God, or instituted by Christ, when it cannot be proued, it is to goe a *whoring* after their owne heart, & after their owne eyes.

An

An other Text you haue Mark. 7. 7. 8. *But they worship me in vaine, teaching for doctrines the commandements of men: for ye lay the commandement of God a parte, & obserue the Tradition of men:* a like Text you haue Isa. 29. 13. 14. 15. where a woe is denounced vpon the people, whose feare towards God, was taught by the precepts of men. *And their feare towards mee was taught by the precepts of men.* Whereas the former Text saith, yee lay the commandement of God a parte: how true this is of the 10 Ministers forenamed, who reiect as Iewish & Ceremoniall, the Lords Sabbath, expressely commanded in the Morall Law; let all men iudge: for doe they not lay this *Commandement of God a parte*, which inioyneth most directly the 7th day Sabbath? this by the way; but the words that belong vnto our purpose are these, *teaching for doctrines the commandements of men.* The Lords day Sabbath, it is a doctrine taught frequently and bouldly; but it is no commandement of Gods; and therefore it must be onely a Commandement of men. The next words for our present occation, are these; *and obserue the Tradition of men.* That the Lords day is a *Tradition* of the Church, not onely Papists auowch it: but also diuerse of those Authores which I haue cited against the Lords day, doe expressely affirme it, that the Lords day is but a Tradition: and all of them say, that it is but an ordinance of men, and a Commandement of man, yea so much the wholl Church confessed in the dayes of K. Edward. so then in kepeing it, & in preaching for it, you keepe the *Tradition* of men, & preach for A Tradition of man: And so also, they that are afraide to transgresse the Lords day, & to worke in it, this their feare toward God; it is *taught by the precepts of men*; for God hath left no precept for the Lords day, the breach whereof we neede be afraide of. Heare then the doome, that belongeth vnto such needleffe religion, all this their worship it is a vaine thing, *In vaine doe they worship mee &c.* Yea, there belongeth a woe vnto such worship, & this is the reward of it, *woe vnto them &c.* Isa. 29. 15.

The last Text that I will mention, is Colo. 2. 23. *which things haue indeed a shewe of wisdom, in voluntary Religion; or in will-worship,* Iudge now good reader, if I doe them any wronge, to  
rekone



reke the Lords day, as a limme of this voluntary Religion, & as a branch of will-worship: for if they cannot shew vs where God hath commaunded it, then it is a voluntary thing, and of mans owne will; and therefore may be called a voluntary Religion, & a will-worship: happely there may be, in the eyes of such as haue bene nussed vp from the cradle, in this superstitious practise, *a shewe of wisdom* in it, as the Text speaketh: But if S. Paul may be iudge, *they are things of no value* as he speaketh in the same Text. Wherefore since God hath in all these Textes of Scripture, manifested his dislike of Superstition, let this be enough, to dissuade euery man from the practise of it: And that so much the rather, because the vphoulding of this day, is the iussling & shouldering out, of the Lords *Sabbath day*, mentioned in the 4th Com. so as the words of our blessed Sauour, are true against them, saying, *well ye reiect the commandement of God, that ye may obserue your owne Tradition*, Mark. 7. 9. For, they trample downe the Lords *Sabbath day*, that they may keepe their owne *Lords day*.

My 4th reason dissuasiue, is because by the vphoulding of this Lords day Sabbath, the sacred Scriptures, & vword of God is profaned: I make that appeare thus; Ministers doe daily vrge the 4th Com. vpon the Lords day; & doe presse mens consciences to the Sanctifying of the Lords day, by the 4th Comm. now the 4th Com. doth speake (as he that hath but halfe an eye may see) of the day called Sabbath day, but this, is a day called Lords day: the 4th Com. was made for a sanctified & hallowed day: for God himselfe blessed it, & *sanctified* it, Genes. 2. 3. but this Lords day, is a profane day, a common day, neuer *sanctified* by God; but on the contrary appointed for labour, it being one of the sixe working dayes, mentioned in the 4th Com. & Christ himselfe trauailing on it &c. Now for Ministers, to apply this sacred word of Gods 4th Com. vnto a profane, common, and vn-sanctified day & time; this, or nothing, is to profane the Sacred word of God. Secondly, many portions of Scripture in the New Testament; with some also out of the old, are hereby also wrested, abused, & profaned: the Spirit of God, is made to speake for that, which neuer came into his minde to thinke; a  
most

most horrible & vnſufferable thing in a Chriſtian Church: as for example theſe Texts, Pſal. 118. 24. Iob. 20. 1. 19. 26. Act. 1. 2. 3. Act. 2. 1. 14 &c. Act. 20. 7. 1 Cor. 16 2. 2. Cor. 5. 17. and Reuel. 1. 10. theſe eight Textes at leaſt, beſids the 4th Com. are abuſed for the maintenance of a forged, new coined, and counterfait Sabbath day: who that hath any zeale of Gods glory, or loue vnto his Holy word, can endure it, that Gods word and trueth ſhould be thus profanly vſed, profaned, & abuſed? wherefore, if you beare any reuerence vnto the ſacred word of God, let a reformation be made.

Looke vpon the third Com. *Thou ſhalt not take the name of the Lord thy God in vaine*: now Gods word, is a parte of his name, wherby he is knowne Act. 9. 15. therefore for men to abuſe & profane Gods word, it is to abuſe & profane Gods name, & ſo a ſinne againſt the third Com. now the reward of ſuch profanation, is this, that *God will not hold him guiltleſſe, that taketh his name in vaine*: hee ſhall ſurely therefore be puniſhed, vvithout repentance & amendement. But vvhat doe I ſpeaking to deafe Adders, men will not be charmed; what they haue holden they will hold; as for me, I am but one & meane, they are many & mighty: ſo that I almoſt deſpaire of remedy: howeuer I haue diſcouered their ſinne vnto them, at their perill be it, whither they will amend it or not. I abhorre to thinke of it, yet this I am ſure of, that that is true amongſt vs, which the Lord once complained of by his Prophet *Jeremiah*, that is, *that an horrible & filthy thing is committed in the land: the Prophets prophecy lies; & people delight therein*, Ierem. 5. 30. 31. that the Prophets prophecy lyes, this is apparent as hath bene ſhowne: and the people delight therein: this is manifeſt, in aſmuch as many that are both religiouſe & alſo counted wiſe, are not aſhamed to ſpeake it, that they wiſh from their hearts, that I had neuer medled in this point; ſo we haue for the moſt parte, like Prielt, like people, both delighting in this counterfait Sabbath; & both like vnto Nadab & Abihu, who offered ſtraung fier before the Lord, which hee had not commaunded them, Leuit. 10. 1.



My 5th and last reason dissuasive is, because it is a *sinne* for Ministers to preach for the Lords day. This I proue, because they cannot speake for it in faith: now *whatsoever is not of faith is sinne*, saith the Apostle Rom. 14. 23. now that they cannot preach for it in faith, is plaine by this, that they haue no word of God, for the grownd of their faith: & we haue alredy shewne, that they haue no word of God for this Lords day Sabbath: for they can not shew vs, where Christ, or any of his Apostles, left any commandement for it: no, nor yet haue they any necessary consequences for it; so often therefore, as A Minister presseth the people to sanctify the Lords day Sabbath, so often he sinneth. And so much touching this Lords day Sabbath.

---

### CHAP. IIII.

An answer vnto all those textes of Scripture, reasones & arguments, which are vsually & profanly, brought against the Sabbath day, mentioned in the 4th com. to wit, the 7th day Sabbath.

**I** Haue now finished the 3 first partes of my booke: the first whereof was in defence of the morall law: the second was an exposition of the 4th com. with adiscouery of the corrupt expositiones thereof: the third was an answer to those Scriptures & reasones, that are brought for the Lords day: and now I am by order, come vnto the fourth parte of my booke; & herein I am to answer to the Scriptures, and reasons, whereby the enemies of the Lords Sabbathes, goe about, most wickedly & vngodlily, to throw them downe: and here my purpose is, not onely to make answer, vnto those textes & reasones, which these 10 Ministers, or any of them, in the name & roome of the rest, haue impiously objected against the Lords Sabbathes; but also, I purpose to answer, vnto all obiectiones generally, what soeuer I can heare or reade of.

Gods Ancient Sabbaths, are not abolished: or,  
The Lords ancient 7th day Saturday  
Sabbath, is not abolished.

## S E C T. I.

**I**N the first place, let me discover an high point of folly in these Antisabbatharians: for a servant to forsake his old Master, before he knows where to haue a new; or for any man to pull downe his old house, before he had found for certaine, that he was able to build vp a new house, is a greate folly: into this folly are false, not onely those other 9 Ministers, by caling the Lords Sabbaths Ceremonies, Iewish, & Iudaisme, to bring them into reproch; but especially M. Chappel, by preaching against them openly: now what an egregiouse folly is this in them, to throw downe the old Sabbath, before they knew where to find a new Sabbath? to abolish the 7th day, before they were able to raise vp the 8th day? me thinke, a smale portion of discretion, should haue taught them, to haue made sure worke, that they were well able to defend the Lords day, before they had adu ventured to debase and abolish the Sabbath day. I wish all men to learne wisdom by their folly, that is, neuer to debase & strue to abolish the old Sabbath, vntill they know how to proue the Lords day to be a Sabbath, & so to set vp a new Sabbath.

That with the more culler and shew of trueth, men might abolish Gods Sabbathes, besides their loading of them with reprochfull termes, of *Iudaisme*, and abolished *Shaddowes*, and *Ceremonies*, and the like, they haue also taken in hand to make one of Gods Tenn commandements, namely the 4th com. to be partly Morall & partly Ceremoniall: a thing at the first hearing, very straung, and most absurd: the absurdnesse whereof, in the first place I will indeauour to set before your eyes, & then come to shew you their reasones, & answer them one by one.

It is said by Moses that *God spake all these words* Exod. 20. 1: and this is equally præfixed to all the 10 commandements: and God wrote *them all* in Tables of stone together: now can it be thought, that of all these 10. onely one should so farr differ



from all its fellowes, as when they are intirly Morall, hauing no title of Ceremony in them; this one should be *halfe* Morall, *halfe* Ceremoniall; or partly morall, partly Ceremoniall? did not God write as well, *all* the whole 4th com. in Tables of stone, as some parte of it? and did not God as well speake *all* the 4th com. euen that parte of it which they would haue a ceremony, as all the other commandements? why then should men make a difference, where God made none?

It can neuer be showne, that God wrote any *shadow*, or *ceremonie* in his Tables of stone: for, no ceremonies euer came with in the compasse of that pale or hedge: nor can it be showne, that God did so farr honour any ceremony, as to deliuer it & speake it, from his owne mouth: God spake all these words; that is, all these 10 Moralles, but God spake none of the ceremonies; for *Moses* spake these; God appointed Moses to deliuer the ceremoniall lawes; this difference you may reade of, made by God Exod. 20. 1. 22. 24. Exod. 21. 1. Deut. 5. 2. 4. 6. 22. 31. and is not this absurd, that men should fanfy a ceremony to be in the 4th com. when they cannot shew the like, in any of the other nine commandements? nor that euer God so farr honoured any ceremony, as to deliuer it by his owne voice, and write it with his owne finger in Tables of stone?

An other absurdety: who could imagine, that of Tenn commandements, all purly morall, all to last *perpetuallie* to the worlds end, & all appertaining vnto *all Nations* Iewes & Gentiles, saue onely one of the tenn? and this one commandement, must needs be of a contrary nature vnto all its fellowes, the other 9 commandements; for this must be mixedly morall; a parte of it morall, and an other parte of it ceremoniall: a parte of it to last perpetually to the worlds end; and a parte of it to be faded & vanished away sixtene hundreth yeeres agoe; a parte of it to belong vnto all nations Iewes and Gentiles both, and an other part of it to belong vnto the sole Nation of the Iewes onely: who can thinke that God would yoke & couple such vnequall things together? yea, who could imagine, that there should be a ceremoniall ordinance, in the body of the 4th com.? and in the heart of the Morall law? a man may as well fanfy darkenesse, to be in the

the body of the Sunne, as a shadow in the heart of the morall law.

Diuines vse to resemble these 10 commandements, vnto a goolding chaine, consisting of 10 linkes, & of such an vnity and combined nature as he that draweth one, draweth all, which is a very trueth indeed: but these now who set themselues against the Lords Sabbathes, they faine one of these 10 linkes, to be made of a mettall differing from all the rest; for wheras the chaine of 10 linkes is called a goolding chaine, they neuertheless will haue one of these 10 linkes to be partly gold, & partly leade: so then to speake properly, they must here after count the 10 com. to be a *goolden-leaden* chaine &c: & whereas they vse to cale these 10 com. the morall law, now to speake properly, they must cale it the *Morall-Ceremoniall* law; for they make Ceremony in it; this is as if the Snow, which hitherto we haue called white snow, we should hereafter cale it white-blacke snow: thus you see by comparing this 4th com. with its fellowes, how absurd they are, that will attempt to make something in the 4th com. a Ceremony;

I add herevnto this absurdety also, that these men must deny the integrity & perfection of the law; and hould a lamed, broken, and imperfect law, & so serue God by halues & by peece-meale; or else, they cannot dispute against the 7th day Sabbath, contained in the morall law: for take that away, and the law is not an *intire* & perfect law, but a maimed and lamed thing.

An other absurdety I charge them with, and that is horrible *partiality*: for they can find answers & distinctions, to preserve the Morall Law, from being abolished by *Libertines* & *Anabaptists*, saying, it is abolished for *justification*, but in force still, for *observation*: & yet will neither find, & I doubt, nor receiue any answer or distinction, that may preserve the Sabbath day, which is a parte of that Law: & is not this partiality, to defend one parte of Gods Law, & not an other? yea, I dare auowch it, that Anabaptists, Libertins, and Antinomians, doe bring euery way, as able prouing scriptures against the wholl Law, as *Anti-Sabbatharians* doe, against this parte of Gods Law.



## 294 GODS ANCIENT SABBATHS,

which concerneth his 7th day Sabbath: see these against the whole Law Ephes. 2. 15. Hebr. 7. 12. Rom. 6. 14. 1. Tim. 1. 9. 2. Cor. 3. 7. 11. see these against this parte of the Law, Exod. 31. 13. Rom. 14. 5. and Col. 2. 16. 17. now since these latter textes, haue no more nor better force against this parte of the Law, then those former textes haue against the whole Law, what abhominable partiality is here vsed, by admitting these textes against a parte of the Law, when those are refused that be against the whole Law? may these men be said to loue Gods Law, and to loue it for it selfe, & yet to deale thus partially by it?

Yet further, where as *Anabaptistes* doe deny all vse of *Oathes* among Christians, & that not onely in common talke, but also before A Magistrate, and that from these textes Mat. 5. 34. Iam. 5. 12. *Sweare not at all &c.*: Neuerthelesse, as generall as these vvords of Christ are against swearing, we doe distinguish of oathes, yeelding Christs words to be directed & expounded against swearing in our common talke vainly, but not against an oath before A Magistrate: vvhy doe not these textes, Mat. 5. 34. Iam. 5. 12. beare as strongly against all oathes, & so against an oath before A Magistrate; as doe these their textes Exod. 31. 13. Rom. 14. 5. Col. 2. 16. against all Sabbaths, and so against the weekly 7th day Sabbath? can you distinguish to preserue an oath before A Magistrate, & can you not distinguish to preserue Gods Sabbath in the Church? will you defend an oath before a Magistrate, as inioyned still in the 3th com. which is therein but by cōsequence, & vvill you not defend Gods ancient Sabbath, as inioyned still in the 4th command. which is therein expressed? can such your partiality be excused?

Now to consider of the 4th command. by it selfe: in this they will attempt to proue the *time*, to wit, the 7th day, to be a ceremony and abolished; & in the meane time, they will hould the dueties of *Rest & holinesse*, commanded with the *time*, to be no ceremony but morall & perpetual: now vndoubtedly, they should hold all the things commanded in the 4th com. to be together morall, or together ceremoniall: either all abolished, or all perpetuall: in any wise mans judgment, such things as God hath ioyned together, no man should put asunder, retayning some-

something, reiecting other something; but that all must be re-  
tayned, or all reiected: either they should embrace the whole  
4th commandement, or no 4th commandement: this is in com-  
mon reason.

The 4th com. is like vnto a *Bond*; in a bond there is two  
things where vnto men are bound; the one, is the summe of mo-  
ney, the other, is the day and time of payment; now in com-  
mon reason, he that stands bound to pay the summe of money,  
that same man stands bound to the day and time also, that is, to  
*pay* this money at the time mentioned in the bond: so in the 4th  
com. men are bound vnto 2. things, the one, is the duties  
of Rest and holy exercises, the other, is vnto the day & time  
wherein these duties are to be performed, namely the 7th day.  
Now these men, that are vndertakers against Gods Sabbaths; &  
enemies to the Integrity and perfection of Gods Law; they will  
not retaine both of these, nor reiect both of these; but a diuision  
& seperation they must haue; the duties of rest and holinesse they  
will haue vs bound vnto, as being morall; but the day and time  
wherein they should be performed, to wit, the 7th day, this they  
will not haue vs bound vnto, but it must be a ceremony: now  
was it euer heard before now, or euer seene in any case but this,  
that a mā should be bound vnto the summe of money, in the bond,  
but not vnto the day of payment? wy these men will most ab-  
surdly suppose, that vve are tyed vnto the duties of rest and holi-  
nesse in the com. but not vnto the duty of the time & day,  
mentioned in the command. in vvhich the duties are to be done:  
& is not this absurd to any heareing? and are not those textes,  
vvhich they vse for this absurd purpose, vvrested think you? as  
these Exod. 31.13. Rom. 14.5. & Col. 2.17. it vvere to be vvish-  
ed, that they vvould not halue it, & peece it, on this fash ion,  
that is, to serue God by halues in his 4th com. but that they vvould  
observe the vvhole 4th commandement or no 4th command. all  
or none.

God hath giuen many seuerall commandements in the old  
Testament, as concerning the true God; cōcerning his worship;  
concerning his Name; concerning sondry duties vnto our  
neighbour; concerning the Passeouer, Pentecost, & sondry other  
Festi-



296 GODS ANCIENT SABBATHS,

Festiuall dayes; new moones, & Sabbaths; concerning meates & drinckes; concerning Sacrifices, Tythes, Priests, the Temple and place of worship; with many more; now amongst all these Lawes, can they find from the beginning of the booke of *Genesis*, vnto the end of the Prophecy of *Malachie*, such a mingle mangled hotch potch as they will make of this 4<sup>th</sup> comm. that parte of those lawes should be morall, & parte ceremoniall; one parte belonging to all Nations, the other parte onely vnto the Iewes? the like was neuer heard on, I dare say it, in any lawes of *God*, or *Man*, Diuine or humane: are they not ashamed, to make such A *Monster* of the 4<sup>th</sup> com. as the like hath not bene seene in the world? and are not these textes Rom. 14. 5. Exod. 31. 13. and Colos. 2. 16. 17. monstrously abused think you, which they vse for this monstrous end?

In the 5<sup>th</sup> com. we are inioyned ij things, to honour our *father*; & to honour our *mother*: & in the 10<sup>th</sup> com. we are inioyned many things, as 7 in number: & in the 4<sup>th</sup> com. we are inioyned ij things, an holy rest, & the day and time wherein to kepe this holy rest: now they that take one of these ij things in the 4<sup>th</sup> com. & reiect the other; they are as absurd, as if one should take one of those ij things inioyned in the 5<sup>th</sup> com. and reiect the other; holding it *morall* to honour our fathers, but *ceremoniall*, to honour our mothers: & as absurd they are, as if they should diuide betwixt those 7 things commanded in the 10<sup>th</sup> com. holding 4 of them morall, & some such 3 of them as disconceits them most, for ceremonies: in a word, for any to say the 4<sup>th</sup> com. is partly morall, partly ceremoniall, it is a position partly religiouse, partly prophane.

It is much like that of Papists, touching the 2<sup>d</sup>. com. about Images, who hold, that this 2<sup>d</sup>. com. is *ceremoniall*, & forbid- deth onely Iewish Images, not the Images of Christians; and why may we not admit of Papists absurditie in the 2<sup>d</sup>. com. as well as of Protestants absurdnesse in the 4<sup>th</sup> com. Oh, how is this abused Commandement, to be deplored & lamented! & how are the Agents herein, to be loathed and abhorred? for they attempt with that wicked man, prophecied on by *Daniel*, to change times & lawes, Dan. 7. 25. Gods 7<sup>th</sup> day, into the 8<sup>th</sup> day: and the

the law of the 4th com. from off the 7th day, vnto the 8th day.

An other absurdety is, that by alleaging Scriptures out of the new Testament, as Rom. 14.5. Gal. 4.10. Col. 2.16. against the Sabbath in the morall law, & so fathering the abolition of that Sabbath on Christ and on his Paul, hereby we become a stumbling block, scandale, and occasion of offence vnto the Iewes; for, when they vrge vs with the 4th com. for keeping of the old Sabbath day, and we answer that *Christ & Paul* abolished it, hereat they are scandalized, and say, that hereby they know Christ and Paul to be *impostors & deceiuers*: because they durst abolish one of Gods ordinances in the Decalogue, which all men count morall: is not the conversion of the Iewes daily expected, & praied for? & shall we vnneccessarily, hinder their coming vnto Christ, by fathering on Christ a thing both false, & most odious vnto the people of the Iewes? let vs beware we be not an occasion any longer of the hard-heartednesse of the Iewes.

Furthermore, other absurdeties also these euill Agētes run into: he that can allow of these following arguments, against the 7th day Sabbath, he may with a safe conscience turne *Anabaptist*, & keepe no Sabbath: for the 7th day Sabbath, these men will throw downe, as they say: And for the 8th day Sabbath, thats but an idle fiction, as hath bene showne; so then, throw downe the 7th day Sabbath, and away with all Sabbaths: for my parte, I am cleerly & fully resolved in this, that take away the 7th day Sabbath, & then we are not bound to keepe any Sabbath at all, one or other: Thus these enemies to Gods Sabbaths, they make an high way, and open gappe vnto *Anabaptistry*, that so we should haue no Sabbaths.

An other absurdety is this; The time of the 7th day, it was, and also it may now againe (if men so please) be an helpe and a furtherance, vnto these Morall dueties, of Rest from laboures, and the worship of God, commanded in the 4th Comm. for the 7th day, furthereth these dueties, as time and place doe further all dueties: and is it not to be wondered at, that men will reiect and abolish such a thing, or things, as be helpes and furtherances vnto Gods worship, and vnto Morall dueties? Diuines



reach, that not onely the dueties expressed in the Decalogue, are to be obserued, but also all *helpes* and *furtherances* vnto those dueties; but behold, here they reiect as Iewish and Ceremoniall the 7th day, which was in ancient time, and may be againe, an *helpe* vnto Gods worship, and the other Sabbath dueties; Yea such an helpe, as no other day cā be so fit: for no day but it, is a sanctified day, Genes. 2. 3. nor a commanded day, Exod. 20. 8. 10. nor that hath Gods president, Exod. 20. 10. 11.

I might here alleage the Testimony of many, but I will content my selfe with iij or iiii, who though no friends to the ancient Sabbath, yet herein iustify me: *Doctour Bownde* in his booke of the Sabbath Pag. 40. saith; *That the 4th Com. can no more be partly Morall & partly Ceremoniall; then the same liuing creature; can be partly a man, & partly a beast: Yea, as well may one suppose the second Com. also, to be partly Morall & partly Ceremoniall.* To the same effect, hee in pag. 36. citeth *Wolph. Chron. lib. 2. ca. 1.* saying, *but the 7th day, is not to be reckoned among the figures & ceremonies of the Iewes; because it is commanded in the Decalogue, which containeth in it nothing ceremoniall, nothing typical, nothing to be abrogated.* *M. Richard Byfield*, in his *Doctrin of the Sabbath vindicated*, against *M. Brewod* pag. 88. saith, *the 4th com. is parte of the law of nature, and so parte of the Image of God, and is no more capable of a ceremony to be in it then God is.* For conclusion, you shall heare doctour *Ames* speake in the name of all best diuines:

In his *Theologicall Thesis* pag. 499. Thus he writeth: *This is a most certaine rule, & receued by all the best Diuines, that the morall commandements were thus differenced in their deliury, from the ceremoniales, that all, & onely the morales, were proclaimed publikly before the people of Israel, from Mount Sinay, by the voyce of God himselfe, & after also were written, & the second time written, as it were by the finger of God, & that in Tables of stone, to declare their perpetuall and immutable continuance.* Now, doe you not beare how these mē affirme it, that the 7th day, is not to be reckoned among the figures & ceremonies of the Iewes? & that all best diuines hold, that all & onely morales, were wrote in the Tables of stone? and, that the 4th com. is no more capable of

of a ceremony in it, then God is? and, that you may as *absurdly* say, the same liuing creature is partly a man, & partly a beast, as to say the 4th com. is partly morall, partly ceremoniall.

Before I produce their argumēt, I desire to propound iiii things more, both vnto our opponētes, & also vnto my Reader. The formost is this, before they beginne their opposition & wicked worke, I desire them to cast their eyes first vpon the vglinesse of it, & to viewe it well; for they fight not *for* God blessed for euer; but *against* God: my warfare is for God, & to defend his Title touching his Sabbaths, but theirs is altogether to defeat God of his Title and Sabbaths: my strift is to defend Gods law in the Integrity and perfection, vnto a *iot* & *title* of it; but their strife, is with might and maine, to lame Gods law, and to clype it, as traitoures doe the Kings coyne; they will none of the law in its integrity and perfection, that so they may serue God by halues, & by peece-meale.

An other thing I would propound, is this, I desire to know of these, who are such implacable enemies to the Lords Sabbaths, if they haue any *Countermand*, or contrary commandement vnto the 4th com. and that in as plaine & expresse termes as the 4th com: you know, that a law enacted in parliament, cannot be reuoked, but by an other law, enacted for the reuersing of it, in the court of parliament: so it must be in this case; for the 7th day Sabbath, there was a law, to wit, the 4th com. enacted from heauen in the old Testament; & they must therefore shew vs a law from heauen againe countermanding it in the new Testament, against the 7th day Sabbath: or, if in case they cannot shew vs A law, in expresse words against the Sabbath day, the which they cannot doe, then, if they be enforced in stead of a commandement, to flie to reasones & consequences, made out of textes of Scripture, they must make suer, that their reasones, collectiones, and consequences, be so cleere and apparent, so sound and so *necessarily* true, that they may be as *undoubtedly* true, as a *commandement* it selfe: the reason hereof is, because these consequences, must stand in the roome of a commandement, for the reuoking of that Sabbath day, which was commanded in the 4th com: euery sleighty & probable reason



son therefore collected out of a text, is not enough to ouerturne an expresse commandement, yea a morall commandement: shall a sleity collection or consequence, fetched by mans feeble & shaliow reason, out of these & the like textes Exod. 31. 13. Rom. 14. 5. & Colof. 2. 16. 17. ouerturne a sacred *time*, expressly *commanded* in the morall law Exod. 20. 8? God forbid. We must shew more loue and honour, vnto those 10 commandements; which God hath honoured aboue all portions of Scripture, by writing them with his owne finger, & deliuering them by his owne voyce, then to suffer them, or any parte of them, to be snached & wrested out of our hands, by probabilities, likelihoods, & feeble reasones.

A man may well doubt of it, whither any man or *Church*, may abolish any things expressly commanded, in the Morall Law, by any collection or consequence of mans reason whatsoeuer, yea albeit it be thought of all men, to be a necessary consequence: for how often doe men take that to be sound & of necessary trueth, which once within a fewe yeeres after, the same men find to be faulty: let men know therefore, that they who dare attempt so bould an enterprise, as to diminish any iot or title of the 10. morales by reasones, fetched out of these & the like textes Exod. 31. 13. and Colof. 2. 16. 17. they must be such reasons as be as cleere as the Sunne in its brightnesse; & so satisfactory, as euery one that heareth them, cannot but applaud & imbrace them, saying, God is in these reasones and collectiones: the reason hereof is, because these reasones and consequences, they must beare downe, & confront an expresse commandement, written by the finger of God himselfe, saying, *Remember the Sabbath day, &c. The 7th day is the Sabbath, in it thou shalt not worke.*

The 3d thing which I would propound, shall be an Appeale vnto the *consciencs*, of all such, as dare sharpen their witts, against the Lords Sabbaths, which he hath placed in his Morall Law: my desire vnto them is, that they would ransake and serch their hearts, to see if they can find themselues *compelled*, & *constrained* by their consciences, vpon the reading & seriouse perpending of these and the like textes, Exod. 31. 13. Rom. 14. 5. and Colof. 2. 16. 17. in the New Testament, to abolish the 7th day Sabbath or no: let them

them examine their consciences, whither all those textes of Scripture, which they bring against that Sabbath day, placed by God in his Morall Law, be so directly against, & forcible opposite vnto Gods Sabbath day, as by no honest meanes of a fit sense, or a Lawfull distinction, it can *possibly* be preserved from an utter ruine, & finall ouerthrow, or no: now the reason, why men must goe thus seriously to worke, is to free themselues of a fearefull *censure*, that they doe wilfully, maliciously, and *unnecessarily* impugne an *ordinance* of Gods: because we must not lightly & sleightly, make innouationes and alterationes, in Gods worship and seruice: Gods ordinances, once established in his Church (as this Sabbath day was) must not vpon euery vaine conceit and by respect, be removed out, or holden out of his Church: men must deale with their consciences therfore in these pointes, & be suer to goe no further against them, then necessity vrgeth & compelleth them: if in case an error must be, it is by farr the safer, to erre vpon the right hand, then vpon the left; that is, rather to giue God his Sabbath still, then to abridge him of them: Shall God fixe his 7th day Sabbath, amongst his Morales, and shall we put to our wites, to roote it out thence, and ranke it amongst vanished ceremonies? God forbid.

The 4th thing to be propounded: you know it is a *Maxime*, & a ruled case in diuinity, that one text of Scripture, it must not be so expounded and vrged, as it should ouerthrow & contradict an other text: now if this rule hath place in any portion of Scripture, it must haue place in the 10. *commandements*, the *Lords prayer*, & in the *Articles* of our *faith*. for these 3. are esteemed to containe, the foundation, life and Soule of all religion, and that plainly; wherfore, no text of Scripture is to be vrged or expounded so, as it should infringe, contradict or ouerturne, any portion of these three *principles* of Christian religion: nay, these three are made as a *Rule* to expound other Scriptures by, & therefore not to be gainsaied & opposed by other scriptures: well then, the 7th day Sabbath it is one of those ordinances of God, established of old in his Church, & placed amongst his Morall Lawes, and in the first Table also, and there expressly commanded by one of the 10. *commandements*; wherfore since it is a parte of the 10.



*commandements*, neither these textes, Exod. 31. 13. Rom. 14. 5. & Col. 2. 16. 17. nor any other text of Scripture, must be so vrged & expounded, as that this commanded 7th day Sabbath, be there by abolished, or accounted as a vanished ceremony: this stands firme, by our owne Rule, for the exposition of Scripture: and therefore, I might well & iustifiablie spare to giue them any other answer to their textes brought against the Lords Sabbath, then this, that they abuse & wrest the sense of Scripture, making one text to contradict an other, contrary to this aproued rule; for no text may be admitted against the 4th com.

One absurdety more I would add; who soeuer goeth about by theise & the like textes, Rom. 14. 5. Exod. 31. 13. and Col. 2. 17. to abolish Gods ancient Sabbath, he maketh a *godly* prayer of our *Church* frustrate, & mere babling before God: for when the 4th com. is rehearsed in the Church, the people answer to it, saying, *Lord haue mercy vpon vs, and incline our heartes to keepe this Law:* now since the 4th com. cannot be vnderstood of any day, or duties but those done on the ancient Sabbath day, abolish that day, & the our prayer is but babling. 2. Doctour *Prideaux* in his booke on the Sabbath pag. 140. affirmeth, that the *Church* following the Apostles, kept the Sabbath, and M. *Brerewood* in his book of the Sabbath, pag. 77. affirmeth, that the old Sabbath, was religiously obserued 300. yeeres after Christ: & this I shall proue towards the latter end of this booke, by sondry other Testimonies: they therefore who by these textes, Exod. 31. 13. and Col. 2. 16. doe attempt to ouerthrow the ancient 7th day Sabbath, they doe thereby not only make frustrate an holy prayer of our *Church*, but also they do *condemne* the practise, of the most ancient, pure, and primitiue *Churches*, which liued next vnto the Apostles.

Thus you see, how many & foule *absurdities* they rune into, who cale the Saturday or 7th day Sabbath *Iudaisme Iewish*, & *ceremoniall*, & attempt to roote it out of the *Moral* Law, by these texts, Exod. 31. Col. 2. 17.

## S E C T. II.

And now we come vnto their arguments, & textes of Scripture, out of which they collect arguments against the Lords Sabbaths:  
but

but this note in the first place, that of them all, they can not shew vs any expresse *commandement* or prohibition, against the Sabbath day, to countermand it: & therefore it followeth, that what they haue against it, the same is but collectiones, and consequences, framed by mans feeble reason: and this one thing, that they haue no expresse countermand, against the Sabbath day, doth weaken their cause exceedingly, & it is the worle by aboute 50. in the 100. for this want; and so I proceede.

There are two things which they labour to make ceremoniall and so abolished, in the 4th com. the one is the *Rest*; the other is the *time* of the 7th day: & first let vs see what they haue against the *Rest*: they doe not say the *Rest* from labour, is simply abolished, least so they should dashe in peeces the whole 4th com. by one word; therefore they haue refined it, and they desire to proue the *rigorouse* strictnesse of the *Rest*, onely to be a ceremony: and questionlesse this conceipt of the *rigorouse* strictnesse of the *Rest*, was therefore invented, least they should seeme onely to deny the question; namely the time of the 7th day: for now thers is a little more culler put vpon the matter, when they can deny ij things as ceremonies, in the 10 commandements: now to this purpose, euery text that may seeme to fauour of any extraordinary strictnesse, about the Iewish rest (as they cale it) those textes are not expounded, (as they say) with a graine of Salte, or any dramme of qualification, but like men that had *sworne* to it, to forsake the golden meane, they are carried all wide vpon the left hand, & these textes, are stretched vpon the Tainter hoocks, vnto the vtmost, tending to a *rigorousnesse*; & he that can invent how to make this *Rest* the most *rigorouse*, he is the best expositer. And hence comes that vaine distinction of the Iewish *Rest*, as if for sooth, the 4th com. contained two kinds of *Rest* in it, A *Iewish Rest*, & A *Christian Rest*; but the vanity hereof will appeare by & by, when you shall haue seene the vanity of their arguments, to proue this *rigorouse* & Iewish *Rest*.

Now let me shewe you their arguments in order; and first I will lay downe 3 arguments, vsed by a worthy Diuine and late writer, to proue this rest *rigorouse*, whose name I spare for honour



# 304 GODS ANCIENT SABBATHS,

nour sake : the first whereof is this , *that the Iewe might not on the Sabbath, goe forth, or take a iourny any whither, for any busines of his owne* Exod. 16. 29. this saith hee, *was temporary, and doth not concerne these times of the newe Testament.*

Hereunto I answer, that this text Exod. 16. 29. forbad the Iew to trauaile on the Sabbath indeede, but by the context it doth appeare, that here the Lord forbad trauailing *frivolously* when there was no neede to trauaile : for, in as much as on the 6th day, God gaue them *Manna* enough for ij dayes, the 6th & the 7th, & so rained downe none on the 7th day; therefore he forbad them, to goe forth on the 7th day or Sabbath day : & this was the iourney which God forbad; namely an vnnecessary iourney; for why should they goe abroad to seeke *Manna*, on a day, wherein there was none in the field? and why should they seeke for it on the 7th day, when God gaue them enough on the 6th day, both for it, and for the 7th day also? now I pray shew me, where is that rigorouse strictnesse of the Iewish rest, for which end this text is brought? is that to be esteemed a rigorouse rest when men are forbidden to trauaile on the Sabbath day, when they haue no neede at all to trauaile,? & when their iourney is friuolouse, & to no purpose? if this be a *Iewish* strictnesse, we *Christians* vse it, and vrge it at this day : for, we permit not to trauaile on the Lords day, vpon euery sleity occasion.

And doe they not want matter (thinke you) against Gods Sabbathes, when they are forced to racke vp such poore stufte as this is against them?

## S E C T. I I I.

An other reason hee vseth, taken out of Exod. 35. 3. where the Iew is forbiddē to kindle a fier on the Sabbath day: *ye shall kindle no fier throughout your habitations on the Sabbath day*, and herein (saith hee) stood the rigorousnesse of the Iewish rest.

Herevnto I answer, that this text if vnderstod generally, it is set vpon the tainter hooches, and stretched beyond measure : yee haue a text to wit, the 4th com. saying, *in it thou shalt not doe any worke*, this text, the same diuines can vnderstand it & expound it, with a due *limitation*, to wit, of common ordenary and seruile workes:

workes: why then by like reason, can they not add the same limitation, in the same case, to this text also, Exod. 35. 3? and so vnderstand it thus, thou shalt kindle no fier, that is, to doe ordinary, common, & seruile workes withall, like as common *Bakers*, and *Brewers* doe, by making it parte of their trade: thus workes of necessity and charity to be done on the Sabbath, shall be no more forbidden in this text Exod. 35. 3. then they are in the 4th com. Exod: 20. 10. to kindle a fier, as *Bakers* doe, is a seruile worke; but otherwise it is a worke of mercy, when but to warme one, and the like.

Also it might haue a speciall reference vnto the building of the *Tabernacle*, Exod. 35. 3. 4. 5. whereof there was no such necessary hast, as that they should kindle fiers on the Sabbath, to worke about it.

For vs to thinke, that God who allowed a *beast* to be led to the water on the Sabbath; and allowed the Iewes to lift a *beast* out of the ditch on the Sabbath; & to plucke and rubb eares of corne on the Sabbath, wold forbid them to kindle a fier on the Sabbath, to dresse a morsell of warme meate, for their dinner, and to warme them selves in cold winters weather, when they came from Church, that so they might be the more fresh and liuely to serue God againe in the afternone, thers no shew of reason in it: would God haue mercy shewed to a *beast* on the Sabbath, and none of a man, that is made after his Image? what likelihod is there of this?

Further our Sauour saith the *Sabbath was made for man* Mar. 2. 27. so to expound this text Exod. 35. 3. therefore, as if a man might not, no not in a case of necessity, kindle a fier, in the time of frost and snow, to warme himselfe, and the like, is to make the Sabbath not *for* man, but *against* man: and to make man for the Sabbath, contrary to the words of our Sauour.

Againe our Sauour Christ, was present at a *feast*, on the Sabbath day, Luk. 14. 1. 2. 3. 4. 5. 6. 7. &c. now at a feast, there is commonly a *fier*, to dresse meate for the guesstes; & there is attendance to be giuen by seruants, and the like; now Christ by his presence at this feast, allowed of fier kindling, & of others as great workes, as the kindling of a fier is: wherby it appeareth,



that this text is wrested, when it is vnderstood so *rigorously*, as if God had forbid his people to kindle a fier in any case: thus you see, that it is but a slander brought vp vpon the Iewish Rest, to say it was rigorouse; but such slanders are frequent, to loath men of Gods Sabbath.

## S E C T. I V.

A third reason hee fetcheth out of Ierem. 17. 21. and Nehem. 13. 15. *take heede to your selues, and beare no burden in the Sabbath day*, here saith hee, the Iewes might beare no burdens on the Sabbath.

Herevnto I answer briefly, that these texts, as any man may see by the context, speake onely of burthens bearing, in an ordinary & common case, as a seruile worke: but that all bearing of burdens, was forbidden to the Iewes is false; for Christ him selfe commanded the sicke man to *carry* his bedd, on the Sabbath day, Ioh. 5. 8. 9. 10. seeing therefore, that God did not forbid a man to carry a burden on the Sabbath day, in his necessity, where is there any grownd then here, for any man to say, the Iewish Rest was strict and rigorouse? I neuer yet could see, but that God allowed the *Jewes*, as much liberty on the Sabbath day, as he alloweth *Christians*; and as much liberty, as Ministers grant vnto Christians on the Lords day: & therefore it is but a meere slander, to say the Iewish Rest, was rigorouse: & the distinction betwixt the Iewish rest and the Christian Rest is a distinction without a difference: for all workes of mercy, and workes of necessity, might be done by the Iewes on the Sabbath day, as well as by vs Christians now. Loe, these deuices wise men haue, to defeate God of his Sabbaths.

## S E C T. V.

A fourth text I will add, which is vsually aleaged to the same purpose: *bake that to day which yee will bake, and seeth that which yee will seeth, and all that which remaineth, lay it vp till the morning for you* &c. Exod. 16. 23. heere (say they) the Iewes were commanded to dresse all their meate on the ffriday, the day before their Sabbath; & so by consequence they might not dresse any meate on their Sabbath.

Here-

Herevnto I answer. 1. for asmuch as we find, that God hath added and expressed an exception to some Sabbaths, we may therefore thinke, that the same exception, is to be vnderstood, in all Sabbaths; see Exod. 12. 16. *no worke shall be done; save about that which every man must eate: that only may yee doe*, in which words you see, that albeit God forbad all manner of worke, yet he gaue an *exception*, allowing men to worke so farr forth, as may cōcerne their present necessity, that is, to dresse their meate on that day, which they must eate on that day: I confesse this was a ceremoniall Sabbath, but for asmuch as, God put no difference, betwixt the ceremoniall & the Morall Sabbaths, for strictnesse of rest (for it was death, to any man, that did any worke on either of them both, as you may see, Leuit. 23. 30, & Exod. 31. 15.) therefore we may thinke, that there is the same reason of both.

2. I answer, that this text is not rightly vnderstood & applied: for they suppose that Moses bad these Iewes bake *to day*, that was, on friday, all the Manna which they had gathered that day, to wit, the ij. omers, so as none should be to bake on the next day being Sabbath day; but it is to be noted, that Moses left it to their will, how much to bake that day, & how much to leaue vnbaked; for saith the text, bake that which *ye will bake*, and seeth that which *ye will seeth*; he said not, bake all, & seeth all; but bake & seeth what ye will: againe, where he saith that which remanieth, lay it vp vntill the morning: they vnderstand these words thus, that that which remanieth *baked*, should be laied vp; but so much cannot be collected out of this text; but the contrary is rather the trueth, namely, that that which remained vnbaked was laid vp vnbaked vntill the morning: & this the context giueth light vnto; for on other daies if they reserued any vntill the morning it stank, v. 20. but on this day, what they reserued, it stank not, v. 24. now forasmuch as Moses recordeth it, as a wonderfull thing, that it stanke not, nor was full of wormes, by reseruing it; it giueth vs to vnderstand, that it was laied vp vnbaked; for what wonder had it bene, that it stanke not, nor had wormes in it, if it had bene baked? seing that baking, doth preserue things from stinking, and wormes breeding: it is more



likly therefore, that as they baked euery other day, so much as they did eate on that day, so they did on the Sabbath day: So this text proueth not, that the Iewes baked & boiled all their foode, on friday.

One answer I heere giue vnto all their 4. texts together; if the Rest commanded to the Iewes in the 4th com. be a rigorouse Rest, & so ceremoniall, then is the whole Sabbath & 4th com. vtterly abolished, as rigorouse & ceremoniall also: for there is but one kind of Rest in the 4th com. take away that, and take away all Rest; & if that be rigorouse & ceremoniall, take away that, and then may men follow their laboures, in their seuerall houses, and in the fields.

An other answer I giue vnto all their 4. textes, which is this, that if it could be proued, that the Rest which the Iewes kept, was rigorouse, then might we more safely hold, that the rigorouesne of their Rest was Iewish and ceremoniall, then that any thing commanded in the Morall Law, is Iewish and ceremoniall: for this Law of kindling a fier on the Sabbath, being not mentioned in the Morall Law, but written elsewhere, it may be questioned rather whither it was any branch of the 4th com. or exposition of it; or whither it was some speciall Law peculiar vnto the Nation of the Iewe; because in those hote countries, they might better want a fier then wee in colder rigiones can, and better feed on cold meates, dressed the day before, then wee in these colder countries can: and so the Morall Law should be maintained still in its Integrity and perfection: & why may not these particular Lawes, not being written in the Morall Law, and Tables of stone, be *aduentitiousse*, and onely added to the 4th com. as peculiar to the Iewes, and those times & Regiones, as was that Reason prefixed to all the 10. com. that *God brought the out of the land of Egypt*, which is also added to the 4th com. Deut. 5. 15. and as was that Law, of offering ij. Lambes, on the Sabbath daies Numb. 28. 9. 10.

Thus then you haue seene their textes, for the prouing of the Iewes Rest, to be full of intollerable strictnesse & rigour; but you se how they faile in the matter; wherefore I may safely conclud, that it is but a flaunder, raised vpon the Lords Sabbath

baths, to make men afraide of them, and to loath them: for God required no more strictnesse of a Jew; then he doth of a Christian; nor any lesse of a Christian, then he did of a Jew; the 4th com. it is one & the same, to *Jew* & to *Gentile*, as are all the other 9. commandements.

## S E C T. V.

Having made answer vnto their textes, whereby they would proue the *Rest* of the Sabbath, partly ceremoniall, because rigorous: we are now to come vnto their textes, wherby they would proue the *time*, to wit, the 7th day, in the 4th com. to be a ceremony, & so abolished: but first this would be noted, that since they cannot proue the *Rest* in the Sabbath, rigorous and ceremoniall, now there is nothing commanded in all the 10 commandements, which they can except against, but onely the question it selfe betwixt vs, to wit, the time, & 7th day: now how they will disprove this you shall see.

Their first texte which I will produce is that Mat. 12. 8. *for the sone of man is Lord of the Sabbath*: hence some argue thus, that because Christ is called the Lord of the Sabbath day, therefore he did alter & chang the Sabbath day.

Herevnto I answer, that admit, the Heire of a Mannour house, because he is Lord of that house, he may destroy it, and pull it downe; yet it doth not therefore follow, that he will, or hath destroyed it, & pulled it downe; so, be it, that Christs as Lord of the Sabbath might destroy it, yet it followeth not that he did destroy it: no, the contrary rather followeth, that because Christ was Lord of the Sabbath, therefore he did and for ever will, maintaine & vphold the Sabbath; for it is the property of Lords, to vphold their mannour howsen; & to defend those things whereof they are Lords, to the vtmost of their power.

Christ is the Lord, both of the *dead* & of the *quicke* Rom. 14. 9. will it follow, because he is Lord of the quicke, that therefore, he will destroy the quicke? no, all that will follow out of this text, is no more but this, that Christ sheweth vs, how we may in a case of necessity vse some labour, to plucke eares of corne & the like, to satisfy present hunger: thus the Lord of



### 310 GODS ANCIENT SABBATHS,

a corne field, will in a case of necessity, permit his seruants, to make a *pathway*, thorough the midst of the corne; but yet wold be exceedingly wroth with them, if they should trample all the field ouer, no necessity compelling them thereto; and so dealt Christ the Lord of the Sabbath, with his seruantes, he gaue them leaue to make a path thorow it, as it were.

Lastly it cannot be, that Christ did here at this time destroy the Sabbath day; for it was not yet time for it; for Christ destroyed & abolished no ceremonies, vntill his *death* vpon the Crosse Col. 2. 14. if therfore the Sabbath day, had bene a ceremony, we cannot thinke that Christ would abolish it, now whilst he liued, & so long before his death: & thus much for this text.

#### S E C T. VI.

A second text, is ij Cor. 5. 17. *old things are passed away, behold all things are become new.*

Hereunto I answer, but briefly, because I haue touched this text before: wheras the text saith, *old things are passed away*, therfore they thinke the *old Sabbath* is passed away too; if this be a good reason, then may we further reason thus, that because old things are abolished, therefore all the 10 commandements are abolished too, for they are *old things*: but the Apostles of Christ haue taught vs better diuinity; for they in the new Testament, doe send vs to those old things, in the old Testament, saying, *what soeuer things were written aforetime, were written for our lerning* Rom. 15. 4. and S. Iohn saith, *I write no new commandment vnto you, but an old commandment &c.* 1 Ioh. 2. 7.

2. I answer, this text is wrested, because it is not vnderstod; for the Apostle speaketh not here of old ordinances in the Church, as of Sabbaths and the like, but of old Adam, the old man, & of old vngodly practises; if any man be in Christ, such *old things* are passed away from him, & abolished &c. so here is nothing yet against the 7th day Sabbath,

#### S E C T. VII.

A third text against the time of the 7th day Sabbath, is Iosh: 10. 13. wher it is laid, that *the Sune abode in the midst of heauē, & hastened not to goe down of a whole day*: some Ministers make a great deale of ritle rattleing about this standing still of the Sune, in Ioshua his  
time

time; & hereby they thinke that time is so confounded, as now no man knowes precisely which is the 7th day: & because the 7th day cannot be knowne, hence is plea enough for them, to ouerthrow the Sabbath day, because it cannot be knowne: this argument is much pressed against me by *M. Stinnet* for one.

Herevnto I answer 1. by this reason then it seemeth, that neither the Prophets, nor the Church of God, that liued after the standing still of the Sunne in Ioshua his time, vntill Christ time, did euer keepe, or were bound to keepe, the Sabbath day; or to yeeld any obedience vnto the 4th com. & by this reason the Iewes, neuer after the standing still of the Sunne, kept, or were bound to keep the *passouer*, on the 14th day of the moneth; nor their other *feast* dayes; & all forsooth because the standing still of the Sunne, had made such an alteration of time, that they knew not *Saturday* from *Sunday* any longer, nor the 14th day of the moneth from the 13th or 15th dayes of the moneth: are not these men worthily counted enemies to Gods Sabbaths, and are they not very desirouse to ouerthrow them, when they study for such simple stuffe as this is, against them? is not this to make a needlesse, voluntary, and vnnecessary opposition to Gods ordinance? for what necessity is here in this text; to moue a man, to oppose God in his Sabbathes?

2. I proue their grownd false, whereon they build; they suppose the 7th day cannot be knowne, because of the standing still of the Sunne: but I proue, that long after the Sunns standing still, the 7th day, was knowne; for after Christ his resurrection, all the iiii Euangelists doe cale our Sunday, the *first* day of the weeke: if then Sunday be the first day in their account, rekone onwards, & Saturday after it must be the 7th day; so thē the standing still of the Sunne hindreth not from the knowledge which day is the 7th, and which day is the first &c. other answers I giue also in my former booke, but these are enough, & too many for such idle arguments.

An other argument of like nature they vse, and this is a fit place to answer it, if it deserued answer; it is this, if all nations be bound to keepe the 7th day Sabbath, as well as the Iew, then in some countries, they must keepe a Sabbath day, halfe a yeere together: for in some countrie, there is halfe a yeere light or day together, Here-



## 312 GODS ANCIENT SABBATHS,

Herevnto I answer 1. if this argument be good against the *Sabbath* day, then is it good also against the *Lords* day: for how shall all nationes be bound to keepe the *Lords* day; seing that then in some countrie, they shall be bound to keep a *Lords* day, halfe a yeere long &c? 2. I answer, by like reason a man may thus conclud, that the 5th com. belongeth not vnto all men; because some men are not bound vnto it, as a *King*, whose father & mother is dead: but what & if the *King* who hath no superiour liuing, be not bound to the 5th com. shall none of his subiects therefore, who haue parentes and superiours liuing, be bound vnto the 5th com? & so, what if some one country, should not be bound to the *Sabbath* day, because of the exceeding length and discommodiousnesse of their dayes, shall not we & other nations therefore, be bound to the *Sabbath* day, and 4th com. who haue dayes of convenient length, muchlike as the *Iewes* had in *Canaan*, and no such incommodiousnesse? In the 10th com. it is said thou shalt not couet thy neighbors asse: now thousands in our country haue no Asses, will they therefore conclud, that such men amongst vs, whose neighbors haue Asses, are not forbidden, to Couet their neighbors Asse, because this branch of the 10th com. doth not reach vnto euery man?

Others object, that we cannot keepe the *Sabbath* day, because our *Saturday* begineth not iust at the some point of time, when the *Iewes* *Sabbath* day begane in *Canaan*; but by the like reason we may now say, that we cannot celebrate the *Lords Supper* neither: for, we drink not iust the selfe same kind of wine, which *Christ* drank at *Ierusalem*; nor is it likly that we eate the selfe same kind of bread: for we eate whitebread, but in regard of *Christs* pouerty, it is not vnlikly that he vsed browne or corse bread. 2. By the like, the *Iewes* might haue thus absurdly reasoned also; whereas the *Sabbath* day was commanded on Mount *Sinay*, *Exod.* 20. yea, one moneths iourney before they came to Mount *Sinay*, in the wildernesse of *Sin* *Exod.* 16. 1. 23. yea, and in an other remote place, as in that parte of the world where about *Paradise* was, since the *Sabbath* was from the Creation; hence the *Iewes* might thus peruersly haue argued, saying, wee are now in *Canaan*, or in Captiuitie in a country that is farr remote

remote from Mount Sinay, where the Sabbath was commanded, or from the wilderness of Sin, or that parte of the world where Paradise was, and where the Patriarkes kept the Sabbath, and therefore we here cannot keepe the Sabbath: for our Sabbath in this country, begineth not at that point of time, iust, when the Sabbath begineth at Mount Sinay, the wilderness of Sin, or about Paradise: loe their folly! God requireth not a people to begin his 7th day Sabbath, when other remote Nations begin theirs, but onely the, when by the light of the Sunne, which rules the day, God begineth to that people his Seauenth day.

This point is further prosecuted in my former booke, but enough & too much hath bene here said to this idle argument: men haue so little reuerence of God, and of his lawes, and of his ancient ordinance the Sabbath, that they thinke any thing is good enough, how idle and ridiculous soeuer to throw against the same; euery frothie conception of an idle braine, is matter found enough, to buze and make a noise in peoples eares, against that *sacred time*, which God himselfe hath *hallowed & sanctified*; & honoured amongst his morales.

## S E C T. V I I I.

A 4th text is that Isa. 66. 23. *From moneth to moneth or from new Moone to new Moone, & from Sabbath to Sabbath, shall all flesh come to worship before me, saith the Lord.* Whence some collect, that the Sabbath here was made a Signe, of the euerlasting Sabbath in heauen: others would haue it a Signe of the Church vnder the new Testament, and of the Church triumphant in heauen both: & so it being a signe, it is abolished.

Herevnto I answer 1. it is doubtfull what may be the proper sense of this text, it being a Prophecy, & deliuered in *Metaphoricall* and *Allegoricall* speeches, for instance, what shall be meant by these words, *from new Moone to new Moone*? it is doubtfull: wherefore this text being difficult, it is not fit to haue a controuersy decided by it; much lesse to haue it ysed, to the abolishing of any thing commanded in a morall law: it is not meete that the 4th com. being vttered in plaine & proper speeches, should be contradicted, & countermanded, by a Prophecy which is vttered in difficult & improper speeches. what is this but *petitio principij*?



2. I answer, by the word Sabbath here may be vnderstood, not the weekly 7th day & morall Sabbath, inioyned in the morall law, but some of the anniuersary ceremoniall Sabbathes, which neuer came into the morall law; as that Sabbath of the Seauenth *yeere*, or of the fiftith *yeere*, Leuit. 25. 10. 4. for since the text speaketh of a *continneall* worshiping of God, vnder the new Testament, therefore the Sabbath of a *yeere* is more fit to be a type of it, then the Sabbath of a *day*, the 7th day.

3. I answer, the Sabbath day here mentioned, is not made a *Signe*, but rather the other 6 dayes which goe betwence Sabbath and Sabbath: for so the text saith, from Sabbath to Sabbath, that is, all the dayes *betwene* the Sabbaths, shall all flesh come to worship &c. so then, it is not the Sabbath day that was made a *Signe*, but those Six dayes which went betwene the Sabbathes.

## S E C T. I X.

A 5th text of theirs is Heb. 4. 10. 11. where there is mention of a *Rest*; and in v. 9. *there remaineth therefore a Rest vnto the people of God.* Here (say they) the Sabbath or Rest, is made a type of the Rest in the Kingdome of heauen: now all types are abolished as ceremonies.

Herevnto I answer 1. many thinke indeed that here is some greate matter in this text for their purpose, but it will proue vpon better examination, nothing so: for, if this *Rest* here mentioned be a type of heauen, it is so farr off from making any thing against the Sabbath day, as that it rather maketh for it: for, the nature of types is, to last in the Church, vntill the thing typed out by them be come; thus all sacrifices lasted vntill Christ our pascall Lamb was come, & sacrificed for vs: wherefore by like reason, if this Rest or Sabbath heere, be a type of the kingdome of heauens rest, then may this Rest and Sabbath last in the Church, vntill we all come to a rest in the kingdome of heauen: so then all the time we liue on earth this Sabbath may be kept.

2. I answer, if the aduersaries to this ordinance of Gods Sabbath, could tell how to proue the Rest in the 4th com. a ceremony by this text, then hereby they must wholly ouerthrow the 4th com: for, take away *rest* from laboures, as an abolished ceremony,

remony, and then may men labour in their callings, euery man in his seuerall family, & in his seuerall *field*; and how then can there be any publike assemblies, of the people together in the Church, to keepe a Sabbath?

3. I answer, suppose we that there was a type in the word *Rest*, yet since it speaketh not of a *dayes* rest, but of an *euerylasting* rest, therefore may the yeere of Iubile the 50th yeere, be made a type here, rather than the 7th day: for there is greater similitude betwene the 50th *yeere* Leuit. 25. 10. 11. 4. 1. and the euerylasting rest, then betwene the 7th *day* Exod: 20. 8. and the euerylasting rest.

## S E C T. X.

A 6th text they vse, which is Numb. 28. 9. 10. where it was commanded vnto the Iewes, to offer ij lambes for a Sacrifice on the Sabbath day: whence they would collect, that if the *Sacrifices* being a duty of the Sabbath, be abolished, then is the Sabbath it selfe abolished.

Herevnto I answer 1. if the Sabbath day be abolished, together with the sacrificing of the ij lambes, then must for the same reason also be abolished, *rest* from laboures, and the morall *worship* of God, in the Sabbath: for, the sacrificing of the lambes on the Sabbath day, hath as much respect vnto rest from labour, & Gods worship, to declare them also to be ceremonies, as vnto the time, to declare it to be a ceremony & abolished.

2. I answer, that this law of offering ij lambes on the Sabbath day, it was *aduentitious*, & onely *added* to the 4th com. & to the Sabbath for a time; and therefore no parte of the 4th com. nor essentiall Sabbath duty: for it was neuer wrote by God, in Tables of stone, but wrote by Moses, as were other ceremonies, & all after the writing of the morall law was finished, and therefore no parte of the morall law, or law of the Sabbath.

3. I answer by deniall of the consequence: for since the duties in the Sabbath day were many, it followeth not, that if some one of those duties be abolished, the day must also be abolished, wherein it was done: for since the other duties of *Rest* and Gods *worship* remaine still, the time and day may remaine still for these duties sake.



7. They argue out of ij textes together, Ioh. 7. 22. 23. and Mat. 12. 5. in which textes it is written, that on the Sabbath day, they did *circumcise* a man and on the Sabbath day, they did *the Sacrifices*: now these were both ceremonies, and the Sabbath day gaue way vnto them, wherefore the Sabbath day, must be inferiour to ceremonies, and so abolished with them.

I answer, by the like absurd reasoning, they may say, the 6th com. *thou shalt not kill*, is abolished also: for it gaue way vnto *Abraham* to slay his sonne *Isack*, the like may be said of the 7th com. which gaue way vnto *polygamie* & a diuorce &c. when *Christ* gaue way to be circumcised of a *Priest*, & to be baptized of *Iohn*, doth it hencee follow, that Christ was inferiour to the priest, or to Iohn? or, that the *strong* are inferiour to the *weake*; because they giue way vnto the *weake*? Rom. 15. 1. or, that the Morall Law, is absolutely abolished, because in some sence, it gaue way vnto the gospel?

2. I answer, that not onely the day & time, to wit, the 7th day, gaue way vnto circumcision & vnto Sacrifice, but also the Rest and cessation from labour, and the worship of God in the holy exercises of the Sabbath, both these gaue way as well as the time: wherefore, if this their argument be good for the prouing of the time to be a ceremony and abolished, then must it be as good also, for the prouing those duties of rest and holy exercises, to be ceremonies & abolished: and then what is become of the 4th com? and where is the *morallity* of Rest, and the performance of *holy exercises*, inioyned in the 4th com? thus still you see, lik men of a malevolent spirit, they hunte all the Scriptures ouer, to find out something or other against Gods ordinance: & what will be the issue of all their paines? why, euen this; they will at last make the *morall* law hereby, to be a *morall-ceremoniall* law: the 10 *goolden* linkes of Gods law, shall haue one linke become partly *goold* partly *lead*: there shall be now, a *shadow* & *ceremony* fained to be in the heart of a *morall* law: in a word, the issue will be, that now they may be partiall in Gods Law, & serue him by halues.

## S E C T. XII.

8thly, they argue from Iob. 4. 21. *The hower cometh, when yee shall neither in this mountaine, nor at Ierusalem worship the father.* In which words, Christ foretold of the destructiō, & abolishing of the Temple, as the place of Gods worship: now if the Temple which was the place of Gods worship be abolished, so is also the Sabbath day, which was the time of Gods worship.

Herevnto I answer, there is not the like reason; for whilst the Church of God, was confined to the narrow limites, of the land of *Canaan*, all people might possiblie goe vp to Ierusalem, to worship in the Temple there 3 times a yeere, Exo. 23. 17. but when at Christ his death, the partition wale being brokē downe, & the Church enlarged to Jew & Gentile, all the world ouer; thē all people could not possibly come vp to the Temple at Ierusalem, to worship, 3. times a yeere there; for their dwellings would be too farr distant from Ierusalem; & therefore it was necessary that the Temple should be no longer the peculiar place, for Gods worship; but that now we might worship God, in *Spirit & truth* euery where: but thers not the same reason for the Sabbath day, the time of Gods worship; for the Sabbath day, and 7th day from the creation, is euery where all a like, amongst Iewes & Gentiles, all the world ouer: the same 7th day any nation had at the creation, the same 7th day it hath still to this day; so as the 7th day, this time of Gods worship, it is not too narrow for the bounds of the Church, as the Temple was; for it is as large as the Church of God is or can be; & therefore thers no necessity that it should be altered.

## S E C T. XIII.

9thly, they argue from all those textes of Scripture, whereby they vse to proue the Lords day, to be a Sabbath day, instituted by Christ: & thus they argue thence, that the old Sabbath, is altered & changed, by the coming in of the new Sabbath: & this is that which is so common in many mens mouthes, saying, why Christ abolished the old Sabbath, the Iewish Sabbath, by bringing in of the Lords day.

Herevnto I answer, 1. by deniall that Christ hath set vp any new Sabbath, as hath bene showne 2 admit that Christ had set vp



### 318 GODS ANCIENT SABBATHS,

the Lords day on the 8th day for a new Sabbath; yet this doth not hinder, but that the old Sabbath, on the 7th day, may stand still: for example, the Lord set vp the morall weekly Sabbath, on the 7th day, Exod. 20. 8. 9. 10. afterwards, he set vp other ceremoniall yeerly Sabbaths also Leuit. 23. 32. 38. 39. now the coming in of these other *yeerly* Sabbaths, did not alter change, or abolish the *weekly* Sabbath, no, here was an *addition* of Sabbaths, no *alteration* of Sabbaths. Iust so it may be here, suppose that Christ had set vp a new Sabbath on the Lords day, then haue we ij. Sabbaths to keepe weekly, the old Sabbath on the 7th day, & the new Sabbath on the 8th day; so that the setting vp of this Lords day Sabbath, is but an *addition* of a new Sabbath vnto the old Sabbath; like as when a man buildes a new house by the side of an old house, this is but an additiō of house, to house; it is no alteration, or change; for the raiseing vp of a new house, by the side of an old house, is not the demolishing & throwing downe of the old house.

#### S E C T. X I V.

10. they argue from all the new Testament, *negatiuely*; saying, of all the 10. commandements, the 4th com. is no where *mentioned*, in all the new Testament; neither is the keeping of the Sabbath day *urged* any where, wherefore the Sabbath day is not of vse to vs vnder the gossell.

To this Anabaptisticall obiection I answer, first see whither it tendeth: namely vnto *Anabaptistry* & *prophanesse*: for, if the old Sabbath be abolished we shall haue no Sabbath at all; for the Lords day can neuer be proued a Sabbath. 2. It tendeth to the ruine of the *Integrity* and *perfection* of Gods Law, so as we shall haue but a lamed and vnperfect Law. 3. It tendeth to make Gods morall Law, to be a *Morall ceremoniall* Law.

Further I answer, and will you acknowledge no more of the *Old Testament*, then what is particularly mentioned, & repeated in the new Testament; then what doe we with the old Testament? it seemeth then, that not onely the old Sabbath is abolished, but also, the whole old Testament is abolished also, & now it standeth for a cipher, if this arguing be good, why did S. Paul send vs to the old Testament, saying, whatsoeuer is written

written *a fore time*; is written for our larning? Rom. 15. 4.

2. If you will acknowledge no more of the morall Law, then what is particularly repeated in the new Testamēt, then what will become of the 10th com. where is it repeated in euery branch thereof particularly, in all the new Testament? I know, it is found writtē, *Thou shalt not lust*: but to come to particulars, where is it written, thou shalt not lust after, or couet thy neighbours *house*, thy neighbours *wife*, his man *servant*, *maide*, *oxe*, *asse*, or any thing that is thy neighbours? you may as well therfore conclude against sondry things cōmanded in the 10th com. as against the Sabbath commanded in the 4th com. for neither of them are repeated, in the new Testament *particularly* in an expresse commandement.

3. I will shew you how the 4th com. is repeated in the new Testament *generally*, & consequently the Sabbath is there vrged also, in a generall manner: see Mat. 5. 18. where Christ prophcieth of the lasting of the Morall Law, and of euery iot & title of it to the worlds end, now in these words is the 4th com. and the 10th com. & euery commandement, yea euery *iot & title* of euery commandement contained: the like may be proued by Rom. 3. 31. Iam. 2. 10.

It is to be obserued, that of all the 10. commandements, there was the least need, nay there was no neede to repeate the 4th cō. nor to vrge the obseruation of the Sabbath day in particular: for in the daies of Christ, & his Apostles, both *Iewes & Gentiles* were very zealous for the obseruation of the Sabbath day: for the *Iewes*, they were more strict for the keeping of the Sabbath, if I may so say, then Christ him selfe was; for Christ would allow the plucking and rubbing eares of corne on the Sabbath day; & to carry a bedd, and the like; but the Iewes could not endure it; what hote contentions did the Iewes moue against Christ, & his Disciples, for doeing some petty workes on the Sabbath day? yea, vpon a time, they would haue *slaine* our Sauour, for healing of a sicke man, vpon the Sabbath day, Ioh. 5. 16. what neede then was there, that *Christ* or his *Apostles*, should repeate the 4th com. to the *Iewes*? or vrge them to keepe the Sabbath day? since they were so hote for it alredy: it was enough that the



4th com. & the obseruation of the Sabbath day should be spoken of onely in some generall termes, as you haue it, Mat. 5. 18. Ia. 2. 10. And for the *Gentiles*, there was no need to presse them neither; for, they coming into the Inheritance of the Iewes, & ioyning in communion with the beleeuing Iewes, did redely imbrace the very ceremonies of the Iewes, as *circumcision* & the like; how much more then did they imbrace the *Morals* with the Iewes, as the *Sabbath day*? as you may see, Act. 13. 42. 44. Act. 16. 13. looke therfore wherin the Iewes were very zealous, it is to be thought, that the beleeuing Gentiles were zealous also, therefore was it needlesse, that the Sabbath day, or 4th com. of all the commandements, should be vrged, & pressed in the new Testament.

Neuerthelesse, something we find touching the Sabbath in particular, in the new Testament, as Mat. 24. 20. *Pray (saith our Saniour) that your flight be not in the winter, nor on the Sabbath day*: In which words, *Christ* alloweth a conscience to be made of the *Sabbath day*, for aboue 40. yeers after his death. 2. we find, that it was the constant practise of the *Apostles*, after *Christ* his ascention, to obserue and keepe the Sabbath day: see for this purpose, Act. 13. 14. 42. 44. Act. 16. 13. Act. 17. 2. & Act. 18. 4. that the *Apostles*, did here keepe the Sabbath with the Iewes, to beare with their *weaknesse*, is a *weaknesse* in any to thinke so; they cā neuer proue it I am suer: when the *Apostles* yeelded obbediēce vnto *Magistrates*, which was commanded in the 5th com. & worshiped God, which was cōmāded in the first Table, may any absurdly & growndlesly say, they did these things to beare with the *weaknesse* of the Iewes? and why then should any say, when the *Apostles* performed the things commanded in the 4th com. that they did this for the *weaknesse* of the Iewes? & where as some say, the *Apostles* kept not the Sabbath in cōscience of the 4th com. they hauing no grownd for what they say, may as well say, when they worshiped the true God, & obeyed the *Magistrate*, that they did not these in cōscience of the first, & 5th cōmandements. 3 In the new Testament, and after the death of *Christ*, and abolition of ceremonies, we find the Sabbath day kept, & in cōscience of the 4th com. & the Holy Ghost commen-

ding

ding it, by rekonning it among, & ranking it with other commendable actiones, saying, *they rested the Sabbath day, according to the commandement, Luk. 23. 56.*

## S E C T. X V.

11. They fetch an argument from Deut. 5. 15. where the 4th com. is repeated, and at the end of it there is added, as a reason, these words; *For, remember that thou wast a servant in the Land of Egypt, & that the Lord thy God brought thee out thence by a mightie hand: Therefore the Lord thy God commanded thee to obserue the Sabbath day.* Hence they argue to this effect, that because the Sabbath doth depend vpon the deliuerance out of Egypt; therefore since the deliuerance out of Egypt belongeth not vnto vs, no more doth the Sabbath day: this text *M. Chappell* vrgeth.

Herevnto I answer, it is true indede, that therefore God commanded the Iewes in this place, to obserue the Sabbath day, because he brought them out of the Land of bondage: but if hence men may gather, that we *Christians* are not bound vnto the Sabbath day, as *M. Chappell* did; then 1. it followeth, that we now haue no Sabbath day by the 4th com, and so the 4th com. is vselesse as a cipher, or abolished: for, this reason of Gods deliuerance of the Iewes out of Egypt, it is added not to any parte of the 4th com. onely, but vnto *all* the 4th com. wholly: now in the 4th com. the aduersaries of Gods trueth, doe distinguish betwixt the time of the 7th day, and the dueties of holinesse and Rest: now the time is that which they would faine trample downe, as for the duetie of an holy Rest, this they would haue still morall: but if this their argument be good, then haue they hereby at once ouerthrowne, not onely the *time*, but also the dueties of holinesse & Rest, in the time; and so quite nullified the 4th com. the reason hereof is plaine: for, that argumēt of Gods deliuerance of Israel out of Egypt, which they bring to abolish one parte of the com. to wit, the *time*, it doth also abolish the other parte of the com. to wit, the *holy rest*: for this reason brought by God, doth equally appertaine to the whole 4th com. & to all the partes thereof, to the time, and to the Rest in the time, as euery eye may see, that but reades the text.

Nay the reason which *M. Chappell* vrgeth, hath speciall refe-



ence vnto the duty of rest; for the rest is plainly mentioned in these words. *That thy man servant & thy maid may Rest as well as thou.* Deut. 5. 14. what a case is M. Chappell in now? for in attempting to abolish Gods sacred time, he hath also abolished the duty of Rest in and with the time. He hath not onely made the time a ceremony, but also he hath made, the duty of Rest a ceremony: whats become of your Rest M. Chappel, which you call *morall*? haue not your selfe made it a *Ceremony*?

2. If this their argument be good, then haue they not alone raised the time in the 4th com. and defaced also the 4th com. it selfe, but also which is more absurd, they haue defaced the whole *morall law*, euen all the 10 com. so then, now we are not bound by the first com. to haue the true God to be our God; because this com. & so all the rest, doe depend vpon that *reason* which the 4th com. dependeth on, to wit, that *God brought the Iewes out of Egypt*: for this very reason, is by Moses, prefixed to the first com. & so hath influence vpon all the rest; saying, *I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of bondage.* Exod. 20. 2. wherefore if they abolish one iote or tittle of the law by this reason, they must abolish the whole law.

3. We must distinguish betwixt the Sabbaths *observation*, & its *institution*: the reasons of the Sabbaths institution are these 1. because God himselfe rested on it, at the Creation. Genes. 2. 3. Exod. 20. 11. 2dly, that it might be for the benefite & com-  
modety of man, both in body and in soule, Deut. 5. 14. Mark. 2. 27. *The Sabbath day was made for man* saith the text. Now the reasons of the Sabbaths observation, may be many, euen all the *mercies* of God, these should moue to obediēce Deut. 28. 47. 48. & so this particular deliuerance out of Egypt, might be a speciall motiue to keepe the Sabbath day Deut. 6. 21. 24? so then, albeit the Sabbaths *observation*, depended in parte, vpon this mercy of Gods deliuerance of them out of Egypt; yet its *institution* depended not thereon.

Finally, the passeouer was instituted, vpon occasion of Gods *sparing* the first borne of the *Israelites* Exod. 12 now this reason and occasion, could not concerne the *gentile profelites*, and yet  
were

were the Profelites obseruers thereof; Exod. 12. 48. and why then may not we obserue the Sabbath, although this reason concerneth not vs?

Behold then by these answers, and the weakenesse of this, & the foregoing arguments, if these Patrones of the Lords day, & aduersaries to Gods Sabbaths, doe not voluntarily & wilfully set themselves against Gods Sacred, and Sanctified Sabbaths; it appeareth manifestly, so as they cannot deny it: for what force of reason, or consequence, doth inforce them to raise an argument out of this text against the Lords Sabbaths? if no force moueth them herevnto, then it must be meerly of their owne wills and corrupted mindes, which desire to trample on Gods ordinance.

#### S E C T. XVI.

12. They argue from Mat. 12. where Christ defending his Disciples, for plucking the eares of corne on the Sabbath day, doth rekone vp, compare, and ioyne the Sabbath day, with ceremonies, as with the *Shewbreade*, & *Sacrifices*, and the like; which Comparisons and arguments (saith *Walens* on the 4th com. p. 21.) were of no force, if the Sabbath day, were not to be reckoned of as a ceremony in some sorte.

Herevnto I answer 1. why should not Christs argument haue force, albeit the Sabbath day were reckoned of as a morall? for at that time when Christ made that argument, the ceremonies were all in force, as well as morales; and all bound men to obedience, as well as morales; and the breach of a ceremoniall was a sinne, as well as the breach of a morall: wherfore Christ might very well fetch an argument from a ceremoniall vnto a morall; shewing that if it were no sinne to violate a ceremoniall law, in a case of necessity, no more was it a sinne to breake the morall Sabbath, by rubbing eares of corne on the Sabbath day, in a case of necessity: the argument could not howsoever but be good vnto the Iewes, for they put no difference betwixt morales & ceremoniales, as we doe; they tyed *mince*, & *annise*, & left the weightie matters of the law: and therefore Christ his argument might haue, and had force enough.

2. I answer, Christ doth not onely rekone the Sabbath with



ceremonies, and fetch arguments vnto it from ceremonies, but also from morales: for example see Mat. 12.6. *I will haue mercy and not Sacrifice*: where you see our Sauiour, fetching an argument to the Sabbath day, from the worke of *mercy*, shewing that some worke may be done on the Sabbath day, in case of necessity, because God will haue mercy exercised towards men; now mercy is no ceremony, but a morall: the like you haue Mat. 12.11, 12. where Christ fetcheth an argument to the Sabbath, from the helpeing of a beast out of a pit: now to saue the life of a beast is no ceremony, but morall. Thus it appeareth, that Christ fetched arguments to the Sabbath, from ceremonials and morales both, making no difference in this respect; wherefore it cannot be concluded, that the Sabbath is either morall, or ceremoniall from this argument

3. Whereas hee saith the Sabbath is to be rekoned among the ceremonies (in some sorte) all this may be, and yet the morallity of the Sabbath nothing infringed: for in this *sorte* it may be like them, that as *Sacrifice* & ceremonies were to giue place, in a case of necessity, so must the Sabbath day doe: thus then the Sabbath may belike vnto ceremonies, & yet farre *unlike* to them in *duration*, & ceremoniall typicalnesse; see still, how witty and willing men are, to invent somthing against Gods ordinances sure I am, men shold imploy their Talents, rather to defend Gods Title, then to defeate him of it.

## S E C T. X V I I.

13. They fetch an argument from Rom. 14.5. *This man esteemeth one day aboue an other day, and an other man counteth euery day alike*. And from Gal. 4.10. *ye obserue dayes, & moneths, & times, & yeeres &c.* In the former text the Apostle approueth of them that esteeme euery day alike: and here the 7th day Sabbath, is abolished: In the latter text, the Apostle sharply reprobeth the Galatians, for obseruing of dayes, & times: and heere againe the 7th day Sabbath is abolished: and in both textes, all difference of dayes, appointed in the law, is taken away.

To these textes I answer, first by shewing them whither this obiection tendeth: namely to *Anabaptistry*: for they hold from these textes, that there is now no difference of dayes among  
Chri-

Christians: and take away the old Sabbath day, & it must be so indeed. 2. Such as manage these textes against Gods Sabbaths, they are guilty of horrible *partiality*: for they can find distinctions, to saue the other 9 commandementes, and *halfe* of the 4th com. from such as would abolish the law, saying, the law is abolished for *justification* but not for *observation*; and yet the same men, will neither finde, nor receiue any distinction, that so the *other* parte of the 4th com. may be also preserved viz: the Sabbath day. These textes, Mat. 5. 34. Iam. 5. 12. beare as strongly against an oath before a Magistrate, as doth this text Rom. 14. 5. against the 7th day Sabbath, and yet you can find wayes to preserve an oath still in the Common wealth, and can you not finde a way to preserve the Sabbath day still in the Church? see your partiality, and be ashamed.

3. A third absurdety they fall into, is this, that they so expound one text of holy Scripture, as it contradicteth an other? yea so as it contradicteth a parte of the 10 commandements: now this is against the common receiued rule: for no text must be expounded, contrary vnto the Analogie of faith, the Lords prayer, and the 10 commandements: but here they expound thes ij textes Rom. 14. 5. and Gal. 4. 10. quite contrary vnto one of the tenn commandementes: for the 4th com. maketh the 7th day *differ* from all others, but they so expound these textes, as that the 7th day must *not differ* from the rest of the working dayes: wherefore this their exposition, directed against the 7th day Sabbath, it is erronious, & to be reiected: for these absurdeties, with others that might be added, an other sense of these ij textes, is to be sought.

First therefore (that we may *reconcile* Scripture with Scripture, that is, the seeming contradictiō betwixt these textes in the new Testament Rom. 14. 5. Galat. 4. 10. & this text in the morall law of the old Testament Exod. 20. 8. 10. ) we may expound these textes, of such dayes, as were in vse amonge these *Romanes*, and *Galatians*, whilst they were Idolaters, before their conversion to the faith: for as they had *meate* sacrificed vnto Idoles 1 Cor. 8. 4. so no doubt had they *dayes* dedicated vnto Idoles: now as some of the beleeuing Gentiles would eate of those meates



sacrificed vnto Idoles, and others refused & would not eate; so some might keepe those dayes, thinking it fit to serue God on those dedicated dayes, wherein they were wont to serue their Idoles; but others thought it vnfit &c: This the context giueth some light vnto, see Gal. 4. 8. 9. 10. where the Apostle putteth the Galatians in minde of the time when *they knew not God, and did seruice vnto them which are not Gods*, and then he telleth them, that now they *knew God* v. 9. and then he addeth his reproofe saying, *how turne yee againe vnto beggerly rudiments &c. ye obserue daies &c:* by which orderly placing of these things, and by his minding them of the time wherein they were Idolaters, and herevpon speaketh of their *turning againe*, this giueth vs to vnderstand, that he speaketh of their turning againe vnto something they vsed in the time of their Idolatry, when they knew not God: and so the dayes and times which he reproofed them for obseruing, might be the dayes dedicated vnto Idoles: this sense *M. Perkins* fauoureth, in his Cases of conscience, Chapr. 16. Sect. 3. pag. 108. and thus *Waleus* on the 4th com. pag. 93. answereth to these textes, as spoken of the Gentiles *white* and *blacke*, dayes *cleane* and *uncleane* meates. The like may be said of the dayes spoken of in Rom. 14. 5. for, it is like that the dayes here mentioned, were of the same kind, with the meates, spoken of in the same chapter v. 2. 3. 14. now it is like that these meates here spoken of were meates sacrificed vnto Idoles, as 1. Cor. 10. 27. of which, some beleeuers would eate, others being weake would not eate: & I doe the rather thinke these might be meates sacrificed vnto Idoles, then meates *uncleane* by the Leuiticall law, because the Apostle speaketh of *eating of herbes* Rom. 14. 2. Now I remember no law, about eating or not eating of herbes: it is therfore more probable, that this eating of herbes by the weake, was an heathenish superstition, and of an indifferent nature, as they vsed it: and so, as the meates were meates sacrificed to Idoles, so these dayes were dayes dedicated to Idoles.

Secondly, if this sense pleaseth not, but it will be rather, judged that these meates & daies, were such as were inioyned by the Law to Gods people the Iewes; why then, I distinguish of daies: there were *daies Morall*, & *daies ceremoniall*: or daies which  
 God

God ranked among his Morales, or daies: that were excluded the hedge & pale of the Morals, & neuer came into the Tables of stone: the Morall daies, were the weekly Sabbaths on the 7th day; the ceremoniall daies, were the yeerly Sabbaths, their new Moones, & other festiuall daies: now the Apostle in both these textes, may be vnderstood to speake against these ceremoniall yeerly Sabbath daies, new moones, and festiuall daies: thus the Apostle, may be vnderstood, & yet no wrong or violēce at all offered vnto these textes; & by this meanes these texts are so expounded, as they doe not contradict nor ouerthrow any other text of Scripture, or portion of the 10. commandements, nor doe we rune into those absurdities, which they of the contrary opinion doe rush vpon.

Behold how easy a matter it is, to *reconfile* scripture with scripture, the 4th com. with other textes seeming to contradict it, to such as haue eyes in their heads, and affectiones in their hartes to doe it: but when they, these aduersaries to Gods trueth, come to touch these & the like textes, with their polluted hāds, & impure minds, by way of exposition & argumentation, they are so farre off from *reconciling* of the holy scriptures, as they will make no worke of it, but to set Scripture by the eares, as they say; text against text, making one text as fier, the other as water; the one iusleing & shouldering out of place the other; the one text commandeth the 7th day, the other they make to forbidde the 7th day: & yet all this hurly burley, & opposition of text against text, is made needlessly, & causelessly; no thing mouing therevnto, but the corrupt minds of such as are enemies to this ancient ordinance of Gods Sabbath: for suer I am, thers nothing in the textes themselues, to moue them & compell them herevnto: it seemeth therefore, that these men had rather be against God, then for God; & rather throw downe his ordinance, then vphold and maintaine it, thus you see, none of these textes hitherto alleaged, will proue, that the time, & 7th day commanded in the 4th com. is abolished.

#### S E C T. X V I I I.

14. They fetch an argumēt against the 7th day, out of Ex. 31.  
 13. *Keepe yee my Sabbaths; for it is a signe betwene me & you in your gener-*



generations, that ye may know that I the Lord doe sanctifie you. This text *M. Chappell* vrgeth, & so doth euery man: now because they put no small confidence in this text, for the abolishing of the Lords Sabbaths, I must therefore take the more paines in answering it: for they haue no more but this text & an other, & if they faile in these two textes, as they haue done in all the former, then haue they no cuffer or cloke left them, for maintaining the abolishing of this ancient ordinance of Gods Sabbaths; & then this fearefull sinne of a weekly transgression of the 4th com. & violation of the Lords Sabbaths, will lay heauy vpon the consciences of the patrones of the Lords day: for these are they, who doe teach stilly that the 7th day Sabbath is abolished, and doe warrant the people, that they may with a safe conscience, violate the Saturday Sabbath: and behold, these are their grownds for it which we haue alredy answered, and are in answering: But before I come to lay downe their arguments out of this text, and my answers; I will in the first place shew how they are cōdemned by their owne *Authores*, who doe apply this text, to the Sabbath in the 4th com. and would make it a signe & so abolished: & then I will shew also, how *absurd* they are to make attempt, to proue any thing out of this text, against the Lords Sabbaths.

It is well knowne, I might here alleage the Testimonies of many, both godly & lerned, who writing on the doctrine of the Sabbath day in the 4th com. haue defended it, against this texte of *Exod. 31.13.* shewing that it is not so a *signe*, as it can be therefore a *ceremony*, & abolished: of which number is *M. Greenham* on the Sabbath, & *M. Richard Byfield*, pag. 88. 99. of late come forth: *Doctour Bownde*, & *Doctour Ames*, & others cited in the first Section of this Chapter: with diuerse others, whose words & names I spare, as well knowne vnto such as are seene into this controuercy: for nothing seemed more absurd vnto them, then to thinke God should put a ceremoniall *signe* and shadow, into the body of the 4th com, and heart of the Morall Law: all which writers doe condemne those who would make the Sabbath day, a *signe*, & so abolished by this texte *Exod. 31.13.*

For

For matter of absurdety. 1. it appeareth in this, that by bringing this text Exod. 31. against the morall and weekly Sabbath, commanded in the morall Law, hereby they *picke quarrels* with God, & his ordinances: for, this text doth not *say*, that because the Sabbath is a signe, therby you shall know it for certaine, that it shall be abolished: no, but because the Sabbath is here caled a signe, therefore hence they will needs *collect*, that it must be abolished: & for furtherance of this wicked collection, all their wites & invention are set on worke, partly so to expound this text, as it may not be vnderstood of the yeerly Sabbaths by no meanes, least so the morall & weekly Sabbath should be preserved from ruine and destruction; & therefore they will expound it of this morall and weekly Sabbath, that so it may be abolished, & its light extinguished: partly *how* to proue all signes to be abolished, & the like: and this is done to this euill end also, that so they may bring the Sabbath of the Lord, within the compasse of an abolished signe, and so quite rase it out of the morall Law, and roote it out of the Church: thus you see, how they seeke out for, and study to find matter against Gods ordinance; and all this needlessly and causlessly, saue that they beare a grudge against the Lords Sabbaths, and would haue them prophaned: for what other reason can they render of this their fact? suer I am, this text Exod. 31. doth not compell them to say any thing against the 7th day Sabbaths: for they are faint to vse their best witts, to inuent something in it, that may make against Gods Sabbath, and is not this then to picke a quarrell with Gods ordinance?

S. Paul saith, *Loue thinketh no euill* 1. Cor. 13. 5. & suer I am, these men thinke no good: for did they loue Gods Sabbaths, and Gods commandements for themselues, vnlesse, some spirit of slumber for the present hath possessed them, they could not but shew their loue to Gods 4th com. as well as to the rest of the commandements, & manifest their loue also in time of *triall*, by thinking good, and that which might make for the preservation of Gods Sabbaths, & 4th com. intirly, rather then by thinking euill of them, to doe some act against them: how can men think worse of any thing, then to labour its abolition, ruine, and destruction? yea, & that too, when they need not so doe, hauing



no cause mouing them therevnto, saue a corrupted mind : this is a malitiouse & wicked spirit, that will study the ouerthrow of an ancient ordinance of God, yea an ordinance as ancient as any in the Church of God whatsoeuer, and labour to vndermine it causlessly : I wish M. Chappel, & his other 9. confederate Ministers would thinke of this point: at the latter end, after I had handled the 4th com. I gaue sondry effectuall reasones to moue vs to the loue of Gods Law ; & is this the loue that men beare to it, to seeke out how & which way they may ouerthrow for euer some parte of it ?

And what will be the issue of all this ? why euen this: hereby Gods *Morall* Law, shall become a *morall-ceremoniall* Law: Gods Law shall be *maimed*, & denied its integrity & perfection: yea a godly *prayer* of our Church, shall become a *babling* before God: & those most ancient *Churches*, which liued next the Apostles, & are therefore accounted the most pure Churches, shall be *condemned*, in that they religiously obserued this Sabbath day.

A second absurdety, that these men who are partiall in Gods Law, doe fall into, by sharpening their wites, to fetch an argument out of this text, Exod. 31. 13. against the 7th day Sabbath, is this; that hereby they doe *contradict* them selues most foulely; for, they teach & maintaine, that the *Rest* in the 4th com. is morall & perpetuall: & yet for all that, they will bring an argument, out of this text, which doth plainly ouethrow this *Rest*, as well as any thing else: for, the Hebrew word *Sabbath*, signifieth *Rest*: now then, if the *Sabbath* here mentioned, Exod. 31. 13. be a signe, and so abolished, so must also the *Rest* signified by the word *Sabbath*, be a signe also, & abolished too: and yet for all this, will they haue this *Rest* morall & perpetual ? will they haue this Sabbath or *Rest*, both morall and ceremoniall ? what a grosse contradiction is this ?

Yet further, it is to be noted, that whereas the cōtrouersy betwixt vs, is about the time & day onely; for they would abolish the 7th day, this text which they bring doth not so much as mention the word *day* in Exod. 31. 13. 14. for it mentioneth onely the word *Sabbaths*: whence I gather, that though the word *day* be implied, yet because it is not mentioned, therefore if any thing

thing be made a signe of Christ, it is rather the Sabbath, then the day: wherefore, if the *Sabbaths* be a signe of Christ, which signify *Restes*, then are the *Restes*, ceremonies, and abolished signes of Christ: & so the *Rest* in the 4th com. which they hold to be morall, by this text they make to be ceremoniall: so we haue a morall ceremoniall Rest, a contraicted Rest.

A third absurdety that these mē fall into, who will haue God serued by halues and by peecemeale, is this; that whilst they make a gloriouse shew to the people, that they stand for the 4th com. as well as for the rest of the commandements, they doe notwithstanding so gelde it, & picke out the life & soule of it, as they leaue it but like a *deade corpse*; for, by their consequences, (such as they are) they would out of this text, Exod. 31.13. make the *Sabbath day*, a signe, & so a ceremony, and so then abolished: well then, be it so; hence then I argue, *If that Sabbath day, commanded in the 4th com. be an abolished signe & ceremony, the 4th com. nullified, & like a dead corpse*; for, it standeth for a cipher, and commandeth iust nothing: for the cleering of this point, let vs see the 4th com. thus it is written, *Remember the (Sabbath day) to sanctifie it*, Exod. 20.8. let any man now take out of these words, in this commandement, these ij. words (*Sabbath day*) & then let him tell me, what it is which the 4th com. commandeth: you may as well take away these ij. words (*Sabbath day*) which they say are a *signe*, and ceremony, and abolished; & in stead of them, put so many ciphers in the commandement, as there be letters in these ij. words, that is tenn, & then we may write this commande. thus, *Remember the (0000000000) to sanctifie it*, Exod. 20.8.

I remember our Sauour Christ hath a similitude, wherein he likeneth such hearers as heare, but doe not, vnto a foolish man, who builded his howse vpon the sande, Mat. 7.26. but I now tell you of builders, & builders in Gods house too, who are more foolish then this foolish man, for he built, though not vpon a rocke, yet he built vpon the *Sande*, so as his house might stand vntill the floodes came & the winds blew; but these mē, would build Gods 4th com. vpon worse then sand, for they build it vpon nothing (0000000000) and make it to command



nothing oooooo. all this must needs be true against them vnlesse they can shew vs, that there were two Sabbath daies spoken of in the 4th com. one vpon the 7th day, & an other vpon the 8th day; and this they cannot doe, seing the Lord spake in the *singular* number, in his 4th com. saying, Remember the Sabbath *day*, and not in the *plural* number, Remember the Sabbaths, or Remember the Sabbath *daies*: now forasmuch as they haue robbed the 4th com. of one Sabbath day, there must now be no Sabbath day in the 4th com. vnlesse they cane by helpe of their magnified reason & consequences proue vnto vs, that God commanded ij. Sabbaths in his 4th com.

A fourth absurdety that these men sale into (who are aduersaries to the Integrity & perfection of Gods Law, by reiecting his Sabbaths) is this; that they set Scriptures together by the eares, text against text, and God against himselfe: for whereas it is a *rule*, that no exposition, & by like reason, no consequence or collectiō, is to be giuen of and from any text, which is contrary vnto other plaine texts of Scripture, as for example, the 10. *commandements*, & the *analogie of faith*; &c. yet these aduersaries of Gods trueth, haue giuen such expositiones of, & consequences from this one text, Exod. 31. 13. as whereby they doe vtterly nullify something, plainly & expressely commanded in the 10 commandements, as for example the 7th day Sabbaths.

First then their absurdety appeareth, in sweruing from the common receiued & approued *rule*: & secondly in making one portion of holy write, to contradict an other; yea to contradict an *ordinance*, commanded in the *Morall Law*: &, which is yet worst of all, they make their owne idle brained consequences, fetched out of this text, which neuer were in it, to contradict an expresse commandement of the *greate* Gods: so that now, mans sawcy reason, & friuolouse collections shal confront a plaine commandement of his Gods: yea, it shall sit in equall throne with God: I, & which is worse, it shall take the right hand of God also: for their consequences doe more auaille with men, then Gods expresse commandement; & their *collections*, shall be a *Countermand*, to Gods *commandement*: yea, they shall take the vpper hand of it, & shoulder it quite out of place, as we see to our hearts astonishment it doth, when we looke vpon the ruined 7th day

day Sabbath: oh times! oh manners! oh wicked manners of these  
 finefull times! some men doe so pride themselves in their wit,  
 & beare themselves so strongly vpon their learning, as by these  
 they dare make an assault vpon God, and Syllogistically crush  
 to nothing, what God once established in his Church, with ter-  
 rible thunder and lightening: were this done by some profane  
 person, it were not so much to be thought on; but the Authores  
 & stife Agents in this most horrible fact, are such as drawe  
 nere vnto God, and called puritane Ministers: oh that they  
 shewed more *purity* then this comes to: it grieueth me, thus to  
 blow vp the Skirtes of my bethren, but I haue none other way  
 left vnto me now but onely this one, to discouer them vnto the  
 world, that they may be ashamed of their folly; & to preuent  
 men in following them; else they will leade the world after  
 them, so mad they are in their dotages, & so vnmouable: the  
 Prophet Dauid hath a passage which will beare me out in this,  
*fill their faces with shame, that they may seeke thy name, o Lord.*  
 Psal. 83. 16.

I might for these reasons & absurdities of theirs, reiect  
 their arguments, as vnworthy any answer at all; for they deserue  
 none: yet as Salomon saith, *Least they be wise in their owne con-  
 ceit* Pro. 26. 5 and thinke there is worth and excellency in their  
 arguments, I will mispend some time, and waste some paper  
 and inke, to shew them their vanity: & so I come to their ar-  
 guments. I conceiue they may argue out of this text Exod. 31.  
 13. these wayes; the first whereof is this, *All Signes are abolished:*  
*But the 7th day Sabbath, is a Signe,* Exod. 31. 13. *Therefore the 7th*  
*day Sabbath is abolished.*

To this argument I answer, as for the minor, it shall be answer-  
 ed, in the after passages: but as for their Major, I deny it: for,  
 they can not proue it: & I giue instances to the contrary, shew-  
 ing that all Signes are not abolished: for example, the Raine  
 bow, God made it a Signe that he would neuer more destroy  
 the world by a floode of waters Genes. 9. 12. 13. neuerthe-  
 lesse the Raine bow is not abolished; for wee see it still in the  
 cloudes, in rainey weather. For other signes still remayning  
 see the prooffe of the next Major, & see these Scriptures Ro. 3.



25. Phil. 1. 28. 2. Thes. 1. 5. and thus much for answer to this argument.

An other way whereby they may argue out of this text is this, *All Signes of Christ are abolished. But the 7th day Sabbath, is a Signe of Christ: Therefore the 7th day Sabbath is abolished.* But I deny this wholl argument, both Major and Minor.

For the Major, I deny that all signes of Christ are abolished: For, they can not proue it: and because there are sondry signes of Christ remayning still: for example, the Bridgroom, was made a type or signe of Christ Ioh. 3. 29. Reuel. 29. 9. and as we reade euery where in the booke of the *Canticles*: so the Shepherd Ioh. 10. 11. was made a signe of Christ; and yet these relationes remaine still: we haue *Bridgroomes* still, and *Shepherds* still. 2. certaine meates legally vncleane, as the *Hare*, the *Conie*, and the *Swine* Leuit. 11. 5. 6. 7. they were made a signe of Christ Act. 10. 14. 15. Col. 2. 16. and, yet for all that, all Hares, Conies, and Swine, are not abolished, no nor as touching abstinence from them, as in a fast. 3. The *Rocke* in the wilderness, was made a signe of Christ, 1 Cor. 10. 4. and yet the *Rocke* is not vanished out of its place, because it was once a signe of Christ, nor is it become vselesse, but that men may wash and cattell drink at it to this day. 4. I might add, that *circumcision*, being a Sacrament, it was a signe of Christ Rom. 4. 11. & yet those infants, circumcised a little before Christ his death, their circumcision was not gathered as the Apostle speaketh, or nullified and abolished, immediatly after Christs death, nor in all the time of their liues after, see 1. Cor. 7. 18. by all which instances, it is manifest that all signes of Christ, are not abolished.

I come now to the Minor; and here I deny, that the 7th day Sabbath, was at any time a Signe of Christ considered as *incarnate*: their text Exod. 31. 13. saith indeed; that the Sabbath was a signe; but it doth not say, that the Sabbath was a Signe of Christ: indeed the text speaketh of Iehonah, God the father vnder this word *Lord*, but it is altogether silent of God the Sonne, Christ Iesus, considered as mediator & incarnate: wherefore

fore this text maketh nothing for their purpose; and thus is this second argument answered.

Neuerthelesse, some reply and vrge this text further for the prouing of this Minor, saying, that God sanctifyeth vs, by Christ considered as incarnate, as is plaine Eph. 1. 3. Herevnto I answer behold! what shuffling is heere, is this the way to proue by necessary consequence, when they are forced from one text, to flie vnto an other text? were there that necessary consequence (where of they talke) in their argument out of this text, they should not neede to flie vnto an other; is not this to picke aquarrell against Gods ordinance; & voluntarily without any necessity, to *seeke* out for matter against God? but all this will nothing auaille them: For, 1. I haue some exceptiones against the text in my former booke p. 138. 2dly, admit that God doth sanctify by Christ, yet it followeth not, that what souer is made a signe of God the Father, and of God the Sonne considered as God, it must also be a signe, of God the Sonne considered as redeemer and incarnate: so greate is the difference betwixt Christ considered as God coequall with the father, and considered as God-man incarnate, as that which being a signe of God the father, though it must also be a signe of God the Sonne considered as God coequall to the father, yet it is not necessary that it should be a signe also of God the Sonne considered as God-man and incarnate.

Further more, I will giue three answers more vnto this argument: the first is by distinguishing of *Signes*; if the Sabbath here be a signe of Christ, then there are some signes of Christ, which are euer *present* with the thing *signified*, as in this text Exod. 31. 13. where the text speaketh in the present tense, *doe*, it is a Signe, that I the Lord *doe* sanctify you: where you see, this is a Signe of something as *present*: & there be some Signes of Christ, which are farre distant from the thing signified, where the signe was *present*, but the thing signified was *future*; of this kind was *circumcision*, *sacrifices*, *meates and drinkes*, *new Moones*, and *yeerly Sabbathes*: now the former sense is it which they must imbrace, by this text Exod. 31. 13. and in this sense, I deny, that such signes of Christ are abolished: for albeit it were so, that of the  
latter



latter kind of signes, where the signe and the thing signified were farre asunder in time, that at the presence of the thing signified the signe vanished; yet is there not like reason in the former kind of signes; for then the *Sabbath day*, which was made a signe of Christ (as they say) *then presently sanctifying the Israelites*, should haue vanished and haue bene abolished, euen in those dayes wherein Moses wrote this text Exod. 31. 13. for then at that time, was the *Signe* and the thing *Signified* present together. It is a signe that I the Lord *doe* sanctify you, saith the text.

My second answer is this, whereas they build so strongly vpon it, that the Sabbath day, was here made a signe of Gods, and so also of Christs sanctification, as if *sanctification* were a maine thing signified, and typed out, by the Sabbath, this I deny: the Sabbath was not made a signe of Sanctification: but onely a signe of *God the Lord*. For the word Sanctifie in this text, is vsed as a *description* of God, not as the *antitype* or thing signified: the antitype or thing signified is onely the *Lord*: as if the text were thus read, *My Sabbath is a signe, that yee may know, that I am the Lord*: or, *that I am the Lord, who doe sanctifie you*: For confirmation of this see Ezek. 20. 20. 12. where the same matter is repeated thus, *Sanctify my Sabbathes, & they shall be a signe betwene me and you, that ye may know that I am the Lord your God*.

Hereby you may see; that the thing signified by the Sabbath, was the *Lord our God*; for God would giue his people a signe, whereby they might know *him*, that sanctifieth them, from all false Gods: now if the word *sanctify* had bene the thing signified and typed, then that word would not haue bene omitted here, as being the chiefe thing intended: Thus you see, the Sabbath was no signe of *Sanctification*; and yet vpon this supposition, they build all this their argument.

My third answer, is by distinguishing of the word *sanctify*: it may be taken 1. For that inherent grace of *holinesse* which is wrought in the hearts of the Elect, by the holy Ghost; or 2. For an *externall privilege*, whereby a Nation or people are seuered from other Nations and people, to participate of the outward ordinances of God, as the word and Sacraments &c. Rom. 3.

1.2. Rom. 9.4. Deut. 4.8.34. Exod. 19.10. now admit the Sabbath was made a signe of Sanctification, then may the word Sanctifie in the text, be vnderstode of this latter kind of Sanctification onely: now this Sanctification cannot haue reference vnto Christ, considered as incarnate; for if it hath, then the text must rune thus: *keepe yee my Sabbaths; for they are a Signe, that I the Lord (Christ) doe sanctifie you*: Now the Lord Christ considered as incarnate, could not be sayed to sanctifie those Israelites in Moses his time: that is, to take the people of the Iewes then from other Nationes, and bestow vpon them those holy Privileges of his *Oracles, circumcision*, and the rest: for, hee was not incarnate of 2000 yeeres after that.

A third way whereby I suppose they may argue out of this text Exod. 31.13. is this: *All signes, whose things signified or antitypes be come weare forthwith abolished: But the 7th day Sabbath, was a signe, whose antitype is long since come: Therefore, the 7th day Sabbath, was forthwith (at the death of Christ) abolished*. For the trueth of the Major, this they thinke to proue, partly by that text Col. 2. 16. 17. and partly from that common received axiome, that *when the body is come, the shaddow or signe vanisheth*.

Herevnto I answer, 1. for the text Col. 2. 16. 17. that this text will not helpe them; for our question now is aboute *signes*: But this text saith nothing of Signes, for it speaketh onely of *Shaddowes*: now there may be greate difference made betwixt a signe and a Shaddow; For, euery Shaddow may be a signe, but euery Signe is not a Shaddow: we haue the word Shaddow vsed but thrice in the new Testament, as in Col. 2. 17. and in Heb. 8. 5. and in Heb. 10. 1. and it is euer vsed to signifie a thing to come *futurly*, as the Apostle speaketh plainly, *Which are a shaddow, of things, to come* Col. 2. 17. And againe, *The law hauing a shaddow of good things to come*. Heb. 10. 1. But now, Signes are vsed to signify things *past* Exod. 31. 17. Rom. 4. 11. and sometimes things to come, Genes. 17. 8. 11. and sometime to signify a thing *present* as Exod. 31. 13. wherefore seeing there is so greate a difference, betwixt a signe and a Shaddow, we must not confound them; the Apostle would abolish no more but such *signes* onely, as did signify things to come: and the Sabbath



# 338 GODS ANCIENT SABBATHS,

in Exod. 31. 13. is made onely a signe of a thing *present*.

Haue these men an indifferent respect with *Dauid* vnto all Gods commandements Psal. 119. 6. (think you) when they labour it so studiously, to ouerthrow a parte of them? and may not these men be said to *loue* Gods law from the *heart*, and to be true friends vnto it, when they vse all their wit and lerning, to ouerthrow an ordinance of Gods, commanded expressly in that law? and what will be the issue of this their thanklesse worke? why this, the *bright* shining Law of God, which is a light vnto our feete Psal. 119. 105. it shall by this their greate study haue a *darke* shadow, or ceremony, placed in the very *heart* of it; yea, it shall be made a very *monstre* among Gods lawes: For of all Gods lawes from *Genesis* to *Malachie* there is not one like it: such a hotch potch they haue made it: it shall be partly fish partly flesh, partly white partly blake, partly morall partly ceremoniall, partly *abolished* partly *enaining*: may they not be in loue with this the r worke, to behold the vgiuesse of it?

2. I answer to their *axiome*, and so also to their Major, by deniall that all signes must forthwith vanish, when the antitype and thing signified is come; and I giue these instances to the contrary. 1. The *Passouer Lamb*, it was a Signe that God would spare the Israelites at midnight, when he came to destroy the firstborne of the Egyptians; now this Passouer, it was eaten in the *Euening* before this *midnight*, so that it was a signe of a deliuerance to *come*, as namly in the night after: now midnight being come, and the Angel hauing Passed-ouer, & spared the firstborne of the Israelites, here then the antitype or thing signified by the Passouer, was come: and yet for all that, this Signe of the Passouer, it was not forthwith abolished; for it lasted many hundreth of yeeres after, euen till the last Supper of Christ: see Exod. 12. 6. 13. 29. 25. Luk. 22. 15. yea, it remained still as a signe of their deliuerance which was past, come and gone long before, as you may see Exod. 12. 26. 27. loe here, the signe remained, long after the thing signified was come and gone: for, the fathers were to instruct their Children, when they were in *Canaan*, that this Passouer was kept in remembrance of Gods deliuerance from the destroying Angell, whilst they were in *Egypt*, which *deliuerance* was

was long before this *Passeouer*, and this *Passeouer* long after the deliuerance signified by it: And vvhy may not the *Sabbath* last also in the Church (if it were a *signe*) long after Christs coming in the flesh, euen till his last coming vnto iudgment? I can see nothing to the contrary, but that it pleaseth not our Ministers to haue it so: indeede they talke much that the *Sabbath* it was a *signe*, the *Sabbath* it was a *signe*, and now the body Christ being come, the *signe* must of necessity be gone, but here they see the contrary, the *signe* of the *Passeouer* it lasted in the Church, many hundreth of yeers after the thing *signified* by it was come.

2. Circumcision, it was a *signe*, that God would giue the Land of Canaan, to the Israelites Genes. 17. 4. 8. 10. Well then, *Canaan* was the thing signified by the *signe* of *circumcision*: now when the Israelites were come into the Land of Canaan, then they had receiued the thing signified; but did not this *signe* of *circumcision*, last in the Church, many hundreth yeers after that? yis, euen to the coming of Christ; for he was circumcised: and why may, not the *Sabbath* (if a *signe*) remaine still in the Church after Christs death? if they say, that *circumcision* was a *signe* of something else besides the Land of Canaan; so say I was the *Sabbath*; for it was a *signe* also of the *creation*, or of Gods rest then Exod. 31. 17.

A 3d instance: The Lord gaue *Moses* a *signe* or token, that hee had sent him to deliuer the Israelites; now the *signe* was this, that after he had brought the Israelites out of *Egypt*, both hee & they should serue God vpon the Mount *Horeb*, Exod. 3. 1. 12. where you see, that the *signe*, was a good while after that the thing signified was come: for the thing signified was this, that *Moses* should goe vnto *Pharaoh* and also bring the children of Israel out of *Egypt*, Exod. 3. 11. now after hee had bene with *Pharaoh*, & after he had carried the Israelites out of *Egypt*, then was the *signe* not abolished, but to be vsed: An other instance of like kind, we find in Isa. 7. 14. you may see it at your leisure: by all which instances this one thing appeareth, that a *signe* may remaine, lōg after the thing signified by it be come, & thus is their 3d argument answered.

Oh, how doe these men loue the *Law* of God? who thus dispute against it? and what would be the issue, if they could



obtaine their desires? why this, Gods *Law* should become A *Monstre*: & we *Protestantes* should become *Anabaptistes*, & profane persones, kepeing no Sabbaths at all, for besides this Sabbath, they shall neuer be able to shew vs any other.

Hauiing answered to all that they can say out of this text, & to euery argument seuerally, now I come to giue iij. answers more, which may serue to euery of their 3. arguments: but first I desire my aduersaries, either to imbrace these my *answers*, and *distinctions*, whereby I would *preserue* Gods Sabbaths, or else to study such others, as may please them better; or else they bewray abhominable *partiality* to Gods Law & trueth: for they can preferue nyne commandements, & halfe of the 4th, & why not the other halfe, & so all the tenn intirely?

First, whereas they take it for granted, that the Sabbath here mentioned, Exo. 31. 13. which they say is made a signe of sanctification, that it is the 7th day Sabbath, mentioned in the 4th com. this I deny: there are ii. sortes of Sabbaths, the weekly 7th day Sabbath; & the yeerly Sabbaths: now this their text, may be vnderstood of the Annuall and yeerly Sabbaths, which neuer came into the Morall Law: if therefore I shall make it appeare, that this text of theirs, may be vnderstood of the Annuall and *ceremoniall* Sabbathes, and not of the *morall*, weekly Sabbath; then is all their labour lost, and all their 3 arguments friuolouse; for all their arguments haue argued onely against the yeerly *ceremoniall* Sabbaths, the which no man will defend; for this purpose therefore, note these things:

1. It is very improbable, that all those verses v. 13. 14. 15. 16. 17. which are 5 in number, should treat but of one kind of Sabbath, to wit, the 7th day Sabbath, as may appeare by the very reading of them ouer, vnlesse you would say here were a Tautologie, ouer and ouer againe with the same thinge. Wherefore it is more probable, that in this long and large discourse of Sabbaths, Moses speaketh of ij sortes of Sabbaths, of the yeerly Sabbaths in Exod. 31. 13. 14. and of the weekly Sabbath in Exod. 31. 15. 16. 17. some light is added herevnto, if we doe but oblerue Moses; for he vseth often in speaking of the Sabbath, to mention both kinds before he hath done, that

is,

is, both the anniuersary Sabbaths, and the weekly Sabbath, as you may see in Exod. 23. 12. 14. 15. 16. and in Exod. 34. 21. 22. 23. and in Leuit. 23. 3. 4. 24. 32. 38. 39.

A 2d reason may be this; he Lord had giuen Moses in charge to build the *Tabernacle*, Exod. 25. 8. 9. the making whereof, would cost greate & longe labour; now least the people should thinke, that because the worke about this Tabernacle, was an holy worke, perteyning vnto God, for his seruice and worship, that therefore they might put no difference of dayes, whilst they were in this worke, but that they might worke vpon the Sabbaths also, whither weekly Sabbaths, or yeerly Sabbaths, as well as on the 6 working dayes; to preuent this, *Notwithstanding* (saith the Lord) *my Sabbaths yee shall keepe &c.* Exod. 31. 13. &c. as if the Lord had said, albeit I will that you make me A Tabernacle &c. Yet I will not, that you worke about it on my Sabbath dayes; now because the people, were as prone, vpon this occation of building the *Tabernacle*, to worke vpon the yeerly Sabbaths when their turne came, as vpon the weekly Sabbath, on the 7th day, therfore it is meete for vs to thinke, that God would as well make *provision* heere, for his yeerly Sabbaths, as for the weekly Sabbath: and that therefore in this text Exod. 31. Moses spake of the yeerly Sabbaths, as in v. 13. 14. and of the weekly Sabbath, as in v. 15. 16. 17. that so the people appointed to worke about the Tabernacle, as Bezaleel and Aholiab and the rest, they might not worke, either vpon the yeerly or weekly Sabbath: but were all these 5 verses, spent onely about one kind of Sabbath, as the weekly Sabbath onely, then had not God made *provision* heere for his yeerly Sabbaths, which cannot be likly.

A third reason may be this, that in these fewe verses v. 13. 14. 15. 16. 17. there is threatened the punishment of *death*, to those that doe any worke on the Sabbath, two seuerall times, &c in two seuerall verses, as in v. 14. *whofoeuer worketh therein, the same person shall be cut of from his people:* and in v. 15. *whofoeuer doth any worke in the Sabbath day, shall dye the death.* Now it is not likly, that one and the same punishment should be repeated, and twise together threatened, for the breach of



one kinde of Sabbath day: and therefore to auoid a Tautologie and needlesse repetition, it is most likly that here Moses spake of two kinds of Sabbaths, of the yeerly Sabbath in v. 13. and so threatened death to the transgressours of them in v. 14. and of the weekly Sabbath in v. 15. and so threatened death also to the transgressours of it, in the latter end of the same v. 15.

A 4th reason may be this, that the Sabbaths in v. 13. 14. are made a signe of Sanctification or Redemption by Christ, as they say; but the Sabbath in v. 15. 16. 17. is kept in memory of the Creation, and is a signe of Creation, to remember, that in 6 dayes the Lord made heauen and earth, and rested on the 7th day, as you haue it in v. 17. now these diuerse signes doe intimate, that here may be diuerse Sabbaths spoken of in these verses: for, Sanctification and Redemption may be applied to the one kind, and Creation to the other kind of Sabbaths: for, it is nothing probable, that Redemption and Creation, should be both applied vnto one kind onely.

Thus you see what liklihod there is, that the Sabbaths mentioned in v. 13. vpon which they grownd all their arguments, are not the 7th day Sabbath, which is our question; but that they are the yeerly Sabbaths, which neuer came into the morall law, and about which we make no question at all: wherefore, vnlesse they can take away these answers, and proue vnto v. that by the word *Sabbathes* in v. 13. is meante the *weekly* 7. day Sabbath, they are besids the question; all their labour hath bene in vaine, and all being granted them which this text can afford them, it will make onely for the abolishing of the yeerly Sabbaths, but nothing for the abolishing of the 7th day Sabbath: for, suppose it granted, that the yeerly Sabbaths, in v. 13. 14. were signes of Sanctification, and Redemption by Christ, and therefore abolished; yet it will not follow, that the weekly Sabbath in v. 15. 16. 17. which was kept in memory of the Creation, and was a signe, that God created the world v. 17. must also be abolished, and so much for the formost of my generall answers.

My other generall answer to this text, Exod. 31. 13 and to all their arguments hence deduced is this; suppose we that be  
the

the word Sabbathes in v. 13. is meante the 7th day Sabbath, yet it followeth not that because it is made a signe, or a signe of Christ, that therefore the Sabbath day must be abolished: for, we must know, that the *signe* of the Sabbath may vanish, & yet the *Sabbath* may remaine still: for the cleering of this, consider with me, that the Sabbath may be considered *absolutely* or *relatiuely*: absolutely without any signe, or relatiuely with its signe: like as an Iuey bush or the like signe hung vp at a Vinetenners house; you may consider its absolute nature, as it is no signe, but as it is an Iuey bush onely; & you may consider it relatiuely, as it is a signe that wyne is to be sould at that house; & these two may be parted; for take downe the Iuey bush, & then it is no longer a signe, it hath lost its relatiue nature, but yet it is a bush still, so it retaineth its absolute nature: & thus the Sabbath, it hath an absolute nature, & it hath a relatiue & significatiue nature, now these two may be parted; for it may leese its relatiue nature as a *signe*, & yet retaine its absolute nature as a *Sabbath*, iust as in the similitude of the Iuey bush.

But here happily some may aske of me, what it is which I cale the absolute nature of the Sabbath, & what the relatiue nature: To whome I answer, I count that to be the absolute nature of the Sabbath, which is not considered typically relatiuely, & significatiuely, euen all, that is to be considered in the Sabbath, ouer & besides its typicall & significatiue nature, that is its absolute nature: more particularly, the absolute nature of the Sabbath, it is an holy rest, vpon the 7th day, because God rested vpon the 7th day, and all this, as commanded by God: in which absolute nature, are comprised these particulars, 1. a rest from laboures, 2. a performance of sacred and holy actiones. 3. that both these be done on the 7th day: 4. that these three be done in imitation of God, because God rested on the same day, & blessed it, and sanctified it, Exod. 20. 11. fiftly, that all these be so done, because God commanded them, Exod. 20. 8. 10. these 5. things are the absolute nature of the Sabbath: now for the relatiue nature of the Sabbath, it is whatsoever is added vnto these 5. things significatiuely, to signe & signifie any thing; thus the Sabbath

was



was made a *signe* of the *Creation* & of Gods Rest on the 7th day, at the worlds creation, Exod. 31. 17. & thus was the Sabbath made a *signe* also of the *Redemption*, or of Christs sanctification of vs, as they would haue it out, of Exod. 31. 13. which being supposed, the Sabbath had a double relative nature, the one to signify the Creation as past; the other to signify the sanctification of Christ as to come: (which double *signe* being considered, my insueing instances, might be a litle more distinctly carried, but as they are, it may suffice to giue you a taste) and thus you haue the absolute nature of the Sabbath declared, and also its relative or typicall nature.

I come now to shew, that the Sabbath may leese its *typicall* nature, & yet it may retaine its *absolute* nature: & first I shall giue you instances, where things had a double type or *signe*, & the one of them vanishing, neuertheless the thing was obserued still, with a respect vnto the other *signe* that remained.

The first instance for this purpose, shall be that Sacrament of *Circumcision*, considered as vied, after the children of Israel were come into the land of *Canaan*: & here we are to note, that *circumcision* typed out two things; the one was, that God would giue vnto the Israelites the land of *Canaan*, Genes. 17. 8. the other was, that God would make Abraham a father of many nationes, Gen. 17. 7. 4. & that God would be God vnto Abraham & to his seede after him, Genes. 17. 7. now after that the *Israelites* the posterity of Abraham were come into the land of *Canaan*, & did inherit it, then was one of these things typed out by *circumcision* fulfilled, & then was *circumcision* to loose its relative & significatiue nature, as typing out *Canaan* to come, for it was come, & they were in it; & yet this *signe* of *circumcision* remained still in the Church, for many hundreth yeers, & that as hauing reference vnto the other thing typed out by it, to wit, that God would be God vnto the seede of Abraham, & that hee should be a father of many nationes: thus you see, the action of *circumcision* remained in the Church still, when one of the antitypes was come: & why then may not the duty of the Sabbath day, remaine still in the Church, after one of its antitypes be come; so long as an other of its antitypes is still in force? admit, the

the Sabbath was a signe of Christ to come, and so therefore it be no more kept as a type of Christ to come; yet may it still be kept in the Church, and so for ever, as a type or *signe* of the *Creation*: for our ages, and so all posterity vnto the worlds end, may as well keepe the Sabbath as a signe of the Creation, as the Iewes and people of God did at any time: Why may not the Sabbath be retained, for one of its antitypes sake, as well as *circumcision* was retained for one of its antitypes sake?

A second instance for this purpose, shall be that other Sacrament, the *Passeouer*, considered as it was vsed after the Angel had smitten dead the first borne of the Egyptians, and passed by the houses of the Israelites: and here we are to note as before, that the *Passeouer* was a type or signe of two things, the one was, that God would passe ouer the houses of the children of Israels, & spare them, when at midnight he would destroy others. *Exod. 12. 11. 12. 13.* The other was, that it was a signe of Christ our *Passeouer*. *1. Cor. 5. 7.* Now after that the Angell had destroyed the first borne of the Egyptians, & spared the Israelites, then one of the *types* of the *Passeouer* was fulfilled; neuerthelesse, the *Passeouer* was retained in the Church for many hundreth yeeres after; and this was because of the other *type* which was not then fulfilled:

2. The *Passeouer* could not be a signe, vnto those *Profelytes* who ioyned to the Iewish religion, when they were in *Canaan*, of their deliuerance from the destroying Angell, who smote all the first borne of *Egypt*; and yet it remained as a signe to them, of *Christ* their *Passeouer* to come: these Profelite Gentiles left the Iewes, in that which was proper and *peculiar* vnto the Iew, that is, to vse the *Passeouer* as it was a signe of deliuerance obtained by the Iewes onely in *Egypt*, and ioyned with them in the vse of the *Passeouer* as it was a signe of Christ the *common* *Passeouer* for Iew & Gentile both; see *Exod. 12. 25. 26. 27.* Now suppose the Sabbath was a signe of Christ, and therefore abolished in that respect, when Christ came; yet why may it not remaine still, in that other respect, as it is a *signe* of the *Creation*? if it was so with the *Passeouer*, it may be so with the *Sabbath day*: and, if those Profelites who were Gentiles, did obserue the *Passeouer*, neglecting such



things therein as were *peculiar* vnto the Iewes, imbracing such things onely as were *common* to the Iewes and Gentiles both, why may not wee *Gentiles*, lay aside the typicall quality of the Sabbath, wherein it was *peculiar* vnto the Iewes, & imbrace the Sabbath in other respectes; and as a signe of the Creation, vvherein it vvas *common* both to Iew and to Gentile?

I come now to giue you instances of signes, vvhere *all* the typicall & relative nature is abolished, and the absolute nature remaying still. 1. The *Rocke* in the vvilderneffe, its absolute nature was to be of a stony substance &c. And its vse, for men to vvash and beastes to drink at: Now this Rocke vvas made a signe of Christ: For, *they dranke of the spirituall Rocke that followed them, and the Rocke was Christ.* 1. Cor. 10. 4. so this Rocke vvas a Sacramentall signe: now vvhen Christ vvas come (if not longe before) this Rocke ceased to be a signe of Christ any longer, and so it lost its relative and significatiue nature; but yet it ceased not to be a Rocke still, and of a stonie substance &c. And to be vsefull for men to vvash and beastes to drink at, it kept its absolute nature: and so, if the Sabbath be no longer a *signe*, yet it may be a *Sabbath* still, and all those 5 dueties which are the absolute nature, forementioned, they may remaine still: suppose therefore that they could proue, that all signes are abolished, or that all signes of Christ are abolished, yet it vvould neuer follow, that the Sabbath is abolished, any further forth then as it vvas a signe; it could leese but its relative and typicall quality, like as the Iuey bush doth, vvhen it is pulled downe; then it is no longer a signe, but a bush it is still; and so a Sabbath it is still; for its absolute nature may remaine still, to vvit, 1. Its rest 2. its holy performāces, 3. On the 7th day 4. Because God did these things, on the same day. 5. Because God commāded them.

A 2d instance may be this, the *Bridgroom* vvas made a type of Christ, as vve reade euery vvhere in the booke of the *Canticles*, & Ioh. 3. 29. Reuel. 19. 7. so the *Shepherd* vvas made a signe of Christ Ioh. 10. 11, and yet the death of Christ, hath not abolished these relationes; for vve haue Bridgroomes and Shepherds still.

A 3d instance may be that of *forbidden meates*: vve reade of certaine meates forbidden to be eaten by the law, as vncleane *Leuit. 11. 5. 6. 7.* as the *Cony*, the *Hare*, and the *Swine*: now these  
wer

were made signes and Shaddowes of Christ, Col. 2. 16. 17. But Christ being come, these beastes ceased to be vncleane, and to be signes of Christ any longer Act. 10. 14. 15. 12. 13. Col. 2. 16. 17. so, then they lost their significatiue nature, but yet the same beastes lost not their absolute nature so soone as Christ was come; for these beastes were the same in nature and kind the which they were before, the Hare was an Hare still, the Cony a Cony still &c. And why may it not be so with the Sabbath day also? it may be a Sabbath, though not a typicall Sabbath: or, the flesh of the Hare, Cony, and Swine, may still be refrained, in a *politick* respect, as in *Lent* time; or in a *Religious* respect, as in a *fasting day*: and why then may not the Sabbath day be abolished as a signe? and yet remaine still, as a sacred time for Gods worship? for the *forbearance* of these meates, was as much a type, as euer was the Sabbath day, & yet we may and doe forbear them still: why then I say may we not still retaine the Sabbath, albeit it was a type? may we not aswell *observe* the Sabbath now, which was a type, as *forbear* those meates now, which *forbearance* was a type?

Here I must craue leaue of my reader, to make a short digression, by way of defence of this last instance; you see I call the *Swine* a shadow of Christ: this phrase is exceedingly distastefull of some: by name *M. Chappel*, vndertaking to confute some things in my former booke publicly, tooke hold of this for one, and in reprochfull manner said, this *Author* makes the *Swine* a signe of Christ, a *Swineish argument*, quoth hee: which check was receiued by his auditory with greate applause, insomuch as it hath bene runge in myne eares, & cast in my teeth sondry times, by diuerse men, what a swineish argument, I vsed: now for the cleering of my selfe, see my former booke on the Sabbath, at pag. 146. where I did affirme the swine to be a *Shadow of Christ*, & I proued it there by Leuit. 11. 5. 6. 7. Col. 2. 16. 17. now that it is so, this text of S. Pauls will beare me out; for hee saith that *meate* was a *shadow* of things to come, but the body is of Christ: where S. Paul maketh meates to be shadowes of Christ, as well as holy daies, new moones, & Sabbaths, as you may see in the text: now what meates, were shadowes, but



the prohibited meates, forbidden to be eaten vnder the Law? & what meates find you in the Law forbidden to be eaten, but these the *Hare*, the *Cony*, & the *Swine*, as you may read *Leuit. 11. 5. 6. 7.* so then, these forbidden meates, the *Hare*, the *Cony*, & the *Swine*, were these which Paul counteth to be shaddowes of Christ: why then M. Chappell, may not I haue leaue to say, the *Swine* was a shadow of Christ, as well as S. Paul? & why should you make me a scorne, and a bye word, vnto your auditory, & disdained in the minds of honest and well minded people? for ought I can see you might aswell haue said the same words reprochfully of S. Paul, as of me, taxing him to haue vsed a *Swinish argument*: This your errour M. Chappell is by so much the greater, in that when you vttered these words, you preached out of this very text, the which I vsed in my booke, to proue that the *Swine* amongst the rest, was a Shaddow of Christ, to wit, *Col. 2. 16. 17.* now had you but well & rightly vnderstood your owne text out of which you then preached, you would neuer haue accused me for vseing of a *Swinish argument*, for it is your very text, that beareth me out in caling the *Hare*, *Cony*, & *Swine* shaddowes of Christ: and so I returne whence I came.

A 4th instance shall be that which my aduersaries will assent vnto: for they say the Rest in the Sabbath day, is a *type* of the rest in the Kingdome of Heauen, *Heb. 4.* & a *signe* of Christ, *Exod. 31. 13.* *Col. 2. 16.* & yet they hold the same Rest to be *morall* & still in force: & why then may not the 7th day, be abolished as a type, and yet remaine as a sacred time for Gods worship, & as a time to exercise mercy in towards poore seruants, by releasing them from their laboures wherein they haue bene spent the 6. daies before? why I say may not the time remaine still, as it is an helpe and a furtherance vnto those morall dueties of rest, & the worship of God? it is to be wondered at, to see men goe about to reiect & abolish such things as were, are in themselves, and may be helpes & furtherances of Morall dueties.

A 5th instance shall be the feast of *Pentecost* or *Whit-Sunday*, which was a *Iewish* feast day or Sabbath day, as you may read  
in

in *Leuit. 23. 15. 16. 21.* & it was also a signe, or *Shadow* of Christ to come, as you may see, *Col. 2. 16. 17.* & so it was abolished: neuertheless, we *Christians* doe keepe this feast day, & sanctify it as a Sabbath day once euery yeere; for as Peter did preach vpon the day of Pentecost, *Act. 2. 1. 14.* so doeth our Church vpon *Whit-sunday*; onely we haue cast of that shadowish respect which it had amongst the Iewes, of being a *signe* of Christ to come: wherefore, by the constant practise of our Church, it appeareth, that a Iewish *ceremoniall* day, may be retained in our Church, so be the ceremonies of it be reiectēd: if then pentecost, a *ceremoniall* feast or Sabbath day, may be retained in a *Christiā* Church, why may not the 7th day Sabbath also be retained amongst vs? yea if it could be proued a *signe* of Christ to come: thus by this instance you see, that a *Sabbath day* may remaine, after its *significatiue* nature or quality be vanished.

Thus I haue finished my two generall answers, the former, shewing that the 7th day Sabbath, is not spoken of in their text, *Exod. 31. 13.* but onely the yeerly Sabbaths: the latter, shewing that if the 7th day Sabbath were spokē of in their text, *Ex. 31. 13* yet no more is abolished of this Sabbath, but its *significatiue* & *typicall* quality; but the absolute nature of the Sabbath, consisting of those 5 things foremētioned, may still remaine, to wit, 1. rest, 2. holy dueties, 3. on the 7th day, 4. because God rested on this 7th day, & sanctified it. 5. because God commanded these things.

My third generall answer (that I may defend the morall Law, with euery thing therein commanded vnto a *iot* and *title*; and shune those foule and many absurdities, which my aduersaries rune into) is this: the Sabbath may be considered *naturally* & *originally*, & so I deny it was any *signe*: for the signe was not put into the 4th com. much lesse to its first institution, *Gen. 2. 3.* or it may be considered *accidentally* & *aduentitiously*, and so it became a *signe* after its institution, as in *Exod. 31. 13.* so as the signe, was but *accidental* and *extrinsecall* to the Sabbath; it being added to it many hundreth yeeres after its prime *institution*; and I know not how long after its *promulgation* on Mount *Sinay*: in this latter sense I yeeld it abolished, but in the



## 350 GODS ANCIENT SABBATHS,

former, I deny it : for as the *Rocke* after it lost its typicalnesse, it still remained a *Rocke*; so may the Sabbath; after Christ had abolished its typicalnesse, which was *affixed* to it, it may still remaine a Sabbath, as it was *originally* at its prime institution; it may remaine still, as a Sacred time for Gods worship, & as a fit time to refresh mā & beast in, spent with former 6 daies labour.

Thus much for answer vnto this their text, *Exod. 31. 13.* wherein we haue bene the larger, because they stand so much vpon it, as one of their strongest fortes and suerest houldes, but how weake you see : there remaineth now but one text more of theirs to answer, and it is a maine and chiefe one also, it followeth in this next section.

### S E C T. X I X.

15thly, they fetch an other & a maine argumēt against Gods 7th day Sabbath, out of this text, *Col. 2. 16. 17.* *Let no man therefore cōdemne you in meate & drinke, or in respect of an Holy day, or of the new Moone, or of the Sabbath daies : which are a shaddow of things to come : but the body is of Christ.* But before I come to shew you their arguments out of this text, against the Sabbath, let me first shew you how absurdly they behaue thēselues, who would fetch arguments out of this text, against Gods Sabbath.

The first absurdity is this, that they doe voluntarily & wilfully, without any constraint, set themselues in opposition, to an *ancient ordinance* of Gods in his Church: for this purpose, it is to be obserued, not onely that the Saturday, or 7th day Sabbath, was an ordinance of Gods, and in high honour in his Church; but also that it was one of the most ancient ordinances, that euer God established in his Church: for this Sabbath day, it did not onely obtaine like priuiledges, and honour equally, with the residue of the Morales, deliuered vpon Mount Sinay; but also, it pleased God to Sanctify this day at the very Creation of the world, as we reade *Genes. 2. 3.* *So God blessed the 7th day & sanctified it:* God did sanctifie this day, & rested in it, making him selfe our presidēt, *beginning* this holy Sabbath in his owne person: now for any man to oppose any of Gods ordinances, wilfully & not

not compelled therevnto is an euill, but to oppose so ancient an ordinance as is this Sabbath, is a farre greater euill: *Baptisme*, and the *Lords supper*, are ancient ordinances in the Church, yet are they nothing so ancient, as be the *Lords Sabbaths*: whereby you see, that these patrones of *novelty* are enemies to *antiquity*; I meane, those who defend the Lords day for a Sabbath, which is a nouill thing, they are enemies to the Sabbath day, which is a most ancient thing: were it some novelty, or new vpstart point in religion, which I speake for, it were tollerable that they should oppose it; but being so ancient an ordinance in Gods Church, as that it is backed with the greatest antiquity; here to oppose, & that causlessly, is most absurd.

Were they compelled herevnto or constrained, by the vrgeing necessity of some portion of Scripture in the new Testament; or more specially, were they compelled herevnto by this one text of Scripture Col. 2. 16. 17. or by any thing therein contained, they might be excused: but seing this text, as well as all others, may be so expounded, as it shall not any whit oppose this ancient Sabbath and ordinance of God; and seing there is no collectiō or consequence, that is thence deduced against this ordinance of Gods, which necessarily muſt follow from this text, therefore they are altogether vnexcusable that oppose it, & make it so odious before the people of God.

Wherefore their absurdety appeareth, partly in this, that they will oppose an ordinance of Gods; yea one of his most ancient ordinances established in his Church: and partly in this, that they will set themselues against the same, voluntarily and wilfully, for no cause at all, but because they will doe so.

The 2 d absurdety that these doe fall into, by forceing this text Col. 2. 16. 17. & (so any other text also) against the Sabbath day, commanded in the morall law, is this, that hereby they are manifest enemies to the Law of God, I say, to the morall law of God Exod. 20. written by the finger of God Exod. 31. 18. they bewray their enmity in this, that they are enemies to the Integrity and perfection thereof: they feare they should rune into *Indisisme* if they should yeeld obedience to all the tenn commandments: for whereas the text saith, God spak all these words, Exo.



# 352 GODS ANCIENT SABBATHS;

20. 1. yet these men will reiect *some of these words*, namely, all those words which concerne the 7th day Sabbath: thus they will not haue as the Prophet *Dauid* speaketh Psalm. 119. 6. *a respect vnto all Gods commandements*. But they will serue God by halues, and by peeces; they will take and leaue where and what they list in Gods law: for they will not imbrace and maintaine the whole law of God, as God deliuered it; but some peeces of it, they acknowledg, other peeces they renounce; and thus they deliuer to the people but a parte of Gods will, and but a broken, partiall, and imperfect law: if one parte of Gods law be good for vs Christians, is not an other parte of it good also? if the greatestt parte of Gods law be good for vs, is not the whole law, and are not all the partes of it good for vs also? deprive vs not of the Integrity and perfection of Gods law.

A 3d absurdety, committed by these is this; that they foulely contradict themselues, by bringing this text Col. 2. 16. 17. against the Lords Sabbath day: for, whereas the question betwixt them and mee, is solely about the time and *day*, to wit, the 7th day, this their text which they bring against this day, it doth not so much as mention they word *day* at all; for the word *dayes* in the text Col. 2. 16. 17. it is not in the originall, as you may perceiue by this, that our translatoures haue written it in smaler letters; the originall hath nothing but the word *Sabbaths*: whereby I gather, that rather the *Sabbaths*, then the word *day*, and the time, are made a shaddow of Christ: now the Hebrew word Sabbath, signifying a Rest from labours, as they will haue it: if any thing therefore be a shaddow of Christ, it is this *Rest* from laboures: now they all teach and maintaine, that the Rest in the 4th com. is morall and perpetuall, and yet behold here, by this their text Col. 2. 16. 17. and by their argument out of it, they dispute against this Sabbath or Rest; for they make it a shaddow of Christ, and so abolished; and so this Rest, it shall be morall & ceremoniall; perpetuall, and yet long since abolished: it shall be morall, by their *Doctrine* in the *pulpit*, and ceremoniall by their *arguments* in *Disputation*: is not this a grosse contradiction? for this text Col. 2. 16. if it maketh any thing against the 7th day Sabbath, it maketh as much (if not more) against

against the word Sabbath and Rest, as it doth against the day and time, which is the thing in question.

And this I make plaine by this reason also; they say, that by the word *Sabbaths* in Col. 2. 16. 17. is meant all Sabbaths, both the weekly and the yeerly Sabbaths; which if it be so, then looke how largely the word Sabbaths, is expounded touching the yeerly Sabbaths, so largely this word Sabbaths must be expounded touching the weekly Sabbath. for this one word (*Sabbathes*) cannot be taken in ij diuerse senses: now this word, in reference vnto the yeerly Sabbaths, doth includ both the time & day, and also the *Rest* & *dueties* to be performed in that time and day, and so all are abolished as Shaddowes, both the *Rest*, and the *day*: iust so it must be touching the weekly Sabbath, if it be meant in the word *Sabbaths*, then both the *day* and the *Rest* of the day also, must be included, and so *day*, and *Rest*, must be abolished, as shaddowes both?

A 4th absurdety committed by these enemies to the perfection and integrity of Gods law, is this, that by bringing this text Col. 2. 16. 17. (or any other text or textes) against the Sabbath day, commanded in the 4th com. hereby they doe nullify & vtterly bring to naught the 4th com. for, whereas the 4th com. commandeth the Sanctification of the *Sabbath day*; these men will by this text, proue this *Sabbath day*, to be a Shaddow of Christ, and so therefore to be abolished: whence it must follow, that by their doings the Sabbath day, commanded in the 4th com, is abolished as a shaddow, which being abolished the 4th com. is nullified, and made as a cipher, it commanding iust nothing at all: for, if these words (*Sabbath day*) be a shaddow and abolished, then these 10 letters which are in these 2 words, may in sense be put away as abolished, and in the roome of them put 10 ciphers: then whereas the 4th com. runeth thus; *Remember the (Sabbath day) to sanctify it:* why now according to these patrones of the Lords day, it may rune thus, *Remember the 0000000000, to sanctify it:* and thus they haue nullified this commandement; for you see it now commandeth iust nothing; vnlesse they can tell how to proue vnto vs, by the virtue of their consequences, that God commanded two Sabbath dayes



in his 4th com. the one vpon the 7th day, the other vpon the 8th day: suer I am, the *Jewes* neuer knew but one, and *Christ* neuer kept but one, and *God* spake not in his 4th com. of Sabbaths, in the plurall number, but of a Sabbath, or the Sabbath, in the singular number, as but of one singularly, and this one Sabbath, they haue made a Shaddow, and so abolished.

Finally, whereas all *Diuines* affirme, that *some time or day* in generall for Gods worship, is morall and in force by the 4th com. if this text Col. 2. 16. be vrged against the time and day, to wit, the Sabbath day, in the 4th com. then this absurdety also falloweth, that there is not *some time or day* for Gods worship, morall by the 4th com. the reason is, because looke what was commanded in the 4th com. vnder these words (*Sabbath day*) the selfesame is abolished by Col. 2. 16. vnder the same words (*Sabbath dayes*) if this text be set against that: for these words must haue as large a sense in Col. 2. 16. as they haue in Exod. 20. 8. and so we shall haue no time morall in the 4th com. for Gods worship, which is contrary to all *Diuines*.

A 5th absurdety, which these enemies of the perfection and integrity of Gods law, doe sale into, by producing this text Col. 2. 16. 17, (or any other text) against the 7th day Sabbath, commanded in the morall law, is this, that they doe set Scripture together by the eares, as they say; they make by their collectiones and by their consequences, one text of Scripture, to be at mortall warres with an other; & one text quite to ouerthrow and ouerturne an other; for example, the 4th com. it commandeth the Sanctification of the 7th day Sabbath, in most plaine and expresse words, and yet for all that, they dare attempt to gather collectiones and consequences, out of an other text of Scripture, to wit, Col. 2. 16. 17. whereby they will abolish and nullify vtterly that very thing, which was commanded in the 4th com. in expresse termes: is not this, to set Scripture at variance with Scripture, and one text against an other?

It is the parte of all *Ministers* to loue Gods law, and to their best to defend it, as the *Title* and *Charter* of their Soueraigne Lord God: and for this end, they should labour and study, to reconcile such texts in the new Testament, as seeme to oppose any

any thing commāded in the morall law: but these are farre from *reconciling*, who study to set the *Law & Gospell* at oddes: I appeale vnto their consciences, if euer they faithfull attempted, to *reconcile* these two textes Exod. 20. 8. 10. & Col. 2. 16.

Nay which is yet worse, not this Scripture Col. 2. 16. 17. is set in opposition, against this Scripture Exod. 20. 8. but their *collections* and *consequences*, ferched out of this Scripture Col. 2. 16. 17. by manes shallow *reason*, is set in highest opposition against this other Scripture Exod. 20. 8. But for a bare collection and consequence, framed by mans poreblind and feeble reason, that this should put to *perpetuall* silence, an *expresse* commandement, a portion of Gods written *word* and *will*; yea ouerturne an *ordinance* of Gods, commanded in his morall law; then this, there can be no greater absurdety, no greater impiety: for this is to set mans reason, and consequence, in equall Throne with the most Highest: for mans reason shall be a *Countermand*, to Gods expresse *commandement*: yea, it shall take the vpper hand of God; for it shall be more forcible, to ouerturne Gods commandement, then is Gods commandement forcible, to gaine say mans reason and consequence: if this be not *blasphemy* against the most Highest, let all men iudge: and whither the *Pope* himselfe, hath more highly aduanced his *Authority*, aboue the Scriptures, then doe these men their *consequences*, let all men iudge.

A 6th absurdety is, that these men can find *distinctions* to preserve the Morall Law from being abolished, but none to defend Gods Sabbath commanded in that law. 2. Let Anabaptistes bring these textes Exod. 31. 13. Rom. 14. 5. Gal. 4. 10. & Col. 2. 16. profanly, against Sabbaths in the Morall Law, and these my aduersaries, will find answers and distinctions, to maintaine *some day* in generall, as morall in the 4th com: yea, to preserve the *Lords day*, in the 4th com. which God neuer put there; and yet will find, nor admit of any distinctions, framed, to preserve the *Lords 7th day Sabbath*, put there by God himselfe: they haue an heart to defend their owne *inventiones*, which they haue thrust into the 4th com. but none at all, to defend what they find in the same com. placed there by God himselfe: they had rather ouerthrow it, then defend it.



# 356 GODS ANCIENT SABBATHS;

A 7th absurdity which these doe fall into, by bringing this text Col. 2. 16. 17. (or any other) is this, that they dispute against Principles & Maximes, now who so will dispute against Principles, he deserueth to be answered with clubs, rather then with reason: as all *Arts* haue their Principles, so hath *Diuinity* his Principles also; now the 10 commandments, are as 10 foundation stones, wherevpon a greate parte of the gloriouse building of Christian Religion doth stand; for all Religion standeth vpon Law & Gospel; faith & workes; and these 10 commandments, concerne that parte of Christian Religion, which standeth in workes, to wit, in workes of Piety & Charity. Now to dispute against any ordinance commanded in these 10 commandments, is to make a bould and ynchristian attempte, to remoue and pull away, one of these foundation stones; or at least if not a whole stone, yet halfe, or some peece and parte of a stone: and is it not a rash, bould, and aduenturouse parte of any man, to goe about to alter, remoue, take away, or diminish a foundation stone? yea, such a stone as God himselue the master builder hath laid, and not man? will they not indure it in Schooles, to heare a man dispute against the Principles of *Arte*, and shall it be borne, that men shall dispute against the Principles in *Diuinity*? No man may there, contradict the Axiomes of *Aristotle*, and shall men heere, be suffered to contradict the commandment of God? Aristotle, & his axiomes, are more honoured in Schooles, then God, and his Lawes, are amonge Diuines: where fore the Schooles shall rise vp in iudgment and condemne Pulpites: for they honour Aristotles preceptes, more then these doe Gods preceptes; after I had handled the 4th com. I added sondry effectuell reasones to moue vs vnto the loue of Gods law; and is this all the loue men will shew to it, to seeke out all manner of wayes. how & which way they may for euer ouerthrow some parte of it? where is loue to God? where is any loue to his lawes for themselues sake?

Furthermore, all other Scriptures, especially if they be such as neede exposition, they are to be brought vnto the 10 commandments, as to the common standard; & Rule of triall, so as no exposition may be admitted of, which any way crosseth the 10 com-

commandements; this is a common received Rule in the exposition of Scripture: but if these new Sabbatharians may have their will, the 10 commandements shall be no longer a *standing Rule*, for the expounding of other darkesome Scriptures; this *Starre*, which guideth vs in our navigation to heauenward, shall be plucked out of the firmament: for the Rule it selfe shall be questioned, whether all the partes of it be a *Canō*, Rule & touchston of tryall, or not: for they will question the 4th precept in this Rule: & thus we shall have no *certainity*, in the Scriptures, no *Judge* in Scriptures darkesome; we must I thinke erre, to the *Pope* againe, to be a iudge in Scriptures doubtfull: may these mē doe not onely doubt of some parte of this Rule, but they dare dispute against some parte of it, in right downe termes, & they will bring Scripture also against it, as Col. 2. 16. 17. but as the Deuill brought Scripture against Christ, Mat. 4. 6.

But since they will question *some parte* of this rule, why may we not by as good leaue, question the *whole rule*, euen all the 10. commandements? I can with *Libertines* & *Anabaptistes*, bring Scripture too against all the 10. com. as well as they can against the 4th com. see Ephes. 2. 15 where it is said, that Christ hath abrogated, *the Law of commandments*: whence a man might argue, if he would be so absurd & profane, against not onely something in the 10 commandements, but also against enery thing in the 10 com. againe, Hebr. 7. 12. *If the priesthod be changed, then of necessity must there be a chang of the Law*: whence a man might also say something against the whole Law, & bring Scripture to backe him too: but forasmuch as the Law, that is, the Law Morall, is an excellent *Rule* of our liues, & a notable *Rule*, for the expounding of other hard & darkesome places of Scripture, therefore we will not be so absurd as to question it, least so we shal to question enery thing, & leaue no *certainity* in the Scriptures, nor any thing that might be a Rule & a light vnto other Scriptures, & in conclusion, be driven to the *Pope* againe, to determine of the sense of Scripture for vs. So much for this their absurdety, that they deny *Maximes* in Religion, and Principles in Diuinity, who deny the 7th day Sabbath, & dispute against it,



## 358 GODS ANCIENT SABBATHS,

One absurdity more is, that they who alleage this text, Col. 2. 16. or any other, against the Sabbath day mentioned in the Morall Law, they herein shake hands, & ioyne with lawlesse *Libertines & Anabaptistes*, who doe by these textes, oppose Gods Sabbaths, & so liue profanly without any Sabbath, & conscience of this diuine ordinance: & shall wee *Protestantes*, shake hands with *Anabaptistes*, in ouerturning Gods Sabbaths? *God forbid.*

Thus hauing showne, the diuerse & sondry grosse absurdities, which they rune into, who bring this text, Col. 2. 16. 17. (or any other) against the Sabbath day written in the Morall Law; now in the next place, let vs see their arguments out of this text, that so we may answer them; their arguments are two: the one of them is this, that by the word *Sabbaths*, or *Sabbath daies*, in this text, Col. 2. 16. is meant all Sabbath daies, vniuersally & generally; & so if all Sabbath daies be abolished, then the 7th day Sabbath also is abolished.

Herevnto I answer, there is a Law Morall, & a Law ceremoniall, now when we read, that Christ hath abolished the *Law of comandements*, Ephe. 2. 15. & againe, that *Of necessitie there must be a chang of the Law*, Heb. 7. 12. if any man should presse these textes to the abolishing of all lawes, we would answer them by distinguishing of Lawes, into *Morall & ceremoniall*; saying, that these textes doe abolish onely the Law ceremoniall, but not the Law Morall: So may I answer them, in this point: for the Sabbath day is a *branch* of the Morall Law: for it is written in the Morall Law, & commanded in the Morall Law; wherefore, I answer them by distinguishing thus, there be *weekly* Sabbath daies, commanded in the Morall Law; & there are *yeerly* Sabbath daies, which were neuer written in the Morall Law; Leuit. 23. 24. 39. now this their text may be vnderstood onely of these yeerly & *ceremoniall* Sabbaths, & not of the *Morall & weekly* Sabbath: & thus are these two scriptures, Exod. 20. 8. & Col. 2. 16. reconciled.

And whereas they say, that all Sabbaths are meante in this text: I answer, that this *all*, may be meant of the *ceremoniall* Sabbaths, that all those Sabbaths are abolished; for, there is, an *all* of them

them for they are many: so then, we may vnderstand this text, to abolish all Sabbaths generally, that is, the *generality* of all yeerly Sabbaths; since there is a generality of them: or, by *all*, we may vnderstand all these Sabbaths excluded the Morali-Law, or Tables of stone, that is, all the Sabbaths written in the ceremoniall Lawes: & so the 7th day Sabbath is not touched in this text: thus you see, there is no necessity at all, why they should hale in the 7th day Sabbath into this text; for a fit distinction may salve all: wherefore if they will violently wring the 7th day Sabbath into this text, it is wilfully done of them, to satisfy some corrupt humour or other: you see this text may safely & soundly be expounded of the annuall Sabbaths onely, without any the least violence offered vnto this text.

Furthermore I answer, it is to be obserued, that the Apostle speaking heere of Sabbaths which are a *Shaddow*, he doth not say *all* Sabbaths. vseing the generall particle *all*, but he speaketh *indefinitly*, saying, Sabbaths, or Sabbath daies, without this word *all*: & therefore may be vnderstood but of some Sabbath daies particularly: It is true indeed, that the Apostle speaketh of Sabbath daies, in the plurall number, but yet it doth not thereof follow, that therefore he spake of all Sabbath daies generally: thers a differēce betwixt a *plurality* & a *generality*; betwene Sabbaths plurally, & Sabbaths generally: for the Apostle may make Sabbaths plurally, that is, many Sabbaths, to be Shaddowes: & yet not make Sabbaths generally, that is, all Sabbaths, to be Shaddowes: for example, a man may say, the *Trees* doe shaddow mee; and yet all *Trees* in the world, doe not shaddow mee: Again *Ministers* teach that the bread in the Sacrament is the very body of Christ: & yet it followeth not that all *Ministers* doe teach so; for protestant Diuines teach the contrary: so might Paul say, that *Sabbaths* were a shaddow, & yet neither say, nor thinke, that all Sabbaths were a shaddow: and thus is their former argument answered.

By the weaknesse of which argument, we may see the weaknesse of their *loue* to God, & his ordinance, & to his Lawes: for strong loue, would neuer permit them to rase downe to the grownd, so *honourable* an ordinance as Gods Sabbath, & to oppose



360 GODS ANCIENT SABBATHS,

pose Gods *Law*, the 4th com. with so weake an argument: and what would be the issue, if they might obtaine their desires? why this, Gods *Law* shall be mangled & defaced: it shall be denied its integrity & perfection: it shall be made a *Monstre*, partly morall partly ceremoniall: & way made for Anabaptistry, & the flood of prophaneſſe to flowe in vpon vs, by the want of Gods Sabbath.

An other argument they draw out of this text, against the Lords 7th day Sabbath (for they are wonderouſe eagre vpon it, & deſire exceedingly to find, or make if they cannot find ſomething to deſeate God & his Church of the Sabbath day) & for this purpose, they will faine a *necceſſity* vpon it, that by Sabbaths in this text, we muſt of neceſſity vnderſtand the 7th day Sabbath for one: becauſe (ſay they) vnder the words *Holy day*, is meant all the ceremoniall yeerly Sabbaths, & ſo then vnder the words *Sabbath daies*, muſt be meante the weekly Sabbaths.

Herevnto I anſwer, that it cannot be proued, that vnder theſe words *Holy day*, all yeerly Sabbaths are comprised: for it may be that none of the yeerly Sabbaths are therein cōprised: to make this appeare, let it be obſerued, that the word tranſlated *Holy day*, doeth ſignify alſo a *feast*, & the words tranſlated *in reſpect*, may be tranſlated *in parte*; & ſo for theſe words *in reſpect of an holy day*, you may haue in roome of them, theſe words, *in parte of a feaſt* *co pign iogru*, & then the text ſhould rune thus; *Let no man condemne you in meate, & drinke, or (in parte of a feaſt) or of the new moone, or of the Sabbath daies &c.* Now the queſtion is to know, what daies are ſignified by theſe words, *in parte of a feaſt*: & for this purpose, looke into Leuit. 23. 34. 39. where you haue two *feastes* mentioned, & either of them were to laſt 7 daies a peece: now the firſt day of the 7 ſhould be a Sabbath day, & likewise the 8th day ſhould be a Sabbath day, as the text ſpeaketh, v. 35. 36. 39. now forasmuch as the firſt 7 daies were the whole feaſt, when the firſt day of thoſe 7 was taken out for a Sabbath day, then the 6 daies remaining, which went between the two Sabbaths, theſe were the *parte of a feaſt*: and theſe 6 daies, being the parte of that ceremoniall feaſt, theſe were thoſe which S. Paul might ſay were a *Shadow* of *Chriſt*;

Christ; & so abolished: so now you see, what daies they were, which S. Paul speaketh of, vnder these words translated *Holy day*; & which may be translated, *in parte of a feast*: hereby is nothing else signified, but those 6 *festiuall* daies, which went betwene the two Sabbaths, & were a parte of the whole feast, which lasted by the Law 7 daies. so then, whereas they would haue all the ceremoniall Sabbaths, comprised vnder the words *Holy day*, inconclusion you see, thers none of them at all comprised in them: for the Apostle may be vnderstood to speake onely of those 6 daies which went between the 2 Sabbaths, but were no Sabbaths themselues: & so it will not follow, that by the word Sabbaths, in Colos. 2. 16. 17. must be vnderstood the 7th day Sabbath.

In conclusion, let me shew you what may be vnderstood by these words *holy day*, or, *in parte of a feast*: and these words *Sabbath dayes*: by those words *holy day*, or, *in parte of a feast*, may be meant those 6 festiuall dayes, which went between the ij Sabbaths, but were no Sabbaths themselues; & then by those other words in the text Col. 2. 16. *Sabbath dayes*, may be meant these ij Sabbath dayes, which were the bounds of the 6 festiuall dayes, to wit, the first day, and the 8th day v. 35. 36. 39. together with all other annuall Sabbath dayes.

But if this pleaseth not, then thus, by the words *holy day*, or rather feast, you may vnderstand the Apostle to speake of those ij feastes of 7 dayes a peece, in v. 34. 39. ioyning the first day Sabbath, with the following 6 dayes, and both these to make vp one feast consisting of 7 dayes: onely then these words *ex parte* must be translated rather *in respect*, then *in parte*: for the words may be rendered both wayes: now if you put the first day Sabbath, vnto the 6 festiuall dayes; then by these words Sabbath dayes in Col. 2. 16. may be vnderstood the 8th day Sabbaths which followed the 7 festiuall dayes; and also all other yeerly Sabbaths with it, as those mentioned Leuit. 23. 7. 8. 21. 24. 27. 32.

Or, if this yet pleaseth not, (for they are hard to please, so eage they are against the Lords Sabbaths) then thus, if by *holy day*, or feast, you will needs vnderstand all dayes, both the

Z z

feastes



feastes of 7 dayes a peece, and all other single Sabbath dayes forementioned; then by the word *Sabbaths*, Σαββάτων in Col. 2. 16. the Apostle may be vnderstood to speake not of the Sabbath of *dayes*, but of the Sabbaths of *yeeres*, of which you may reade Leuit. 25. 4. 8. 10. 11. where you haue mention of the 7th yeere, to be kept for a Sabbath, & likewise of the 50th yeere, the yeere of iubile; so in all thesewayes, the 7th day Sabbath is not spokē of.

By all which answers it may appeare, that it is no impossible thing to *reconcile* these two Scriptures Exod. 20. 8. 10. & Col. 2. 16. 17. for, it appeareth, how many wayes the Apostles words may be taken, and still the Sabbath day, written in the Morall Law, not touched at all, by this text Col. 2. 16. and are they not wilfull and malitious enemies, to the perfection of Gods Law, & to his ordinance the *Sabbath day*, who when the Apostles words may be taken any of these wayes, or some of these at least, so as Gods morall Sabbath may be preserued, but yet none of them will please them, but some other vnnecessary sense, must needs be violently thrust vpon vs, and namly such an one as may perpetually destroy the Lords Sabbath? why, is there no way to expound one text of Scripture, but so as it must overthrow an other? doe men delight themselues, to make collecti-ones and gather conclusions, out of one portion of Scripture, which shall ouerturne for euer, that expressely commanded in an other portion of Scripture? where is the feare of God all this while, and reuerence to his word and ordinances? are not these men guilty of the sinne of *adding to Gods word*? Deut. 12. 32. & of that *curse* threatened for the same cause? Reuel. 22. 18? for like as they haue *added* diuerse inventions to that text. Exod. 31. 13. against Gods Sabbaths; so haue they *added* Gods 7th day Sabbath to this text Col. 2. 17. for the ruine of it: and, they haue *added* this their invention to S. Pauls words, that he spake vniuersally of *all* Sabbaths, when he spake but indefinitely of *some* Sabbaths.

Thre things more I haue to add by way of answer, vnto this text Col. 2. 16. the formost is this, that there are reasones in this text why it cannot be, that this word *Sabbaths*, should be vnderstood of the Sabbath written in the morall law: the former reason

reason is this, that all the other things mentioned in this text Col. 2. 16. are such things, as neuer came into the Morall Law, as 1. *meate & drink*, 2. *holy day*, or feast, 3. *new Moones*: wherefore, this giueth vs an hint, to conclude, that the other thing mentioned in this text, namely the Sabbaths, should be of like kind, to wit, such Sabbaths as neuer came into the Morall Law neither: for, who could thinke, that all the other words and things in this text, should be *pure* ceremonies, and such as neuer came into the morall law; and this one word onely, to wit, (*Sabbaths*) should conteine in it a Morall day, and ceremoniall dayes; or, dayes some whereof were neuer wrote by the finger of God, as the yeerly Sabbaths, and some such as God wrote with his owne finger, in the morall law, as the 7th day Sabbath?

An other reason fetched from the text is this, that if in this word *Sabbaths* they will includ the 7th day Sabbath, commanded in the Morall Law, then doe they abolish by this text Col. 2. 16. Not onely the 7th day, and also the *Rest*, but also the very *commandement* it selfe, the 4th com. & that is abolished vnder these words, where it is said, that Christ hath *Put out the handwriting of ordinances* v. 14. In which words, the written 4th com. is abolished: and this I make appeare thus; the 16th verse of this second Chapter to the Colossians, is a conclusion, as you may perceiue by the note of inference vsed in it (*Therefore*) one of the premisses whereof you haue in v. 14. Now the Apostles argument is on this wise; *If the handwriting of ordinances (which is the written Law, which commanded meate and drink, and holy daies, new Moones, and Sabbath daies) be put out, and taken away; Then let no man condemne you in meate and drinke, holy daies, new Moones, and Sabbath daies: But the handwriting of ordinances, is put out, and taken away: Therefore, let no man condemne you in meate & drink, holy daies, new Moones, and Sabbath daies.* The Apostles Minor, you haue in v. 14. and his conclusion in v. 16. now forasmuch as it is a rule wth *Logiceans*, that there must not be more in the conclusion, then is in the premisses; hence it followeth, that if by the word *Sabbaths* in v. 16. they will vnderstand the 7th day Sabbath, written in the 4th com. then by these words *handwriting* in v. 14. they must vnderstand also the handwriting of the 4th com.



or else there is more in the conclusion then in the premisses, for the premisses, v. 14. speaketh but of the handwriting of ceremonies writtē by Moses onely, but in the conclusion v. 16. if they will includ not onely the ceremoniall law writtē by Moses, but also a parte of those things written by God in the Tables of stone, then in the conclusion I say, they haue both Moses his handwriting, and also a parte of Gods handwriting, and so there is more in the conclusion then in the premisses: wherefore to auoid this absurdety, they must vnderstand the word handwriting in v. 14. to include not onely the handwriting of the ceremonies by the hand of *Moses*, but also they must vnderstand thereby, that parte of *Gods* handwriting whereby he commanded the 7th day Sabbath, which is the 4th com. and so you see they abolish the handwriting of the 4th com. it selfe, and so we shall haue no 4th com. at all: thus you may see wherevnto the opposition of Gods Sabbaths out of this text Col. 2. 16. tendeth, namely to the subuersion of the 4th com. let them talke what they will of obedience to Gods 4th com. and that they haue a respect with *Dauid* vnto all Gods commandements, yet all is but talke and words; iudge the Tree by the fruits; you see all their endeauors tend vnto the subuersion of one of Gods Morall Lawes; and this is the first of my 3. Answers, which I could you I had more to adde.

Now I come vnto an other of my answers, and it is this, that they that exponnd this text Col. 2. 16. of the 7th day Sabbath, commanded in the Morall Law, they doe crosse and contradict their owne *Authors*; & such writers of their owne, as are of high estimation with them: I will produce a few of them, in steade of many, that might be alleag'd: I will begin with *M. Perkins* who frameth an objection of some aduersaries, which they make out of these ij textes Col. 2. 16. and Gal 4. 10. saying, that if we obserue any difference of dayes, now in the new Testament, then we are no better then *Jewes*: vnto which textes *M. Perkins* thus answereth, *That both these places speake of the feasts of the Jewes, and of difference of daies, that stands in force by the Jewish ceremoniall Law.* Cases of conscience, Chapt. 16. Sect. 3. Pag. 108. Where you see *M. Perkins*, freeth this text Col. 2. 16. from hauing any thing to doe against the Morall Law, or against the difference of daies

dayes in force by the Morall Law, by saying, that it speaketh of a difference of dayes, which stode in force by the Iewish ceremoniall Law: now the 7th day Sabbath was neuer commanded in the Iewish ceremoniall law, but in the morall law.

Let vs heare also what *M. Dod* saith in this point; he answereth to an obiection framed out of this text Col. 2. 16. against the Sabbath day on this wise: *We must know (saith he) that here the Apostle speaketh of such Sabbaths, as are in the ranke with the meates & drinckes, whereof he spake before, of which sorte were the first day of euery moneth, and the first and last daies of euery one of the 3 solemne feastes of the Iewes, of these he speaketh in the plurall number, and not of the Lords Sabbath day, in the singular number, which hath a singular excellencie, and, how euer times change, it neuer changeth: Dod on the 4th com. Pag. 132.* In which words you see, *M. Dod* affirmeth, that this text Col. 2. 16. speaketh onely of the yeerly Sabbaths, which the Iewes kept in their 3 yeerly feastes; or 3 solemne feastes; & doth plainly deny, that this text saith anything of the Lords 7th day Sabbath, which he calleth the Lords Sabbath day, in the singular number, by way of excellency.

Of this same iudgement, is *M. Greenham* in his worke vpon the Sabbath: of the same iudgment also, is *M. Elton* vpon the Colossians, on this text Col. 2. 16. of the same iudgement likewise, is Doctour *Ames* in his *Thesis* touching the Sabbath. To these five, I might add many more, that are of the same iudgement, as themselves cannot but know, seing they read them dailly: one more I will add who is newly come forth, *M. Richard Byfield* against *M. Brerewood* on the Sabbath, who saith in expresse words, that this text Col. 2. 16. doth not abolish the Sabbath day in the 4th com. but those other Sabbaths &c. See him Pag. 130. Thus you see, that they who would haue the Apostle to speake of the morall Sabbath, mentioned in the morall law, as *M. Chappel* & his 9 confederates would, they are contrary vnto Diuines of greate note of their owne side.

Obiection; say they, why doe you alleage *M. Perkins* and *M. Dod*, and others, why they doe not defend your opinion for the 7th day Sabbath, doe they? Herevnto I answer, it is not my purpose in this place to alleage them, as if they spake for the 7th



day Sabbath: but onely for this purpose, to shew that they, *euem* thire owne Diuines will not indure it, that this text Col. 2. 16. should be pressed any further, then against the Iewish ceremoniall law: and that it concerneth not the Lords Sabbath day, spoken of in the 4th com. singularly, but those yeerly Sabbaths, spoken of plurally &c. This is all I aime at by alleaging their Testimony, now the Testimony of a man against himselfe, is euer accounted strong and good: & for me to produce one of my aduersaries to iustify my cause, it is better and more forcible, then if I should alleage an hundredth Diuines, that are of the same iudgement with mee: and so much for this point.

My third answer to this text is this, suppose we that the 7th day Sabbath were a shadow of Christ by this text Col. 2. 17. yet hence vwill nothing follow necessarily, but that the Sabbath is abolished as touching its typicalnesse and *shadowish quality*, that so it shall be no more vsed as a type or as a shadow of Christ to come: but for all this, it may remaine still, as a sacred day and time for Gods worship, as a day to keepe memory of the Creation still, as a fit time to refresh man and beast in, by Rest from the toilsome labours of the former Sixe dayes, and so as an helpe and furtherance vnto these morall dueties of Rest from labour, and performance of Religious exercises. For the clearing of this, I referre you to what hath bene said in Section the. 18. onely here let me giue a touch: *Circumcision*, and the *Passeouer*, hauing either of them a double type or signe, when the one was fulfilled, yet these Sacraments were vsed with respect to the other vnfulfilled; and admit the Sabbath should abolish as a shadow of Christ, why may it not remaine as a signe of the Creation? Exod. 31. 17. The difference of *meates* is abolished as a shadow of Christ, but remaine, as in a fast; and admit the Sabbath be abolished as a shadow of Christ, why may it not remaine, as an helpe and furtherance vnto morall dueties? and if the *Profelute Gentiles*, obserued the Passeouer with the Iewes, neglecting such things therein, as were *peculiar* vnto the Iewes, and onely obserued such things therein, as were *common* to Iew and Gentile both (as hath bene showne in Sect. 18) why may not we *Gentiles*, neglect the Sabbath as a shadow of Christ, wherein it was peculiar vnto the Iewes,

wes, and obserue it still in such respects, as it is common to Iew and Gentile both? as it is a signe of the Creation? and as it is an helpe and furtherance vnto other morall dueties? so much for answer to this text Col. 2. 16. 17.

And thus like a friend to God, his law, and ordinance therein, I haue reconciled these two textes Exod. 20. 8. & Col. 2. 16. 17. the which other men doe make to fight together, like deadly enemies.

Before I conclude this Section, let me render a reason why I doe on all occasions distinguish, betwixt the 7th day Sabbath & the anniuersary Sabbaths: my reasones are these 1. because the 7th day Sabbath is more auncient then the yeerly Sabbaths: for these began but after the giuing of the Law; but that begane before the giuing of the Law. 2. Because God *Sanctified* and hallowed the 7th day Sabbath in a speciall manner Genes. 2. 3. the which honour he did not to the yeerly Sabbaths: these were holy but by precept, but that also by President: these were holy but by destination onely, but that was holy by consecration also. 3. Because they are distinct in themselues, the one being once euery weeke, the other once euery yeere. 4. Because God placed the weekly 7th day Sabbath in his morall Law, and in the *heart* or first Table thereof, but the yeerly Sabbaths were excluded thence, and neuer came into the Tables of stone. 5. Because the 7th day Sabbath was a signe of, and kept in memory of the Creation, which belongeth vnto all men alike, but so was it not with the yeerly Sabbaths: there is good reason therefore, why I should distinguish the weekly Sabbath, from the yeerly Sabbaths, according as I haue done in all my answers.

#### S E C T. X X.

Hauiing in the former Sections of this Chapter, answered all their arguments brought against the *Lords Sabbath*; so as it manifestly appeareth, that it cannot be proued, that it is abolished, but that it is still in force: now in the last place, I purpose to spend this last section of this Chapter, in a Dissuasory-declaration of the common sinne of our time, to wit, the sinne of Sabbath breaking.

And here I would not be mistaken, at the very Threshold & entry



entry of my discourse: for by the sinne of Sabbath-breaking, I doe not vnderstand the sinne of profanation of the Lords day, which now a daies is called the sinne of Sabbath-breaking, by our Ministers: for they in this point, make more sinnes, then euer God made: they deale by the Lords day, as *players* doe with some of their fellowes, whom they make a Counterfaint *King*, in the sight of the people, by putting vpon him some robes & ornaments, like those of the true King; & thus doe our Ministers; that they might honour this Lords day, in the eyes of the world, they haue made it a counterfaint Sabbath day, and that by miscalling of it, Sabbath day: like as if a man should cale one man, by an other mans name: thus they haue robbed the 7th day, of its proper & honourable name, that they might robe and decke with it, the 8th day: but to leaue them to their vanities & counterfaintings; by Sabbath day, I meane the 7th day from the creation, the Saturday, & day wher on God himselfe Rested, & which is mentioned in his Morall Law; and by the sinne of Sabbath-breaking, I vnderstand the violation and profanation of this day, contrary to Gods expresse commandement.

The persones guilty of this sinne, are both *Ministers* and *people*: for the people first; let them know, & take speciall notice of it, that they lay vnder the guilte of the sinne of *Sabbath-breaking*, vnto this day: & without repentance, are liable to those curses, threatened in the booke of God, against transgressours of the Lawes of God: I speake what I thinke is the trueth in my soule & conscience, & I haue good cause thus to thinke; for, you haue seene that it cannot be certainly & infallibly proued, to the vndoubted satisfaction of any mans conscience, that euer God did abolish this Sabbath day; now if it cannot be most euidently & apparantly proued, that it is abolished, then though there could nothing be said for it more, yet it is a sinne to profane it: but I haue more to say for it, as you shall heare in the next Chapter, for time to come therefore let men beware, that they doe no more profane the Lords Sabbath day; it will be a dangerouse matter to sinne, & goe on in sinne, after admonition and information; this let them take notice of, as being  
fore-

forewarned, that they doe liue and lye in the weekly breach, of one of Gods Lawes : for euery 7th day or Saturday, they doe not onely neglect the worship of God, but also notoriously profane the Lords Sabbath day, by buying and selling, by riding and goeing too market and fro market, by ploughing and carteing, by working in their Shoppes and howsen, euery man in his seuerall trade and occupation, and by doing the most base drudgery and kitching workes, on this sacred day: when God should be most in our minds, then he is furthest from our thoughtes: let this be thought on, by all such, as make any conscience of Gods commandements.

But herevnto the people will reply, saying, Alas, what would you haue vs to doe? we are no schollers, if it be an errour, it is in our Ministers and teachers, & not in vs; you should doe well to apply this doctrine vnto our Ministers & not vnto vs; we cannot iudge in such matters of difference & difficulty &c. To whom I answer, Alas, indeed, I pittie you from my heart; this your errour is radically indede in your Ministers, for the blind, doe leade the blind; neuerthelessle you haue your share therein: because you iustify their doings, & approue of their sayings & doctrines in this point: Gods proceedings are on this wise, that if the Minister doth not admonish the people, of those things which are sinnes: the Ministers indede shall answer to God for thy blood, but what will this auaille thee? for *Thou shalt die for thine iniquity*, as you may reade, Ezek. 33.8. & for this cause, it is fite, I should giue you notice therof, albeit I meane to lay the chiefeload vpon your Ministers backes, lastly whereas you pleade, that you are not able to iudge in such points as these. Herevnto I answer, that men should be ashamed to say they cannot iudge, considering the time, as the Apostle speaketh; for men haue now bene trained vp a longe time in the doctrine of Christian religion, & therefore should be able to iudge; the Apostle biddeth vs to *Trye all things, & keepe that which is good*, 1. The. 5. 21. & againe he saith, *I speake as vnto them which haue understanding: iudge yee what I say*, 1. Cor. 10. 15. Here you see the Apostle would haue common people to be iudges of that which hee taught; & such were those noble



*Bereans*, Act. 17. 11. wherefore you ought to iudge of this point, & to this end to reade about it, to conferre of it, and to study it: It is true, were it a point to be studied out, by your owne labour, from the roote of it, there were difficulty in it perhapes above your capacities; but when a point is already studied to your hand, & a path way beaten oute for your foote steppes, now there is no invincible difficulty in the matter: it is true, that commō people cannot plead a cause before the Iudge, yet can they iudge, hauing heard both parties plead; people cannot preach, yet can they iudge of a sermon preached; so in this point of the Sabbath, though people could not first finde it out, nor yet dispute it when found out, yet can they iudge of the cause when they see it laied plainly open before their eies, if they will open their eyes to see it, & they may iudge of the cause, when they haue seene it pleaded on both sides; to this end I haue penned this booke, wherein you haue the argumentes on both sides, plainly laid downe, so as you may easily discern the trueth, from error.

Yet further, to take away all excuses; the point in question, touching this Sabbath day, commanded in the Morall Law, it is A *Catechisme* point: for all the 10. commandements, they are Catechisme pointes, like as are the Creede, & the Lords prayer: now it hath pleased Almighty God, to lay downe these Catechisme pointes, of all other pointes in religion, most plainly, & most familiarly, that he that runeth may reade them; the 10 commandements are expressed to the capacity of the meanest in the Congregation, & of all the 10 commandements, there is not any one laid downe in more familiar & easy termes & words to be vnderstood, then is this 4th com. touching the Sabbath day; for God hath most liuely & plainly, painted & pointed it out from all other daies of the weeke, so that no man can doubt, which day of the weeke is that which God would haue for his Sabbath day; no nor yet what duties God requireth to be done in that day: it is plaine, that that is the day, which is properly called Sabbath day, in Scripture account; & which is the 7th day in Scriptures account, namely our Saturday: & the duties are Rest, & Holy actiones performed in that Rest: these things are

are so plaine in the com. as they neede no exposition; for they are put downe in so many words, in the com. now, what neede then is there of such store of lerning, to attaine to the knowledge of these things, as if common people could not vnderstand them, nor any but Ministers & men of lerning could iudge of them? men may as well say they vnderstand not English, as to say, they cannot vnderstand & iudge which is the 7th day of the weeke, & what is meant, by Rest from labour, & performance of Holy actiones: for which is the 7th day, we cannot but knowe since the Sunday or Lords day, is the first day; & what is meant by Holy actiones, or sanctifying of the day, we know by the like actiones we performe on euery Lords day: a smale deale of lerning is enough for a man to iudge of these points; wherefore that is but an excuse, for people to say they are no schollers, & they cannot iudge of such matters; what can you not iudge of your Catechisme points, which you lerned in your Child-hoode?

I confesse for all this, there is difficulty about this point, to such as are not exercised in it (& by the way, it is a shame for any man, not to be so well exercised in all Gods 10 commandements, as not to be able to defend them, vnto the least *iote* & *title* against all opposers) but I desire thee good Reader, but to obserue where the difficulty lieth: for the cleering of this, note with me these ij. things, *The 4th com. & the opposition made against this 4th com.* For the former of these; the 4th com. together with the things therin commanded, are laid downe most familiarly, & plainly, as hath bene showne, so as thers no difficulty at all about that, no man but may easily vnderstand, what it is which God requireth therin, & which day of the weeke God inioyned for a Sabbath: wherefore the difficulty that is, it is in the *opposition*, made by Ministers, against something commanded in the 4th com. now it is true indeede, that in this opposition, there ariseth difficulty, because they trouble the waters of mens vnderstanding, by bringing many & intricate reasones out of Scriptures, against the Sabbath day written in the 4th com. which intricate arguments, if these Ministers would forbear, then there were no difficulty at all, all were as plaine as a beaten path way;



wherefore, since you see where the difficulty lieth, my counsaile to all such people as plead ignorance, & want of learning in this controuersy, shall be, that they would therefore rather follow *God*, then their *Ministers*: for Gods way is a plaine, smooth, easy, & beaten way, so as euery man lerned or vnlearned, may easily know, what it is which God requireth in this Catechisme point of his 4th com. but their Ministers way, in setting themselves to abandon and roote out Gods Sabbath, it is such a rugged way, & such a difficult way, full of so many secret & hidden windings & turnings, as people of common capacity cannot conceiue it, nor iudge of it, as themselves say: wherefore, my counsaile vnto these is this, that they rather take parte with God, & with his Sabbath, then with their Ministers against God & his Sabbath: because Gods way is an easy & knowne way, but mans way is an intricate & difficult way.

And further, let them not dare to liue in the weekly transgression of the 4th com. & profanation of Gods Sabbath day, bearing themselves onely vpon this poore grownd, that their Ministers say they may so doe; & that their Ministers bring many arguments out of the Scripture, for the abolishing of Gods Sabbath day, since those argumentes (as themselves confesse) they vnderstand not, nor are able to iudge of, for want of learning, when they heare or reade them disputed of: the Apostle saith, *what soeuer is not of faith is sinne*, Rom. 14. 23. If then they cannot comprehend & conceiue of the opposit arguments, brought against the Sabbath, when they are disputed too & fro on both sides, how can they worke in their calings on this Sabbath day? they cannot doe it of *faith*, they must doe it *doubtingly*, & so sinfully: wherefore the better & easier known way, is the surer & safer way, & that is to follow the example of God, resting vpon the 7th day, because God rested on the 7th day; & thus much for people.

I come now vnto Ministers; the first thing I lay to their charge, is the profanation of the sacred Scriptures, and word of God, by wresting of many and sondry textes of Scripture, against the 4th com. and the Lords Sabbath day, therein mentioned: there are many and sondry textes of Scripture, both out of the *old*  
Testa-

*Testament* & out of the *new Testament*, which they abuse against the Lords Sabbath day, the particulars whereof you haue heard in all this Chapter hitherto, and how vainly, impertinently, and friuolously they haue vsed them, doth euidently appeare by my seueral answers vnto them: now doe they not know, that one day they shall giue an accompt to God, for *taking Gods Name in vaine*? and for vnreuerent tossing of Gods word, hither and thither like a Tennise bale? yea which is worse, they turne the point of Gods sword (his word I meane) against himselfe; setting Scriptures together by the eares: for they set abundance of Scriptures, both out of the old and new Testaments, against the Lords Sabbath day, commanded to be kept by the 4<sup>th</sup> com. like as a man should set abundance of dogges vpon a Beare: for they set all these textes of Scripture, against this one text of the 4<sup>th</sup> com: now what may be the grownd of all this? I cannot deuise any besides this, that their minds are forestaled with a preiudice against Gods Sabbaths, as that they are Iewish and the like, and therefore downe they must: and to this end, the Scripture must be set against them.

It hath euer bene the practise of all sober and Godly Diuines, to study and endeauor the reconciliation of Scriptures seeming to make opposition and contradiction: but these men are of a contrary Spirit: for hauing to doe with Gods tenn commandements, and by name the 4<sup>th</sup> com. they cannot abide to heare me speake of a reconciliation, and to make a reconciliation betwixt the 4<sup>th</sup> com. *Exod. 20.8.* and this text *Colos. 2. 16. 17.* but all their study and invention is, how they may make these two portiones of holy writ with others, to oppose one an other in the highest manner, & one to shoulder out an other: my indeauors are by a reconciliation, to cause an Harmony and sweete accord among the Scriptures, that so we may still retaine a most ancient and profitable ordinance of Gods in the Church; but their indeauors are, to reiect all reconciliation, & to cause a iarre and discord in the Scriptures, that so they may deprive the Church of God, of a most ancient and profitable ordinance of Gods, commanded in his morall Law. This is a profane vse and abuse of Scripture, to cause it to be at oddes &



# 374 GODS ANCIENT SABBATHS,

variance with it selfe, when as by a reconciliation and fit sense, it may be made to agree & accord in a swete Harmony.

The 2 d thing I lay to the charge of Ministers, is that they haue liued a long time in this sinne of Sabbath breaking, and transgression of Gods 4th com. in their seuerall families; the which without vnfeined Repentance, wil make them liable vnto all those Curses temporall and eternall, thereatened in Gods word, against such as liue in the transgression of Gods Lawes. And further, if still they shall in time to come, liue in the wilfull violation of this ordinance of God, I giue them hereby to know, that they shall be guilty of a weekly sinne, against Gods 4th com. drawing downe Gods curses vpon themselves and their families, euery Saturday or Sabbath day, weeke by weeke, so long as they so liue.

This error touching Gods Sabbath day, is not like vnto some other errours, which are errours in iudgement onely, but like vnto those more dangerous and pernicious errours, which are errours both in iudgement and in practise also; for you see, that such as are erroneously perswaded, that this sacred and Sanctified time, the 7th day Sabbath, is abolished; forthwith they fall to an erroneous practise also, & to trample vpon Gods Sabbaths, by profanation of them openly; and by calling them Iewish reprochfully.

But happily they will reply, saying, wee doe not throw downe Gods Sabbath, but God himselfe doeth it; for it is God that hath abolished the 7th day Sabbath; and therefore you doe ill to taxe vs for it: wherevnto I answer, that it is false which they say; to father this their owne deede vpon God, is an heinous euill; that God hath not done this thing is apparent, in asmuch as none of all those Scriptures of Gods, which they haue brought against this Sabbath, doe necessarily abolish it, as you haue seene by my answers vnto them one by one, so it is not God then but themselves that haue done it; and so I taxe them iustly.

Yet further, Ministers are guilty, not onely and alone of the sinne of Sabbath breaking, in their owne families, but also which is more fearefull, they are guilty of the same sinne committed by the people weekly: for whats the cause, why the people doe  
not

not Sanctify the Sabbath day properlie so called, is it not hence, because Ministers teach people that it is abolished, & Iewish, and therefore they ought not to keepe it holy? the people will lay the load of this sinne, vpon their Ministers an other day, when God shall rekone with them for it, crying out vpon their Teachers, who misled them. S. Iames telleth vs, if some man hath converted an other from his errour, he shall saue a soule, and *shall hide a multitude of sinnes* Iam. 5. 19. 20. If then this be an argument to perswade all men, to labour to bring their brethren out of errours, because so they shall hide a multitude of sinnes: what a terrour then should it be vnto all Ministers, to thinke that they haue seduced the people, and led them into erroures; for thus they haue opened a fountaine of sinnes: for euery single person in their congregation, Master & seruant, Mistris & maide, Parent & childe, euery one of these doe hereby fale into the sinne of Sabbath breaking euery weeke, that is 50 times in one yeere, so as if a man hath liued but a matter of 40 or 50 yeeres, he is guilty of the breach of Gods 4<sup>th</sup> com. Twenty hundreth times; what a multitude of sinnes are heere! & all these are the Minister guilty of; these are the multitude of sinnes committed by one single person in his congregation, but if a Minister hath 400 or 500 persones, or a thousand persones vnder his charge, what an infinit number of sinnes is hee guilty of! let this be ceriously thought on.

Furthermore, if it doth come into the heart of the *Magistrate* at any time, to thinke of a *reformation* (as God graunt it may) what is it that queneth that motion of Gods Spirit in him? is it not this, that hee bethinketh him that his Minister, and so other Ministers, are of a contrary iudgement, affirming with one consent, that this Sabbath day, is abolished, and ceremoniall, & Iewish? so then, Ministers are not onely guilty of the breach of Gods Sabbaths, among the people for time past, but also they hinder Reformation, in the persones, in whose power it is to make Reformation: By the mercy of God, we liue in a kingdom, that is gouerned by *Christian* Magistrates; and vnder such gouerners, as haue alredy made reformationes, in many things, wherein they haue bene informed by the Clergie; and I



verily beleue, they would as willingly take this point into their considerations, if moued therevnto by the Ministry, as they haue done other things: but behold, they who should informe them, and cale vpon them, are dumbe and silent; nay enemies and aduersaries to the cause! wherefore, that this Sabbath breaking is defended by Authority, and not reformed, but the reformation of it opposed by Authority, this is to be imputed vnto Ministers; let this be seriously thought on.

Herevnto happily some will reply, but these Ministers who doe these things, are very zealous & godly men &c. To whom I answer, the more zealous the worse, & the more godly the worse: it were enough for the most godlesse & profane men, to set themselves against an ordinance of Gods, & to oppose his Sabbaths; but for men fearing God, & zealous for God, that these should shew themselves so regardlesse of Gods ordināce, & such enemies to his Sabbaths, this is in them a double iniquity: for, who but they should stand for God, and defend his Sabbaths?

In the third place, I lay many things to the charge of such Ministers as doe oppose Gods ancient Sabbath: as 1. that thereby they haue defaced Gods *royall-Law*, mangled it, & robbed it of its integrity & perfection: they haue diminished the compleate number of Tenn Commandements: they haue made it a morall-ceremoniall Law, an hotch potch; a very Monstre. 2. They bewray a greate want of *loue* vnto Gods Law, they doe not loue it for it selfe: for they indeauor might & maine, to ouerthrow a parte of it: yea they are horribly *partiall*, in that they will defend all the other partes of Gods Law, against Anabaptists; but will not defend this parte also against them. 3. They open a flood gate to impiety and prophanesse among people; & draw vs to Anabaptistry, by throwing downe Gods Sabbaths. 4. They are guilty of that *sinne* in Deut. 12. 32. and of that *curse* in Reuel. 22. 18. 19. threatened to such as doe either *add* to Gods word, or *detract* from it: for by that text, Ex. 31. 13. they haue vnneccessarily detracted from Gods Law, the 7th day Sabbath; & to that text, Colos. 2. 16. 17. they haue vnneccessarily added, the 7th day Sabbath, for the ruine of it: now

in

in thus doing, they beaue themselves, like men, that are weary of Gods seruice, as if it were a burden vnto them to sanctifie Gods Sabbaths, & as if it grieved them that Gods Sabbaths should be morall: were it not thus with them, they would neuer manage such arguments and Scriptures against Gods Sabbaths as you see they haue done, oh preiudice! oh temporizing!

But admit, that by reason of swaying with the times, a preiudice against the Sabbath as Iewish, is fastened in their breasts, I see no cause why they should reiect the Matchlesse example & president of God himselfe, Exo. 20. 10. 11. is this *Jewish* too? for they cannot abide it, that the Church and people of God, should be imitators & followers of God like deere Children: that is, that they should labour on those daies wherein God wrought, & rest on that day wherein God rested, & sanctify that time which God sanctified, yea and also commanded: but like men, that loued not to be like God, they will haue the people rest when God wrought, & worke when God rested, & prophane the time which God Sanctified: they had rather goe any way, then treade in Gods steppes & follow him.

The last thing which I lay to the charge of Ministers, is that they haue taken away one whole com. from the 10. commandements: in the former point, I haue taxed them for takeing away some parte of a com. but here I taxe them for taking away a whole com. by name the 4th com. and this I thus make good against them; 1. They haue taken away the time, to wit, the 7th day, in the com. the which being gone, there is no day time lefte in the com. so that an howre vpon any day in the weeke, spent at a Lecture, in prayer, singing a Psalme, & hearing Gods word, is as much as the 4th com. can now require, by their expositiones: now therefore the 4th com. needeth no longer goe thus, *Remember the Sabbath day*: for it may goe thus, *Remember the Sabbath howre*: 2. They haue abolished the dueties in the day, to wit, *rest*, & *Holy actiones*: for the word Sabbath signifying rest, this rest they haue abolished, by making the word Sabbath & rest, in the 4th com. a *signe*, Exod. 31. 13. and a *Shadow*, Colos. 2. 17. & so abolished; now if the Sabbath and



rest be abolished, then may men labour in their callings euery man in his owne house seuerally; & this taketh away holy Assemblies in the congregation, & all publike dueties of a Sabbath: & thus haue they abolished by their corrupt glosses & expositions, both the time, & the dueties to be performed in the time, now these being gone, I pray shew me what is lefte behind in the 4th com. for they haue abolished euery thing that was commanded. 3. By making these words *Sabbath day* a signe, Exo. 31.13. and a Shaddow, Col. 2.17. and so abolished, thus they haue taken away the Substance of the 4th com. & lefte vs nothing but a shaddow; so as now we may reade the 4th com. thus: *Remember the 0000000000, to Sanctify it*: & thus much for the body of the 4th com.

Lastly, they haue taken away the *Reason* and Motiue, which God tooke from his owne example, & added it to his 4th com. Exod. 20.11. this whole verse, v. 11. conteining ij. most liuely reasones & effectually, they haue robbed Gods Church of the vse of them; for they neither vse them themselues, no neither can man else vse them, vnto the day we now keepe: for God did moue vnto the obseruation of the Saturday & 7th day. 1. Because him selfe at the Creation rested on it. 2. Because he had blessed that day, & hallowed it, & so made it an Holy day. now these two reasones neither are, nor can be applied to our Lords day: for God at the creation did not rest on our Lords day; no neither did he then blesse & sanctify the Lords day; for the Lords day was not then knowne. Thus you see, how they haue made cleere worke; for they haue taken away both the body of the 4th com. & the reason annexed to it by God; thus they haue taken away the whole 4th com. head & taile, roote & branch: it stands for vs now onely to looke vpon.

Loe, now we may say with the Prophet Dauid, *It is time for thee Lord to worke, for they haue destroyed thy Law*, Psal. 119.126. Thus since I haue faithfully & plainly discovered this Notoriousse error, I haue done what in me lyeth towards a reformation; onely this remaineth, that with the residue of the congregation, I make this prayer vnto God, *That it may please him to bring into the way of truth, all such as haue erred, & are deceived.*

CHAPT.

## C H A P T. V.

This Chapter containeth sondry & substanciall arguments out of the word of God, proueing that the Lords Sabbath day, written in the Morall Law, is still in force; & so ought to be vnto the worlds end; like as are the other morales.

**I** Haue now finished the fowre first partes of my booke: the first whereof was in defence of the Morall Law. The second was an exposition of the 4th com. with a discouery of the corrupt expositiones thereof. The third was an answer vnto those Scriptures & reasones, wich are vsually brought to proue the Lords day, the Sabbath day. The fowrth was an answer, vnto those abused Scriptures, which are brought against the Lords Sabbath day. And now by order I am come vnto the fith parte of my booke, and herein I am to proue vnto you, the perpetuity of the Lords Sabbath, and that it is still in force, and so ought for euer to be.

Touching the Sabbath I note two things. 1. I see many lerned and greate Diuines of late, prime men, and of the formost ranke in the Vniuersities, both on this side and beyond the Seas, disclaimeing and wrighting against the Lords day Sabbath; but I see none of them shew vs where we shall haue an other Sabbath, in the absence of this: as the former bewrayed their learning and iudgement, so this latter bewrayed their forgetfulness: what, shall the Church of God be left without a Sabbath now? shall we turne from *Superstition* to *Anabaptistry*? I ioyne with them in throwing downe the Lords day for a Sabbath, but I dare not put an end to the worke, when it is but halfe done.

2. As those Iewes of old cried, the Temple of the Lord, the temple of the Lord, so I obserue the Patrons of the Lords day, to cry out of the prophanation of the Lords Sabbaths, the prophaniatio of the Lords Sabbaths, as if they were the onely friends to



## 380 THE LORDS SABBATHS,

Gods Sabbaths; whereas in deed & in trueth, they are the chiefe enemies to them, and are foulely mistaken in their iudgement: for they are the *Lords dayes* which they meane, & not the *Lords Sabbath dayes*: if therefore any man may in a right accompt be said to be a true friend to Gods Sabbaths, it is not they, it is hee that writeth for them, and defendeth them against the world, and corruptiones of the time: hee may indede say with *Eliab*, I haue bene very *Ielouse* for the Lord of hostes: for they haue forsaken thy Couenant, broken downe thy Sabbaths, and *Ionly am left*.

The Lords Sabbaths, are still in force:  
or, Gods ancient 7th day Satur-  
day Sabbath, is still  
in force.

### S E C T. I.

**I**N defending the Lords Sabbath, I purpose to obserue this method: first I will proue the point by arguments lesse forcible, and then by arguments more forcible: first by arguments shewing that it is a thing meete, convenient, and very besiting vs to keepe the Lords Sabbath, & then by arguments shewing that it is a thing very necessary, in regard of Gods appointment & ordination.

By the way, whereas there are many light and triuiall obiections, vsually brought against the Lords Sabbath, and some place would be referred to answer them, I think it vnfit, to place them, after the point is proued by necessary arguments: for when Gods will is once knowne, there is no place left for carnall and triuiall obiections against it: and therefore I hold it better to place these obiections, next after the point is proued by probable arguments, and arguments of conueniency: and so these triuiall obiections, shall rather come in by way of opposition vnto arguments of conueniency, then vnto arguments deriued from Gods ordination. Wherefore, I purpose to spend the first Section about arguments of

of *conueniency*, and the second Section in answer vnto sondry *obiectiōs*, and then the third Section in arguments prouing the point necessarily from Gods ordination.

To beginne with the first of these, namely *conueniency*, and arguments lesse forcible; in handling of this point, first I will proue by sondry arguments, that it is meete we should keepe a Sabbath day, one or other indefinitely; and then I will proue that it is most meete, & fittest, to keepe the Saturday or 7th day Sabbath, before any other. (One reason mouing me to handle these two points is, to preuent Prophane and carnall men thus to thinke, why you haue throwne downe the Lords day Sabbath, & now therfore, what need we any more Sabbaths &c? I procede therfore to giue such reasones as may take place in a carnall mind.) For the former of these, I proue, that it is meete we should keepe a Sabbath day, because it is a worke of *mercy*: that this may the better appeare; we will consider of it in respect of *man & beast*: touching man, we will consider of him *generally*, and then *particularly*: and first for man in generall; it is a greate comforte and worke of mercy vnto all men to keepe a Sabbath day; for therein their bodies are exceedingly refreshed and comforted: for looke as the Bedd at night, is a greate refreshment, vnto man that hath bene occupied all the day before in his painfull calling; so is the Sabbath day, a sweete refreshment vnto men, after that they haue bene exercised Sixe dayes one after an other in continuall laboures: the trueth of this point euery man findeth by good experience. We haue a prouerb, that men must worke to day, as they may worke too morrow: that is, that men doe not so ouerworke themselves in one day, as they be vnfit for worke the next day: this prouerb may well be applied to our present occation, that men must worke this weeke so, as they may worke the next weeke also: that is, they must not so worke and tyre out their bodies, with continuall laboures in one weeke, as that they shall be vnfit to labour an other weeke: now common reason teacheth, that mans body cannot endure continuall and perpetuall laboures, day by day, without ceasing all his life longe; wherefore of necessity there must be a time for men to Sabbathize, & rest in from laboures; & therefore it is meete that some one day in a weeke be set a part



for rest, that so a man may so worke one weeke as he may worke another also; it is a point of wisdom also, for men so to follow their workes, as they may goe on, & continue with them; & not like vnskilfull Riders, who ride galloping vpon the spurre in the forenoone, so as their tyred horse cannot goe in the after noone; wherefore, if men doe but regard their owne bodies, it is meete they should set a parte a day to Sabbathize in, and rest from their laboures.

But suppose we, that some mans body, being of any oaky substance, & yron constitution, could hould out in laboures, day by day euerlastingly; yet how vnbeseeeming a thing is it, for man, whom God hath made *Lord* of all, to become a slaue & a drudge in this world, working and tugging day by day without ceasing like horse in a Carte? neither can men pleade necessity; for, experience hath taught, that we can compass all our workes within the 6 dayes: nor yet can the poore plead necessity, because of their pouerty; for, as God gaue the Israelites, twise so much Manna on the 6th day, as vpon any other day, that so they might rest vpon the Sabbath day; So hath God blessed the established order in our kingdome, of working but 6 dayes in 7, that the poore can now earne as much in 6 dayes, as they should doe in 7 dayes, if it were customary for vs to worke euery day; for did the poore worke 7 dayes, the rich would giue them the lesse for euery dayes worke, so as they should but barely get a liuing then, and so much they get now; for because they worke but a few dayes, therefore they haue the more for euery dayes worke, that so they might liue of their worke: thus much for men in generall,

I come now to men in particular, & by name vnto Seruants: It is needfull that we keepe a Sabbath, because it is a worke of mercy vnto Seruantes: now God was wont to take care for Seruants, lest they should be vnmercifully oppressed with labour, and therefore it is added to the 4th com. *That thy man seruant and thy maide may rest as well as thou.* Deut. 5. 14. what doth this teach vs, but that masters must shew mercy vnto their Seruants, by resting of their bodies, as well as of their owne? for if the one hath neede of rest, so hath the other: *Salomon* telleth vs, that a righteous man, sheweth mercy to his beast Pro. 12. 10. how much more then

then vnto his man seruant, and maide seruant? were it not that we haue good Lawes in this case, prouiding for *Servants*, by forbidding masters to doe their workes on the Lords day, some vnmercifull, hardharted, and couetuous masters, wou'd worke their Seruants day by day, vntill they were weary of their liues: the necessity of a Sabbath in this case, appeareth by the Lawes now in force, whereby for the benefit ease and refreshment of poore Seruants, it is enacted (no doubt) that many holy daies shall be obserued yeerly & weekly.

In the 3d place I come to Beastes, it is needfull that we keepe a Sabbath, that so we may shew mercy vnto our beastes: for God was wont to cale for mercy vnto the labouring beast: *In the 7th day thou shalt rest, that thine oxe and thine Asse may rest.* Exod. 23. 12. and it is a property (saith Salomon) of a good man, to shew mercy to the life of his beast Pro. 12. 10. and should a man labour his beast on euery day weeke by weeke, he might soone haue his skine. Thus farre we haue considered of the needfulnesse of a Sabbath day, in ciuill respects.

Now I come to shew the needfulnesse of a Sabbath in religious respects: that God may be solemnely and publiky worshipped; & that the Church and people of God, may be further edified in their most holy faith; for these two causes, it is needfull, that there should be a Sabbath day: I shall not neede to spend time to amplify these two things; for they are so requisite and needfull, that all men will grante me, that it is meete to haue a day set a parte for the publike worship of God, & the edification of the Church of God: to omit what else might be said, the necessity of a Sabbath day appeareth in this, that our Church doth now celebrate many Holy daies for the same ends, & not onely the Saintes daies yeerly, but also the Lords daies weekly.

2. It is meete to haue a Sabbath day, because it is a thing of good reporte, approued & allowed of by all *Christian* Churches, now the Apostle calleth vpon vs to follow those things which are of good reporte, Phil. 4. 8. & those things therfore which all Christian people approue and allow of, are meete to be had in vse, *Papistes* they allow of resting from laboures, and the publike



blike worship of God constantly vpon one day of euery Seauen: *Lutherans* doe the like: and *Anabaptists*, how euer they keepe no day by Diuine Institution, yet they keepe, and hould it fit to keepe one day in Seauen, wherein they rest from their labours, and performe publike worship vnto God. lastly, all *Protestants* doe allow and approue of one day in Seauen, as fit to rest in from labours, and to worship God publicly: so here is a clowde of witenesses, houlding it meete to keepe a Sabbath day, and a thing of good reporte. If we should ascend vnto the *primitive Churches* who liued next after the Apostles, we shall find that they held it meete to keepe one day in 7 and sometimes more, for the Seruice of God, and to rest from labours: thus we haue a generall and ioynt consent of all Churches, both now liuing, and from the Apostles times, that it is a thing meete to rest, and serue God publicly one day in a weeke: and so we haue proued this point, namely, that it is meete & convenient to keepe a Sabbath day indefinitely, one in 7 daies.

Now I come to proue, that of all the daies of the weeke, the 7th day, or Saturday is the most fit day: my first reason is, because God Almighty Rested rather vpon the Saturday then vpon any other day, Genes. 2. 3. and therefore it is meete we should imitate such a president: were a man to make his choise on which day of the weeke to Rest from labours, and to refresh himselfe, I thinke he could not possiblie find a more fit day to Rest in, then on that day, wherein God Almighty Rested.

My second reason is taken from this, that a man may doubt whither the old Sabbath day be abolished or not, and if it be disputable and doubtfull, then when the matter is in our choise, which day of the weeke to take, it is the surest and safest to make choise of that day, whereof there is some doubt whither it be abolished or not: we haue showne, it is certaine that the 7th day is not abolished; but suppose there were some doubt of it, as it cannot be but doubted of, by the stiffest AntiSabbatharians: since that some place is left for doubting, be it that we doubt neuer so little of it, yet it is better and safer to keepe it, then to keepe any other day of the weeke: to neglect the 7th day,

day, being once Commanded of God, and it cannot be *cleerly* proued, that euer God *countermanded* it, herevpon some scruple at least must remaine in mens consciences touching it; and therefore it is fittest to keepe the 7th day; so shall we make suer worke, that God shal haue nothing against vs out of his 4th cō. but doeing otherwise, we shall laye in perpetuall doubts & feares, that we liue in the transgression of the 4th com.

So much be spoken for this point, the which I haue insisted vpon, not so much hereby to proue that the 7th day must be the Sabbath, for that I shall doe after the next section, by solid arguments, but chiefly to this end, to stay & satisfie the minds of carnall men, with carnall reasones, & with Testemonies, and the like: for some men there are (I feare me) that could wish in their hearts, that there were no Sabbaths at all; of such an ignoble and base Spirit they are; all their minde is for worke, worke, vncessantly; it is meete therfore that it should be declared vnto such men, that it is not onely necessary to haue a Sabbath in religious & diuine respects, but also in carnall respects, as for necessity of nature, and the like: and that otherwise all *Churches* would condemne vs; for not onely the *primitive* Churches, but also all *Christians* euery where, & of euery Sect, doe set a parte one day in 7 for Gods worship: yea our owne Church would rise vp in iudgment and condemne such conceits by hir contrary and daily practise.

## SECT. II.

I come now to giue answer vnto many frivollous objections, which are daily raised against the Lords Sabbath, which being done, I shall haue a cleere way opened for me, to proue, that the Lords Sabbath day is still in force, these rubbes being taken out of the way first.

## OBJECT. I.

One objection they haue against the Lords Sabbath day, and it is this: what shall we keepe the Sabbath day, the 7th day, the Saturday Sabbath, why that is the *Jewes* Sabbath day?

Herevnto I answer, my desire it not to strue aboute names; were the Lords Sabbath day, called the *Jewes* Sabbath day, in none other, nor worse sense, then that it might likewise be



called the *Christians* Sabbath day, I should say nothing to the contrary; but finding it so called reprochfully, I desire to rescue it from vnder the feete of contempt.

I desire therefore of such men as so cale it reprochfully, to giue me a reason, why the Sabbath day commanded in the 4th com. should rather be called the Iewes Sabbath day, then the Lord our God, whom we are commanded to Haue, in the first com. should be called, the Iewes Lord God: for my parte, I can see no reason, but that the one may be so called reprochfully, as well as the other: nor any thing can I see to the contrary, but that we may as well cale the Sabbath day, which the Iewes Sanctified, our Sabbath day also; as to cale the Lord God, whom the Iewes worshipped, our Lord God.

But to take of vniust scandall, let not men nickname the Lords Sabbaths, but rather in an holy reuerence of God, let vs cale them as God himselfe calleth them, that is, the Lord Gods Sabbaths: for thus the Lord himselfe named them in his 4th com. when he said. *The 7th day, is the Sabbath of the Lord thy God*: So then it is Gods Sabbath, not the Iewes Sabbath: it is the Sabbath of the Lord, and not the Sabbath of the Iewes. The Lord telleth vs by his Prophet Isaiah, that we should *cale the Sabbath a delight, the holy of the Lord, honourable*. Isa. 58. 13. So then, we should vse the name of the Sabbath *honourably*; but loe how men will vse it reprochfully, caling it Iewish, and the Iewes Sabbath, in scorne and contempt!

Yet further, the Sabbath was ordeined from the Creation Genes. 2. 3. Now at the Creation, there was no difference of *Jew & Gentile*, how then can the Sabbath be called the Iewes Sabbath? it may be therfore the Gentiles Sabbath, as well as the Iewes Sabbath: so much for this name or nickname.

#### O B I E C T. II.

An other obiection is this, oh but this were to bringe into the Church such strictnesse as is *intollerable*: for if we admit of the Iewes Sabbath day, then must we not so much as kindle a fyre on the Sabbath day, nor doe any worke at all, how needfull soeuer it be.

Hereynto I answer, that this is but an euill reporte, and a slander,

flaunder, brought vp against the Lords Sabbaths, by those who are professed enemies vnto them, and delight to bring them into disgrace with the people: for, we haue formerly shewne, that the Lord neuer forbad the Iewes to kindle a fyer, in a case of necessity, on the Sabbath: but onely for the doing of such workes, as might be done the day before, or tarry vntill the day after: we haue shewne how *Christ* himselfe was present at a feast on the Sabbath day, where in all likelihod, was a fyer kindled, to make prouision for the guests; or as greate workes done, in attendance to the guests by the seruants, as is the kindling of a fyer, which may be done in an instant, and without almost any labour: yea our Sauiour allowed in his time, of all necessary workes, and workes of *mercy*, to be done vpon the Sabbath day, as to plucke and rubb eares of corne, to lift a beast out of the ditch; or to leade a beast vnto the water, and the like: In a word, there was no more strictnesse required of the Iewes, in keeping of the Sabbath day, then is at this present, required by Diuines, in keeping of our Lords day: so this obiection is but a flunder.

## O B I E C T. III.

An other obiection is that it is a thing *impossible* to be reformed, since the Sabbath day, hath bene out of vse so many hundred yeeres; and since the Lords day, hath benie in vse so longe.

Wherevnto I answer, impossible say you? what impossibility is there in it? the impossibility and all the difficulty is onely in the minds of men, in that they are not willing with it: for, the Commonwealth should not loose euery man a penny by the change of the day; for it is all one to them, whither they keepe Saturday for their Sabbath, or Sunday: all the difficulty in the matter is, as farre as I can see, to possesse the minds of our *Gouerners* with this trueth of Gods, and espetially his *Majestie*, and if once God shall incline his heart to the loue of this trueth, a word from his mouth may reforme it, his Decree, proclamation, or the like, were enough to make this impossible thing possible.

## O B I E C T. I V.

An other obiection is, that Gods Church is now at a sweete peace and concord, and the bringing of this point to light, will but



make a greate hurly burly and disturbance in the Church; wherefore the Author might be better occupied; or else be silent.

Herevnto I answer, this obiection is indeed euery where heard of; and indeed the peace of the Church is to be fought to the vtmost; but yet we must not be so mindfull of peace, as to forget holinesse; for the Apostle hath ioyned these ij together, saying, *Follow peace with all men, and holinesse, without the which no man shall see the Lord* Heb. 12. 14. peace with the Church in keeping the Lords day, and warre with God, in profaning of his Sabbath day, is no comfortable nor safe peace.

Let me desire such as rest vpon thes obiection, to reade & perpend what the Lord spake, by his Prophet *Isaiah* against the people that would not heare Gods Law, but rather such things as might please them, & make no disturbance amongst them, saying, *It is a rebelliousse people, children that would not heare the Law of the Lord; which say vnto the Seers, see not, and to the Prophets, Prophesy not vnto vs right things: but speake flattering things vnto vs:* Isa. 30. 9. 10.

The gloriouse Gospel, the Gospel of peace, the word of Trueth, did it bringe peace into the world? no; *I am come (saith our Saviour) to put fier on the earth, Luk. 12. 49. & againe, Thinke not that I am come to send peace into the earth, but the sword, & to set a man at variance against his father, & the daughter against hir mother, Mat. 10. 34.* such is the frowardnesse of mans nature, as this trueth of Gods Sabbath, will neuer enter neither, with the peace of men.

#### O B I E C T. V.

An other obiection is this; what shall we doe, say some; Ministers are at variance, one saith the old Sabbath day is in force still, & others say that it is abolished longe agoe, by the coming of Christ; wherefore I shall giue no regard to this new Doctrine, vntill Ministers can agree among themselues, and till all men be at one accord in this matter: for they bring reasones on both sides, so as a man cannot tell which to beleue.

Herevnto I answer, if men shall tarry till all men are agreed, so they shall professe no trueth, nor any Religion; for all men are not at accord in any Religion, nor almost in any point of Reli-

Religion: wherefore it is a better way, first to consider of the matter in question, whither it be a difference about words or about things; and whither about things substantiall, or circumstantiall as ceremonies are: and as the matter is of weight more or lesse, so to regard it more or lesse: for such may the controuercy be, as it may concerne not some men, but all men; & such it may be, as may concerne all men very neerly; now of this kind is this controuercy; for it is not a difference about words, or vnnecessary circumstances, or about that which concerneth but some few men onely; but it is about an *ordinance* of God, expresly commanded, in his morall Law; and therefore it is a substantiall matter, and concerneth all and euery man neerly, like as doe all the 10 commandements: and therefore people must not put off the matter vntill Ministers be agreed, vnlesse they will be wilfully ignorāt in a matter off greate importance, and which so nerely concerneth them, as doth all the things commanded in the 10 commandements.

It is a Catechisme point, to know Gods Sabbath day; and a point of greate consequence, neerly concerning vs all; as appeareth not onely because it is an ordinance established by the Morall Law; but also in this, that it is put downe in euery Catechisme, as behofesfull for euery one to be acquainted withall; now if such a point come into controuercy, all men should giue attendance vnto it, and study it, vntill the trueth be boulded out.

Neither let this be any stumbling block, because this Doctrine is *new*; for, albeit it be new vnto our times, yet it is as old Doctrine, as is any in the 10 commandements: but what & if it be new to thee? the Doctrine of the Gospell was as new to the *Bereanes*, as the Doctrine of the Sabbath can be to thee; and yet they did not argue thus carelessly as you doe, saying, Paul hath broched a new point of one Christ &c. And he is singular and all alone, all our *Doctoures* & *teachers* are contrary to him; wherefore we will not harken to what he saith: but contrarywise, they tooke the matter presently into consideration, they fell to serch and examine the Scriptures, to see if the things Paul taught were so or not, and are therefore commended by



the holy Ghost vnto all Posterity : oh that men in these times, would turne *Bereanes*, and serch the Scriptures, to see if I speak according to them or not ; if I bring not an expresse commandement for that I cal for , let me be reiected: or try , whither they or I come with *Thus saith the Lord* in our mouthes; I bring you the plaine Scripture , to wit , the 4th com. and they bring you nothing but their reasones and consequences , which they say come out of Scripture , if one may beleue them; but since their reasons and consequences doe thwart and crosse a plaine commandement of Almighty Gods , therefore their reasons & consequences against the Sabbath day , are to be reiected ; for mans reason must not contradi& Gods expresse word ; vnlesse we will set reason aboue Scripture : would people but marke these things, they should not be long in doubt, vnlesse they will. Neither should they neede care, that Ministers are at variance; for they might easily see which side to take parte withall : side it with him which bringeth the expresse word of God ; rather then with them which haue no word , but onely a fewe reasones in vented by mans cauilling braine.

## O B I E C T. VI.

An other obiection is this, to say that the old Sabbath day is still in force, is to say by consequence , that our Church is in an errour ; now can it be thought that the *Church* of God can lay in such an errour as this , touching Gods Sabbath day ? it is impossible.

Herevnto I answer , that it is meete we should hold as honourable an opinion of our Church as may be ; and yet for all that we are not bound to beleue, that it is a thing *impossible* for our Church to be in an errour, & in as great an errour too as is this : there are ij. sortes of erroures, there is an errour of *maliciousnesse* & *wilfulnesse* , against the light of conscience; & there is an errour of *frailty* & *ignorance* ; this latter kind of errour, may & doth befall euery godly person , and may befall any Church of God on earth : for it is a property of the Church Triumphant in heauen, to be freed from all erroures.

Now that A Church of God on earth may faile , I proue by these instances ; The *Patriarkes*, they lived in polygamie, ha-  
uing

uing many wiues, which for any man now to doe, were a sinne against the 7th com. Againe, the Iewes vsed to put away their wiues, giuing them a bill of diuorce; now that *Church*, liued a long time in this; errour against the 7th commandement vntill Christ came, who reformed it Mat. 19. 7. 8. 9. Againe, did not the Church of *Galatia* fall into a greate errour, when the Apostle taxed them, as if they had bene removed away vnto another gospel, Gal. 1. 6. Againe did not Christ reprove the Churches of *Pergamus*, and of *Thyatira* for corruptiones in them, by suffering them that maintained the doctrine of *Balaam*, & of the *Nicholaitanes*, and the woman *Iezabell*, Reuel. 2. 12, 13. 14. 15. 18. 20. Lastly, and to add no more, how came it about (if a Church of God cannot erre about such a point as the Sabbath day) that those purest and primitiue Churches, which liued immediately after the Apostles, did neglect to keepe this Lords day Sabbath, for diuerse hundreth of yeeres; for so saith M. Perkins they did, and citeth his author *Leo & Anton: Edict:* see Perk: in his first volume vpo the 4th com. pag. 48. surely my aduersaries will iudge this a foule errour in those Churches: by all which examples, it is too too apparent, that a Church of God may erre, & that too in Morall dueties, commanded in the Morall Law: whence it is plaine, that they erre who build their faith vpon this foundation, that the Church of God cannot erre.

## O B I E C T. VII.

An other obiection against the Lords Sabbath, is this, that if we admit of the old Sabbath againe, the we shall bring *Iudaisme* into the Church; and be guilty of a kind of *Heresy* &c.

Wherevnto I answer, it followeth not: for the Primitiue Churches, were of a contrary iudgement, as it appeareth by *Athanasius* in his *Homilie de semente: wee assemble togheter* (saith *Athanasius*) *in the Sabbath day, not as if we weere sicke of Iudaisme, but therefore we meete on the Sabbath, that we may worship Iesus, the Lord of the Sabbath*, Where you see, that *Athanasius* in the name of the Church, testifieth, that they were not infected with *Iudaisme*, because they kept the Sabbath day: the same may also be true of our Church, we may keepe the Sabbath day, and yet be free from *Iudaisme*.



It is to be noted, that not euery thing which the Iewes practised, was to be accounted for Iudaisme; for then the whole Morall Law should be Iudaisme: wherefore those things onely are to be accounted for Iudaisme, which neuer came into the Morall Law, or 10 com. and which were written by Moses, of which number were their Sacrifices, Priestes, meate, new moones, feastes, & annuall Sabbaths: but as for this old Sabbath wherein God himselfe rested, this was put into the Morall Law, and written by the finger of God; and to sanctify this Sabbath, is no more Iudaisme, then to honour our Superiours, is Iudaisme; for why should the things commanded in the 4th com. be more Iudaisme, then the things commanded in the 5th com.?

Since they cannot proue this Sabbath to be a ceremony and abolished, as you haue seene in the 4th part of this booke, it is therefore absurd for them to call the Sanctification of the Sabbath Iudaisme.

Yet further, since they onely who keepe the Sabbath, doe obserue & yeeld obedience to the Law in the integrity & perfection thereof, and doe giue God his wholl worship in all the parts thereof; they may as well say it is Iudaisme for a man to be intire and pefect in the Law, and to giue God his wholl worship intirly; and brand him with Iudaisme, vnlesse he will mangle Gods Law, and be partiall in the Law, and in Gods worship, seruing God by halues.

And further, if it be Iewish and Iudaisme to keepe the Sabbath day, to wit, the old Sabbath day. then 1. the 4th com. is *Iewish*: for it commands nothing but Sanctification of the old Sabbath day. 2. If it be Iudaisme to keepe the old Sabbath, then is it Iudaisme for Ministers to call in the Pulpit for the Sanctification of the Lords Sabbaths, & to vse the name *Sabbath day*: for this is as well a Iewish name, as the keeping of it is a Iewish practise: & if we may vse the name without tincture of Iudaisme, why not the thing named also? 3. What is the keeping of the Lords day better then Iewish? for doe not we resemble the Jewes, by setting a part on wholl day in euery weeke for Gods worship, as they did? 4. Since the Sabbath day was commanded to be kept, in imitation of God,  
the

as that we should Rest on the 7th day, because God rested on the same day, Exod. 20. 10. 11. men may therefore say it is Iewish, & Iudaisme, to become followers of God. 5. Since the Sabbath was kept in memory of the Creation, men may say it is Iewish, to celebrate weekly, a thankfull remembrance of the Creation.

For matter of Hæresy, both *Athanasius*, *Ignatius*, and the primitiue *Churches* obseruation of the Sabbath day, will cleere vs of Hæresy: to obserue the Sabbath with its typicall & shadowish quality, as a signe & Shaddow of Christ (if euer it were so) this were Hæresy: but renouncing all shadowish respectes, & to keepe it onely as a signe of the Creation, & remembrance thereof; as a sacred time for the worship of God; as a fit time to exercise mercy in to man & beast, by a rest from laboures, & so as an helpe vnto these morall dueties of rest, & God worship, this can be no Hæresy: for we refraine those meates in a fast, which were shadowish; & obserue *Whit-Sunday* or *Pentecost day*, which was a shaddow of Christ, & yet are farre enough from Hæresy: see A&t. 21. 20. 26. Rom. 14. 5. hereto I might add the Testimonies of all those Diuines, iustifying this point for orthodox, which you shall find hereafter in my third argument, for the defence of the ancient Sabbath.

I grant, the *Laodicean Counsaile* anathematized it; but the more ancient & more pure *Churches* Sanctified it.

If it be Hæresy to keepe Gods Sabbaths: then 1. it is Hæresy for Ministers in Pulpits to vse the name Sabbath day. 2. It is Hæresy to celebrate a day weekly in a thankfull remembrance of the Creation. 3. It is heresy for the Church and people of God, to become followers of God, by working whē he wrought & resting when he rested. 4. It is heresy to walke in obedience to the 4th cō. 5. It is heresy to be intire & perfect in Gods Law, & to haue an vnpartiall respect vnto all Gods commandements: yea it is heresy to giue God his wholl worship intirly. In a word, since the Sanctification of the Sabbath is a part of Gods worship, if for all that men will call it heresy, I say with S. Paul A&t. 24. 14. *After the way which they call Hæresy, so worship I the God of my fathers.*



594 THE LORDS SABBATHS;  
OBJECT. VIII.

An other obiection is this, that this point of the Sabbath, it is no fundamentall pointe, since it is a question but about the day onely : & therefore not much to be regarded.

Herevnto I answer, that these men doe say & vnlay againe, as it may make for their aduantage; for sometimes thus, they argue, the Sabbath day is a matter of greate consequence in the Church; & is it possible that Gods Church, should haue bene ignorant in such a fundamentall point as is the Sabbath day? thus sometimes when it may make for their aduantage, then the Sabbath day must needs be a fundamentall point, & at an other time, as here you see, then it is no fundamentall point, & therefore not to be regarded.

2. If the Lords day, be in their account a fundamentall point; the must the Sabbath day be fundamētall also; for both are questions about a day: and, the Lords day, is come into the roome of the Sabbath day, as they say; & therefore the one must needs be as fundamentall as the other.

3. Albeit this be but a question about a day, yet is it no lesse fundamētall, then other things commanded in the Morall Law: for this day is as well commanded there to be Sanctified, as any thing else is there commanded: yea, & this, it is commanded not in the second Table, but in the first Table, & that too, with a Memento, aboue all other things there cōmanded. & whereas they say it is a question but about a day onely : I answer, thus might a man extenuate any of the 10 com: whereas in the 10th com. the Lord forbiddeth coueting a neighbours house, seruant, or any thing that is his : against this one might object saying, this is no fundamentall point, since it is a question but about an house, peradventure some poore cottage: or but about a mā's seruant, or some smale thing, that is my neighbors: & whereas the com. saith, Thou shalt not Couet : may one say, coueting, it is but a thought, & thoughts are free: or it is but a desire, & whats my neighbour the worse, for my desire of his house, so be I take it not from him? & whereas we are commanded to loue our neighbour as our selues : may we thus extenuate the matter, saying, my neighbour of whom the question is, he is but a poore fellow, a simple man &c? Lastly

Lastly, that the Sabbath day is a fundamentall point, it appeareth by the iudgement of our Church, who put it into our Catechismes amongst fundamentall points of Religion. 2. as a worke of the Law, so it is necessarily required, in a *iustified* man Iam. 2. 10. 21. 24. & so it is a fundamentall.

## OBJECT. IX.

An other obiection is this, that many thowlands of our forefathers haue liued and died ignorant of this point; & are gone to heauen without the knowledg of this Sabbath day, so that a man may goe to heauen without the knowledge of it: and further, thers nothing required of vs but *faith & repentance*; and if we haue these all is well.

Herevnto I answer, how can you be said to haue repentance, when as yet you liue in the sinne of Sabbath breaking, contrary to the 4th com? yea, refuseing to take knowledge of this your sinne, when knowledge is tendred vnto you? is this repentance? I wish men to looke better to their Repentance then this comes too, let them not flatter themselues.

Whereas they pleade that thowlands of our forefathers are gone to heauen, ignorant of this point: I answer, and what is that vnto vs? their case and ours differ as much as the day doth from the night; their times were times of ignorance and darknesse, for God had not reuealed this point vnto them; neither was the knowledge thereof tendered vnto them; but in our time, we haue the day light in this point reuealed vnto vs, Gods trueth is made manifest and tendered vnto vs: now God is pleased to put a greate difference betwixt men in these two estates, as we reade in the Actes of the Apostles, *The time of this ignorance God regarded not: but now he admonisheth all men euery where to repent.* Act. 17. 30. Now be it that God winked at the ignorance of our forefathers, yet now when meanes of knowledge is tendred, he will not so winke, but admonisheth all men euery where to repent. 2. Thus we may liue in the sinnes of our forefathers, and pleade, that thowlands of them that committed them are gone to heauen, as *Lot*, *Noah* that was drunke, & *Dauid* that committed adultery: The Patriarches are in heauen, and yet liued in Polygamie, the belceuing Iewes are



in heauen, & yet they put away their wiues with a bill of diuorcement: may we thinke to doe the like, and goe to heauen, since God hath now reuealed himselfe more fully to the contrary? But suppose we that a man might get to heauen in the ignorance of this point, is it a property of a child of God, to goe to heauen as blind & ignorant as he can possibly? or rather to grow in knowledge daily, as the Scripture admonisheth vs? wilt thou bequeath vnto God a soule blind of one eye, when thou maiest giue him thy soule with perfect sight of both eyes?

## O B I E C T. X.

An other obiection is this, & it is in euery mans mouth, saying, so be we giue God the duties of the day, it matters not so much for the day it selfe, either this day or that day may serue the turne; the duties are, to rest from our laboures, and to worship God publikly & priuately, now these are the things which God doth regard; but as for the precise day, that we thinke should not be so much regarded.

Herevnto I answer, tis true indeed, that this obiection possesseth the minds of many that are very *Religious* and well affected, but herein they bewray their ignorance, & their halting and haluing with God: the things which God hath ioyned together let no man put asunder; did not God ioyne the day, and the duties of the day, both together in one commandement? and hath not the day the same *Authority* to countenance it, that the duties of the day hath? in a Bond there is ij things inioyned, the day of paymēt, & the summe of money; now is it not a most absurd thing for any man to reason thus; it is the mony that my Creditour chiefly regardeth, and so be I paye him his money, it matters not so much for the day; whither I pay it vpon the right day specified in the Bond, or on some other day after it? men dare make more bould with God & his Bonds, then with a Creditour; though man will not put it vp, yet they make God to put vp any thing; men think it enough to obey halfe of Gods 4th com. and to leaue the other halfe vndone: but God must haue an account giuen him one day, for his whole 4th com. as well as for the one halfe of it: yea why should we not yeeld God obedience, to the one halfe of his 4th com. as well as to the other halfe? this is not to haue respect vnto

all Gods commandements with *David Psal. 119. 6.* God will haue an account as well for the least of his commandements, as for the greatest, *Whosoener shall breake one of these least commandements (saith our Saviour) shall be called the least in the kingdome of heauen,* Mat. 5. 19. Now be it that that parte of the 4th com. which commandeth the day & time be neuer so little in your account, yet is it not lesse then the least of all the things commanded in the Morall Law.

Yet further, full little doe men thinke what a deale of inconueniēce doth follow vpon this obiection, in sleiting of the time & day specified in the Morall Law: for since this sleiting of the 7th day, hath crept into the Church, what a deale of instability, and profanesse hath crept in with it: yea, it is to be noted, that since this sleiting of the old Sabbath, hath bene receiued, Sabbaths neuer did *thriue* in Churches: for the discouery whereof, let vs take a suruey of the Christian Churches: looke we first into the Church of *Rome*; how doe they keepe the Sabbath in these dayes? as for the right day, to wit, the 7th day, they hould that abolished, and therefore they keepe not that day; well then come we to the Lords day, and how keepe they that? why the Lords day they keepe indeed; but, like a Common Holy day: but as a *Tradition* of the Church: now had they retained the auncient purity of the 4th com. holding themselves close vnto the 7th day, as it is written in the 4th com. durst they haue kept the Sabbath day so profanly, as now they keepe the Lords day?

Since we are vpon the point, we may by the way discouermore of *Romes* abominations; we vse to charge hir with blotting out and raseing the second com. so as they haue but 9 commandements, but if we looke vpon the matter a little better, we shall finde that they haue blotted out and rased also the 4th com. and so they haue but 8 commandements: for they keepe no day by virtue of the 4th com. neither the 7th day, nor the 8 day, so as the 4th com. standeth with them for a Cipher: and whereas there are but 4 commandements in the first Table, they haue rased out two of them, & haue left but ij of them remayning: so then, the Church of *Rome* hath reiected two of Gods Tenn commandements, and retaineth but eight of them: and whereas there be fowre com. in



the first Table, they haue reiected two of those fowre, and retaine but two still.

Againe, looke we vpon the *Anabaptistes*, of whom there be greate multitudes in the Low Countries, and they keepe no Sabbath day, in conscience of any commandement from God, but onely for order sake: & this their profanesse, I must impute vnto this sleiting of the day mentioned in the 4th com. as for their neglect of the Lords day, any man may see they doe not that without a cause; since there is no institution for it left by Christ: and as for their neglect of the 7th day, this I impute vnto the general sleiting of the 7th day, made by all Churches, the which they being nussed vp in, haue growne to sleit it also: neuerthelesse, this they will confesse vpon argument, that if any day ought to be kept for a Sabbath, it must be the 7th day: so thus we see, what euill effectes haue followed since the sleiting of the 7th day, hath crept into the Church: for Papistes keepe no Sabbath according to the 4th com. and Anabaptistes keepe no Sabbaths at all, as instituted of God, but count euery day a Sabbath; or all dayes a like.

Lastly come we vnto *Protestants*, & amongst our selues, we shall find that much euill hath crept into Churches, since the sleit opinion of the 7th day hath invaded the world: for the Church at *Geneua*, it is in euery mans mouth, how sleitly they haue kept all Sabbaths: for the Churches in the *Low Countries*, & vp into *Germany*, it is well knowne how light an esteeme they haue had of Sabbaths: & for our owne *Church of England*, it is yet in the memory of man, how sleit an esteeme hath bene made of Sabbaths, not many yeeres past: now can we thinke that these, so famous Churches, would haue bene so sleitey in a matter so seruise, were is not hence, that that speciall time of the 7th day, written in the morall Law, is sleited, as deemed a ceremony? which being taken for granted, they all saw full well, that the 4th com. could not be pressed vpon the Lords day; & hence it was that they gaue liberty, & tooke liberty on the Lords day; & thus Gods time being sleited, all Sabbaths were neglected; & so in conclusion, you see Sabbaths did neuer thrive & prosper in the Church, as they would haue done, if this time had not bene sleited.

Come

Come we vnto some particular men; since the day, to wit, the 7th day, hath bene sleited, no *stability* could be found out for any Sabbath day; but euen Diuines of the chiefest ranke, haue staggered & bene in a mamering what to say or thinke of the point; for example, worthy *Perkines*, we can speake in these pointes (saith he) *but by likelihoodes*: I, but had the 7th day bene still in vſe, he could haue gone beyond likelyhoodes, and haue spoken peremptorily & without doubtings: what should I rekone vp *Caluine*, *Zanchie*, *Ursinus*, with many others fore-cited, all which haue so sleited all Sabbaths, since this sleit esteeme of the old day, hath invaded the Church, as that their iudgments are, that now there is no Sabbath day of higher nature then an *indifferent* thing, & that our present Sabbath is to be kept, but for *order* sake: Loethese are the fruites that come from this obiection, of sleiting the *time*, as if God regarded nothing but the dueties in the day, but not the *day* it selfe: these I say are the fruites of sleiting the time in the 4th com. to wit, *Instability* & doubtfullnesse in Iudgement touching the Sabbath: & *profaneſſe* in sanctifying Gods Sabbath: & where these two take place, Sabbaths shall neuer thriue nor prosper longe: I neuer looke to see, either Diuines stable in iudgment, & vnanimouse in consent touching Sabbaths; or Churches zealous in Sanctifying them, vntill first all agree to honour that very day & time commanded in the 4th com. sleight not this time therefore, since the fruites of such doings, hath bene & will be of so euill consequence.

## O B I E C T. X I.

Some obiect thus, saying, why now all times are alike vnder the gospel: there is no time more holy then other; or more fit for the worship of God then other now.

I answer, 1. Why may there not be some time now vnder the gospel, more *Holy* then other, as well as there are now some persones, more *honourable* then other? if by the 5th com. we hold some persones, as our Superiours, more honourable then other; why then by the 4th com. may we not hold some tyme, as the 7th day Sabbath, more holy then other?

2, As touching the fitnesse of time for Gods worship: I answer



wer 1. that time which God hath commanded for his worship, as the 7th day, Exod. 20. 8. 10. is a more fit time for it then such times as God neuer commanded; of which kind are all the other 6 daies. 2. An holy & hallowed time, such as is the 7th day, Genes. 2. 2. 3. is more fit for holy dueties, then is a common or vnholly time, of which kind are all the other 6 daies: common bread, when it is once *consecrated*, is more fit for the Sacrament then other bread; & so the 7th day, it being once *Sanctified* Gen. 2. 2. 3. is more fit for sacred dueties, & Gods worship, then other daies,

## S E C T. I I I.

Having taken out of the way, their vsuall obiectiones, which they raise against the Lords Sabbaths, I come now to proue the point & that by good & strong euidence out of Scripture: Onely one caution I desire first to propound vnto my Reader; which is, to desire him in the feare of God, to empty his minde of all kinde of preiudice, & to lay aside all forestallednesse of opinion, either of my person, or of the cause in question, that so he may bring a mind like vnto true ballances, equally poised.

It is true, that being it is an ordinance of God which I dispute for, it should incline euery godly heart, rather to imbrace it then to reiect it; and rather to take parte with God, & with his ordinance, then against God & his ordinance, but if this cannot be obtained, yet let thus much be graunted, that no man reade these arguments, as wishing that Gods Sabbaths may rather be abolished then continued & established: for in vaine shall his reading & my writing proue, if he come with a mind fully bent against the point in question beforehand, rather wishing that it may proue a falsehood then a trueth: for the better auoiding of this, let it be obserued, that it is a property of an hardened heart, of a benumbed conscience, & of a man well nigh forsaken of God to resist knowledge, & to dislike of the meanes thereof, when it is tendered vnto him: for this purpose see Act. 28. 27. *For the heart of this people it waxed fat, & their eares dull of hearing, & with their eyes they haue winked, least they should see with their eyes, & heare with their eares, & vnderstand with their hartes, & should be converted.* These words were verified vpon those  
those

those stiffnecked & hardhearted Jewes, who reiected the Gospell of Christ, & Saluation both at once, because they would not *returne* & be conuerted, therefore they *winked*, least they should see &c. for they had resolved to goe on in their old way, what soeuer could be said to the contrary: my earnest request therefore vnto my Christian Reader, is that he would not resolve vpon it beforehand, that he will hold on in his old way, and that he will not suffer his iudgement to be conuerted, what soeuer he shall find to the contrary: for it is a fore iudgement of God vpon any man, to *winke* with his eyes, that so hee may not see what he is taught: it is the propertie of an ingenuouse Spirit rather with *Samuel* to say, *Speake Lord, for thy servant heareth*: That is, to be prepared to receiue & embrace, whatsoeuer came be shoune vnto him, to be the minde & will of God, & so I come to my first argument, whereby I shall proue vnto you, that the Lords Sabbath of the 7th day, is now still in force.

A R G V M. I.

My first argument, to proue the 7th day Sabbath, is still in force, is because the Lords day Sabbath is not in force, and thus it may be framed.

*Euery man fearing God, must maintaine & defend, either the 7th day Sabbath to be still in force, or the Lords day Sabbath.*

*But no man that feareth God, must maintaine & defend the Lords day Sabbath.*

*Therefore euery man fearing God, must maintaine & defend the 7th day Sabbath to be still in force.*

Here are as you see three propositiones, if the two foremost be proued, the third & last must be graunted, as following necessarily: I am therefore now to proue the ij. foremost propositions, and first for the first proposition or Maior, to wit, That euery man fearing God, must defend either the 7th day Sabbath, or the Lords day Sabbath: and this I proue. 1. Because there is none other day in question betwixt vs, but these two daies, to wit, the old Sabbath, and the new Sabbath, there is no third day, and therefore one of these two daies, must be our Sabbath day of necessity: and one of these two daies, euery man must defend & stand for.



2. I proue the first proposition by this, that vnlesse we stand for one of these two Sabbaths, there shall be no Sabbath day at all in the Church; this were an heinouse impiety; yea worse then a sauage brutishnesse.

3. I proue this Major by this, that vnlesse we all stand for one of these two daies, we are contrary vnto all men; euen to the Church wherin we liue, for our Church acknowledgeth a Sabbath, as due vnto God, & shee accordingly giueth him one of these two daies weekly.

4. I proue this Major by this, that vnlesse we maintaine one of these two daies, we profanly & impiously liue in the breach of one of Gods tenn Commandements, by name, the 4th com. for if we deny both these daies, then doe we neither keepe a Sabbath day, nor *the* Sabbath day: all diuines confesse, that the 4th com. inioyneth a Sabbath day, one or other, though not *the* Sabbath day, to wit, the 7th day: so then, euery man fearing God, must defend & stand for a Sabbath day, one or other, the old day, or the new day; or else he liueth in the sinfull breach of the 4th com. weekly: And thus much for the profe of the Major, or first proposition.

I come now to the Minor, or second proposition, to wit, That no man fearing God, may maintaine & defend the Lords day for a Sabbath: and this I proue thus, 1. Because a man cannot defend this day in faith, & *Whatsoeuer is not of faith, is sinne Rom. 14. 23.* now it behoueth euery man that feareth God, to looke to the gouernment of his tounge, that he speaketh not in defence of any thing, vnlesse he can doe it in faith: now that a man cannot speake for this Lords day or new Sabbath in faith, I thus proue it; because he hath no word of God for the grownd of his faith; & that faith which hath no word of God for its fundation, it is not faith but fanly, superstition, and presumption: That a man can haue no word of God, to grownd & found his faith vpon, for the Lords day, I thus proue it, 1. because Christ hath left no commandement in the new Testament, for vs to sanctify the Lords day; it is no where said in the new Testament, *Remember the Lords day to sanctify it.* 2. As there is no expresse commandement for the Lords day, so is there no

Collection or consequence, that can be made out of any text of Scripture, whereby it can be necessarily & infallible proved, that euer Christ ordeined this day, or left any commandement touching it, with his Disciples or Apostles: & that this is so, I proue 1. by the third parte of this my booke, where by way of answer, I haue showne, that none of all their Scriptures, nor reasons which they doe alleage for the Lords day, will or can proue it any more then a *Lecture* day, at the most; they cannot proue it a Sabbath day: & this first argument is of greate consequence, and much to be thought on.

I proue it also by the Testimony of Diuines of note, & first of *M. Perkins*, who thus doubtfully argueth for the Lords day, in his second reason for it, in his *Cases of Conscience*, Chap. 16. Sect. 2. pag. 106. *The Sabbath day in the new Testament (saith he) in all likelihood is tied to that which we call the Lords day, & that as I take it (saith he) by Christ himselfe.* And then by & by he addeth these words, *for in these points still we must goe by likelihoods*: by all which doubting speeches you may see, that *M. Perkins* was of opinion, that it could not be proued out of the Scriptures, necessarily & infallibly, that the Lords day is a Sabbath: as for doubtfull probable proofes, and likelihoods, what haue we to doe with them in points of this consequence? for if the matter be doubtfull, then it cannot be done in faith, *Rom. 14. 23. He that doubteth eateth not of faith, saith Paul. and whatsoever is not of faith, is a sinne.* 2. *Doctour Prideaux* in his worke vpon the Sabbath day, thus writeth, *where finde you (saith he) amongst the Euangelists, or Apostles, any distinct institution of the Lords day, yea, where is the text of Scripture (saith he) whereby you can necessarily proue it?* pag. 143. Herevnto add the Testimony of *Caluine*, of *Zanchie*, of *Ursinus*, with many others, who I haue formerly cited, as *S. Augustine*, *Peter Martyr*, *Paras*, *Chemnitius*, *Zuinglius*, *Melanchton*, *Hemingsius*, *Bastingius*, the two godly Matyrs *M. Fryth*, & *M. Tindall*, with the whole *Parliament* assembled in the daies of *Edward the Sixte*, all saying, that the Lords day cannot be found in the Scriptures for a Sabbath.



## 404 THE LORDS SABBATHS,

My second profe of the minor, is from this, that our Sauour Christ made the Lords day a trauailing day; for he trauailed too & fro, in the Country, from *Ierusalem* to *Emmaus*, a matter of 15 miles, vpon the Lords day, as you may reade Luk. 24. 13. 15. 29. 36. so also, the Disciples of Christ made this day a trauailing day, as you reade in the fore alleaged text Luk. 24. 13. 15. 29. 36. yea, which is more, the Disciples and Apostles of Christ, they were altogether ignorant that the Lords day was a Sabbath day: & this I thus proue; the Lords day (as the Patrons thereof hold) is celebrated in memory of the *resurrection* of Christ; now the Apostles themselves did not beleue, that Christ was risen from the dead, vntill the day was past, or vntill night, as you may see Mark. 16. 10. 11. 13. 14. Luk. 24. 36. 38. 41. 45. 46. 10. 1. 20. 19. 26. 27. Now since Christ his Apostles, did not know & beleue, that Christ was risen from the deade, vntill this Lords day was past, how could they keepe this Lords day, in memory of Christ his *resurrection*? wherefore since Christ, & his Disciples, made this Lords day, a trauailing day; & since the Apostles themselves, did not so much as know, that this Lords day was a Sabbath day, therefore no man fearing God, may defend the Lords day to be a Sabbath day, vnlesse he will reprove, not onely Christ, but also his Disciples, for trauailing vpon it; and vnlesse hee will be thought to be wiser then the Apostles were, that is, by knowing the Lords day to be a Sabbath day, which they were ignorant of.

My third profe of the Minor, is from the 4th com. for there the Lord commandeth vs to labour Sixe dayes, saying, *Sixe dayes shalt thou labour &c.* Now this commandement was neuer repealed; & the Lords day, is one of these 6 dayes, and by name, it is the first of the 6, or the first day of the weeke; wherefore by Gods ordinance and commandement, this Lords day is a labouring day, & a working day: & therefore no man fearing God, may speake to defend the Lords day, to be a Sabbath day, & a resting day, vnlesse he will contradict Almighty God.

A R G V M. I I.

My 2d argument, to proue the 7th day Sabbath still in force, is because it was neuer yet abolished: & thus it may be framed.

*Every man fearing God, must maintaine & defend, either that the*

*the 7th day Sabbath, is still in force: or else that is was abolished.*

*But no man fearing God, may maintaine & defend, that the 7th day Sabbath was abolished.*

*Therefore euery man fearing God, must maintaine & defend, that the 7th day Sabbath is still in force.*

For the Major, or first of these propositions, it is of vnderstandable truth: for either the 7th day Sabbath must be abolished, or else it must be in force: one of these two must be a truth; for there is no third way: so then this first proposition cannot be denied.

I come to proue the minor, or second proposition. to wit, that no man fearing God, may maintaine & defend that the 7th day Sabbath is abolished: and my reason hereof is, because it cannot be defended in *faith*; no man can say in *faith*, that the 7th day Sabbath is abolished: & this I proue, because there is no word of God for the ground of their *faith*: for, there is not in all the new Testament, any commandement or Prohibition, as a Countermand to the 4th com. where it is expressly written, *Thou shalt not sanctify the 7th day Sabbath*: no, neither is there any text of Scripture, out of which it can be necessarily proued, that the 7th day Sabbath is abolished; that this is true, it appeareth by the 4th parte of my booke, where by way of answer vnto all their abused textes, which they brought against the 7th day Sabbath, I haue shewne the vanity and absurdity of their arguments: wherefore, since they cannot soundly & infallibly proue, that the 7th day Sabbath is abolished, therefore may not any man speake against the 7th day Sabbath: for if he doth, he speaketh against it, not of *faith*, & *whatsoever is not of faith, it is sinne* Rom. 14. 23. & no man fearing God, will wilfully vse his tounge or penne sinnefully.

2. I proue the point by many absurdities, that such doe rune into, who defend the 7th day Sabbath to be abolished: as 1. hereby they deface Gods royall Law, mangle it, rob it of its Integrity & perfection, diminish the compleate number of Tenn commandementes, make it a morall ceremoniall Law, & a very monstre among Gods lawes: this no man fearing God should doe. 2. Since the Lords day is no Sabbath day, they that



defend the 7th day Sabbath to be abolished, they cast downe all Sabbaths of Gods, and so draw vs to Anabaptistry, and open a flood gate to all impiety & prophaneſſe among people: which no man fearing God ſhould doe. 3. Since no day can be Sabbath day by the 4th com. but the old Sabbath day, as hath bene proued, therefore they that hold and make it abolished, they make that holy prayer of our Church a meere babling with God: for the 4th com. being rehearſed, in vaine we ſay, *Lord haue mercy vpon vs, and incline our heartes to keepe this Law:* now no man fearing God, ſhould make fruſtrate ſuch a deuout, and ancient prayer of our Church, by his abſurd tenentes. I might mention other abſurdities, but I liſt not to reſeate them.

## A R G V M. I I I.

My third argument to proue the 7th day Sabbath to be ſtill in force is, becauſe ſo much is confeſſed by Diuines, that are no friends but enemies vnto it: & thus it may be framed.

*If ſuch as are no friends but enemies vnto the 7th day Sabbath, doe confeſſe that it is ſtill in force, then the 7th day Sabbath is ſtill in force.*

*But ſuch as are no friends but enemies vnto the old Sabbath, doe confeſſe that it is ſtill in force.*

*Therefore the 7th day Sabbath is ſtill in force.*

As for the conſequence it is cleere: for albeit the Teſtimony of a man in his owne caſe, and for his owne aduantage be of ſmale eſteeme, yet a teſtimony which a man giues againſt himſelfe, is euer accounted ſtrong: wherefore if I ſhall proue, that ſuch as miſlike of the 7th day Sabbath, doe for all that affirme that it is ſtill in force, then the point muſt needes be yeelded to me.

And ſo I come vnto the Minor, & here I ſhall proue, that ſuch as are no friends to the 7th day Sabbath, doe confeſſe that it is ſtill in force: and this I ſhall proue either by their expreſſe words, or elſe by neceſſary conſequence from their words: for albeit they neuer intended to ſpeake a word in defence of Gods Sabbath, yet ſo cleere and apparent hath bene the trueth, as they could not but ſpeake for it, albeit they fauoured it not. my firſt Teſtimony ſhall be that of Doctour *Prideaux* in his booke of  
the

the Sabbath Pag. 140. *It is manifest (saith he) that our Saviour did often contend with the Pharisees, about the superstitious observation of the Sabbath day, but where is there any thing about the abrogation of it? at ubi de abrogatione ipsius suspicio? and where is there any mention of setting the Lords day in the roome of it? did not the Apostles keepe the Sabbath of the Jewes, with the Jewes, without any scruple, after the ascension of Christ? & did not the followinge Churches doe the like for many yeeres? If then, there be no suspicion of the abrogation of the Sabbath day, in the new Testament, as Doctour Prideaux saith, then it necessarily followeth, that the Sabbath day is still in force.*

My second Testimony shall be that of *M. Perkins* on the *Creede*, speaking of the Creation, Pag. 152. where he speaketh of the place of Gods worship then, to wit, the garden of Eden, & also of the time of Gods worship, to wit, the Sabbath day: *Tou- ching the time of Gods worship it was the 7th day from the begining of the Creation, the Sabbath day; And here we must note (saith he) that the keeping of the Sabbath is morall: some indeed (saith he) doe pleade, that it is but a ceremony; yet falslie: for it was ordeined before the fall of man, at which time, ceremonies signifying sanctification, had no place. Here is no speech of the Lords day the 8th day, it was not knowne at the Creation, but all this is spoken of the Sabbath day the 7th day: and M. Perkins doth plainly affirme, that this 7th day Sabbath is morall: and contesteth against those who hold it to be a ceremony, saying, they speake falsly &c. Now if it be morall & no ceremony, then it must needs be still in force.*

My third Testimony shall be that of *M. Dod*, on the com- mandements, who in his exposition of the 4th com. pag. 122. saith, that the Sabbath is morall & perpetuall: & againe, *Argu- ments to proue the Sabbath day to be perpetuall*, Now that all this must be true of the old Sabbath day, & not of the Lords day, is plaine, 1. Because he nameth the Sabbath day, & the Seauēth day. 2. Because he fetcheth reasons to proue the morality, frō Gods rest at the creatiō, & because it was a day blessed: now those things cannot agre to our Lords day. 3. In pag. 129. he thus conclu- deth: *So that these reasones doe most evidently confirme, to the*  
*heartes*



arres of all Gods childerē, that the keeping of the Sabbath day is a morall Law, and bindeth vs, and all men to the end of the world, as much as it did the Iewes afore Christ. 4. In pag. 124. he brings an other reason for the morality of the Sabbath, from the time of its first institution, in Adams innocency, saying, *Now then since it was instituted in Paradise, &c. it may not be reputed among ceremonies.* Now this cannot be vnderstood of the Lords day, other reasons of his I spare: well, if the old Sabbath day be morall, as it must be by these his words and reasones, then it is still in force.

My 4th Testimony shall be that of Doctour Bownd in his booke of the Sabbath, pag. 40. *The 4th com. (saith he) cā no more be partly morall & partly ceremoniall; then the same living creature, can be partly a man, & partly a beast: yea, as well may one suppose (saith he) the second Commandement to be partly morall & partly ceremoniall also.* If then, the 4th com. be not partly ceremoniall, as touching the 7th day, then is the 7th day still in force.

My 5th Testimony shall be that which I find quoted by Doctour Bownd, in his booke of the Sabbath, pag. 46. out of Wolph: *Chron. lib. 2. cap. 1.* saying, *But the 7th day, is not to be reckoned among the figures & ceremonies of the Iewes; because it is commanded in the Decalogue, which containeth in it nothing ceremoniall, nothing Typicall, nothing to be abrogated.* If the Decalogue containeth nothing ceremoniall, or to be abrogated, then is not the 7th day ceremoniall, but still in force.

My 6th Testimony shall be that of M. Richard Byfield, on the Sabbath against M. Brewod pag. 88. where he thus writeth, *The 4th com. is parte of the Law of nature, & so a parte of the Image of God; & is no more capable of a ceremony to be in it then God is.* If then there can be no ceremony; in the 4th com. then is not the 7th day therein a ceremony; & therefore it must be still in force. so absurd (it seemeth to me) it seemed vnto these Divines, to suppose a ceremony to be in the *Morall Law* or *Decalogue*, that had they seene it, the Lords day cold not be proued to be a Sabbath day, nor the old Sabbath to be abolished, but by making it a ceremony, and so defacing of the *Integrity* and perfection of the morall Law, they would rather haue yeilded the old Sabbath to be still in force.

My 7th testimony shall be the iudgement of t<sup>e</sup> best Diuines, witnesse Doctour Ames in his Theologicall Theſis Pag. 499. ſaying, *This is a moſt certaine Rule, & receiued by all the beſt Diuines, that the morall commandements were thus differenced in their d. lineie, from the ceremoniales; that all, & onely the morales, were proclaimed publiſhly before the people of Iſrael, from Mount Sinay, by the voyce of God himſelfe, & after alſo were written, & the ſecond time written, as it were by the finger of God, & that in Tables of ſtone, to declare their perpetuall & immutable continuance.* If then t<sup>is</sup> was a true marke of difference betwixt morales & ceremoniales (as it was) t<sup>at</sup> God wrote no ceremonies in the Tables of ſtone, but onely morales. then is the 7th day Sabbath a *morall*, & ſtill in force: for God proclaimed t<sup>e</sup> 7th day Sabbath before all Iſrael, & wrot it in Tables of ſtone, to declare its immutability and vnc<sup>h</sup>angableneſſe.

My 8th and laſt Teſtimony ſhall be the Iudgement of all Diuines: w<sup>o</sup> though ſo friends to t<sup>e</sup> old Sabbath, yet confeſſe this with one voyce, t<sup>at</sup> one day in Seauen is of Diuine inſtitution from t<sup>e</sup> 4th com. now hence it followeth, that as we haue formerly proued it, ſince of all the ſeauen dayes in the weeke, none of them can agree to the 4th com. but *Saturday* the 7th day, t<sup>ere</sup>fore of neceſſity, t<sup>e</sup>ir voyce muſt be vnderſtood, as giuen for this one day of the ſeauen, to wit, Saturday the 7th day; & ſo it muſt be *morall*.

## A R G V M. I V.

My 4th Argument, to proue that the 7th day Sabbath is ſtill in force is, becauſe none other day of t<sup>e</sup> weeke can be the Sabbath day but it onely: & thus it may be framed.

*If no day of the weeke can be a Sabbath day by the 4th com. but the 7th day onely; Then muſt the 7th day be our Sabbath day.*

*But no day of the weeke can be a Sabbath day by the 4th com. but the 7th day onely.*

*Therefore muſt the 7th day be our Sabbath day.*

As for the Major or firſt Proposition, no man will deny it: for euery man ſtandeth to maintaine a Sabbath; and alſo, a Sabbath from the 4th com. wherefore, if no day of the 7 can be Sabbath by t<sup>e</sup> 4. com. but the 7th day, then of neceſſity they muſt hold the 7th day to be our Sabbath day.

Fff

And



And so I come to the Minor, or second proposition, to wit, that No day of the weeke, can be a Sabbath day by the 4th com. but the 7th day onely. And this I proue from the 4th com. it selfe, where the Lord hath commanded vs to worke *all the daies* of the weeke, saue the 7th day: for there the Lord hath expressly commanded vs, to worke and labour vpon the Sixe dayes, saying, *Sixe daies shalt thou labour, & doe all thy worke.* Exod. 20.9. wherefore, we cannot both worke vpon these Sixe dayes, and also keepe one of them weekly, for a Sabbath day, therein resting from worke: this were impossible, to worke vpon euery one of the 6 dayes, & yet to rest from worke vpon some one of them: Nay further, this were to make God to contradict himselfe, and that in one & the same commandement; if he should by this 4th com. inioyne men to worke vpon the 6 dayes, and yet for all that, should inioyne men in the same commandement, to rest from worke in one of those 6 dayes: wherefore no day of these 6 dayes, can be a Sabbath day by Gods 4th com. this is most plaine, vnlesse you would, suppose foolishly, that God should say, & vnlay it againe, with the same breath: wherefore, since none of the 6 dayes of the weeke can be Sabbath day, therefore the 7th day onely must be the Sabbath day.

I cannot deuise what euasions, they should finde against this trueth, vnlesse these two; the one is this, tis true (may they say) Sixe dayes we must labour; by the 4th com. and doe we not labour Sixe dayes, & the rest the 7th day, constantly euery weeke? Monday, Tuesday, Wednesday, Thursday, Friday, & Saturday, in these 6 dayes we labour, & on Sunday, the 7th day, we rest from labour; now the 4th com. doth not tell vs which 6 dayes we are to labour in. Herevnto I reply, that this kind of answer is common indeede, but it is idle & foolish; for this were to count the dayes of the weeke in a most absurd fashion, differing both from the computation of our owne Church; & also of the Scriptures: as for our Church wherein we liue, doe they not all account Sunday or Lords day, the first day of the 7, or of the weeke? how then cometh it about, that these men will begin at Monday, for the first day of the weeke? as if Monday were the first day of the  
the

the weeke, or of the 7 dayes. 2. This account is differing from the Scripture account: for the Scriptures haue euer reckoned our *Sunday* or Lords day, for the first day of the weeke, as we reade Mat. 28. 1. Mark. 16. 1. 2. Luk. 24. 1. Io. 20. 1. The day after the Iewes Sabbath, was called the first day of the weeke, Luk. 23. 56. Ioh. 19. 31. Mark. 16. 1. Mat. 28. 1. compared with Luk. 24. 1. Ioh. 20. 1. Mark. 16. 2. and Mat. 28. 1. Now it is knowne to all the world, that Saturday is the Iewes Sabbath day; so then *Sunday* must be the first day of the weeke; because Saturday the Iewes Sabbath day, is the 7th day, & the last day of the weeke. It is also plaine by this, that we all hold, that Christ rose vpon our Sunday, or Lords day, now the Scripture calleth that day whereon Christ rose, *the first day of the weeke*; wherefore if these men will begine at *Monday* for the first day, they haue reiected Gods account, and therefore we may reiect this their account: forasmuch as we are about Gods matters, we must follow Gods account: wherefore, since this account to begine the weeke at Monday is a nouelty, & of mans deuise, it is to be reiected as vnwarrantable; there is none accounte warrantable, but a *Diuine* accompt, and that account is to rekone Sunday for the first day: neither is there any accompt warrantable in the Church, but the *Churches* accompt, and the Church wherein we liue, accounteth the Lords day, or Sunday, for the first day of the weeke, and not Monday.

Furthermore, if the Iewes might haue taken this libertie, to begine the weeke where & at what day they would, as these men doe, then might they haue disappointed God of his 7th day Saturday Sabbath, before Christs coming in the flesh; & if they would haue begune at Monday for the first day, as these doe, they might haue laboured vpon that day, whereon God rested; & profaned the Saturday Sabbath, and giuen God the Sunday Sabbath as we doe now; for if they had reckoned *Monday* for the first day, then Sunday after would haue bene the 7th day.

Finally, whereas they say that the 4th com. hath not declared vnto vs which 6 dayes we should labour in, this is false: for God hath plainly discovered it in his 4th com. which are the 6 dayes; & that these wayes, 1. they are those 6 dayes we should



## 412 THE LORDS SABBATHS,

labour in, which God himselfe laboured or wrought in, to wit, the first 6 dayes from the Creation; as you may see by the reason added to the com. *for in 6 daies the Lord made the heauen and the earth &c.* Exod. 20. 11. so God setting himselfe as a patterne vnto vs, we are to follow his ensample, which is, to worke on those 6 dayes, wherein God himselfe wrought: which point, we haue further proued in the exposition of this parte of the 4th com, formerly. 2. God hath reuealed it, in his 4th com. by commanding vs to sanctify the *Sabbath day*; now the Sabbath day, was on the 7th day, on our Saturday; wherefore seeing we know which day is the resting day, thereby we know which are the labouring dayes; for all the 6 daies which goe before the Sabbath day, resting day, or Saturday, those are the 6 working dayes. So you see, it is but an idle cauill, to raise doubtles about the 6 daies which God appointed out for labour. 3. If we will not imitate God, labouring those very 6 daies wherein God wrought, then we falle into these absurdities. 1. that as they begine & make Monday the first, so may I begine at Tewliday for the first, or Thursday, or Friday, or skip ouer 100 or 1000 daies before I set a first day, and so God shall haue a Sabbath but once in an 100 or 1000 dayes. 2. To say the 4th com. hath not declared vnto vs which 6 daies we should labour in, since it is manifest by the constant practise of the Church of the Iewes, one may as well say, that the 4th com. hath not declared by the word (day) whither we must keepe a *naturall* day, or an *artificiall* day, or the day of *grace*, which is a day consisting of many yeeres: as we must haue recourse to the practise of the Iewes for the one, so for the other. And thus much for their first euasion.

An other euasion they haue, & it is this, that these words in the 4th com. Sixe daies thou shalt labour, They are not a commandement, but a *permission*: as if the Lord had said, Sixe daies mayest thou labour, if thou wilt: Herevnto I reply 1. that these words are an expresse commandement, as well as any other: for they are deliuered in commanding termes, as well as any other, this point I haue formerly proued, in the exposition of these words in the 4th com, therefore here I omit to repeate it. 2.

Admit

Admit that these words be but a permission, yet so they will make enough for my purpose, & that thus; for if God did in his 4th com. permit vs, and give vs leaue to worke, in those 6 daies wherein himsele wrought at the Creation; then cannot any wise man thinke, that God would in the very same commandement. forbid vs to labour in some one of those 6 daies: vnlesse you will thinke, that God permitted vs to worke vpon a day, and reuoked his permission againe, and all vnder one breath. Wherefore, seing that God gaue vs leaue, to worke by his 4th com. vpon all those 6 daies, which goe before the Iewes Sabbath day, & our Saturday, the 7th day; therefore if we will haue any Sabbath day, from the 4th com. we must betake vs to the 7th day, our Saturday, the Iewes Sabbath day: & that because God hath permitted vs to worke vpon any day, saue the Saturday. Thus much for my 4th argument.

## A R G V M. V.

My 5th argument, to proue that the 7th day Sabbath is still in force, is because to sanctify the 7th day Sabbath, is a parte of the 4th com. or a parte of the Decalogue and 10 Commandments, and thus it may be framed.

*Euery parte of the Law is still in force.*

*But to sanctify the 7th day Sabbath, is a parte of the Law.*

*Therefore to sanctify the 7th day Sabbath, is still in force.*

I haue purposely framed this argument, for the sake of those who doe so dote vpon this fiction, that the *Time* in the 4th com. it is but a circumstance, and an accident, and I cannot tell what other triuall thing they make of it; but (say they) if it could be once proued vnto vs, that this *Time* of the 7th day, were a parte of the Law, or of the 4th com. then would we soone imbrace it: well, they shall see it therefore proued to be a parte of the Law of God.

For the Major, or first proposition, I thus proue it, Euery parte of the Law is still in force, because the Law is still in force, for if the Law be in force, then of necessity the partes of the Law must be in force this followeth necessarily, by the rule of Logicians, *Posito aut remoto toto, necesse est poni, vel remoueri partes.* But the Law is in force, as you may reade, Rom. 3. 31. Rom. 13. 8. 9. 10. yea the whole Law is in force, as you may see Mar.



5.18. Iam. 2.10. *for whosoever shall keepe the whole Lawe, & yet faileth in one point, he is guilty of all.* Therefore all the partes, or euery parte and persell of the Law is in force.

In a word, whosoever denieth this Maior, he is an enemy to the *Integritie & perfection* of Gods Law, he must be partiall in the Law: yea, he must hold it *Jewish & Iudaisme* for any to be *intire & perfect* in the Law, that is, to haue an indifferent & vnpartiall respect vnto all the parts of Gods Law: for whosoever is intire & perfect in his obedience to Gods Law, he will sanctifie his Sabbaths as one part of his Law, which these men must account for Iudaisme: & so much for prooffe of the Maior.

I come now vnto th proff of the Minor, or second proposition: & here I proue, that to sanctify the 7th day Sabbath, is a parte of the Law: my first reason is, because the Sanctification of the 7th day Sabbath, is as well & as much commanded in the Law, as any other duetie therein mentioned is: for other dueties, are deliuered but in commanding termes, & so is this: for the Lord saith, *But the 7th day is the Sabbath &c. in it thou shalt not doe any worke.* Where you see, that God expressly mentioneth the Time & day, to wit, the 7th day: & of this Time and day, hee saith, *In it, thou shalt not doe any worke:* so that God hath as well forbidden men, to labour & worke vpon the 7th day; as he hath forbidden men, to kill, to Commit adultery, or to steale: and therefore the 7th day, & the sanctification of it, is no lesse a parte of the Law, and may challeng it of right, then are the commandements of murther, adultery, & stealing.

2. In a bond, there the debtor is bound vnto ij. things, the one is the summe of money, the other is the Time & day when it must be paid; now will any man say, that the Time and day mentioned in the bond, is no parte of the bond? there is the same reason of the thinges in a bond, and of the things in the bond of the 4th com.

3. The Iewes were commanded to circumcise vpon the 8th day; & to eate the passouer on the 14th day; now will any man thinke, that these *duties* commanded, were no partes of those Commandements?

4 An other reaso to proue the time & day to be a parte of the Law, is because if it be taken away, then the Law is vnperfect &

& lame : for, take away these words, *But the Seauenth day*, from the 4th com. & then you leaue the 4th com. imperfect and lame for it wanteth those words which the Almighty wrote in it, to wit, these words, *But the Seauenth day*. 2. As hereby the Law is lamed in its words, so also is it in things; for, our new Sabbatharians, when they haue abolished the old Sabbath, the 7th day Sabbath, then they thinke the Law is imperfect, for it wanteth a day : & therfore they haue patched it vp againe with a new day, to wit, the Lords day; saying, the 4th com. commandeth now the Lords day : wherefore, themselves are my witnesses, that the Time & day, is a parte of the Law, and also a parte so necessary, as they hold the Law vnperfect, vntill they haue put in a new peece to make vp the breach : when a stud or pillar of an howse is taken away, so as they must set in a new stud or pillar into its roome, then that old stud surely was in right account, a parte of the houle ; so is it here, since a new day must be put into the 4th com. in the roome of the old day, surely the old day was a parte of the 4th com. a man may therefore as well take away the studes or pillars of an house, as abolish the 7th day Sabbath; and as the one tendeth to the ruine of the house, so the other tendeth to the ruine of the whole Law of God, but specially of the 4th com.

5. If these words, *But the 7th day is the Sabbath*, be no parte of the Law, or 4th com. then are we not new bound to giue God one day in 7 for a Sabbath : for one day in 700 may suffice ; & more we are not commanded, if so much.

6. Those words which expressly forbid *seruile labour*, are a parte of the Law or 4th com. But these words, *The 7th day is the Sabbath, in it, thou shalt doe no manner of worke*, doe expressly forbid seruile labour : Therefore these words, *The 7th day is the Sabbath &c.* are a parte of the Law & 4th com.

7. Those words, the breach whereof are punishable with death, are a parte of the Law or 4th com. for punishment implieth sinne, and sinne presupposeth a law : But these words, *The 7th day is the Sabbath, in it, thou shalt doe no worke*, are punishable by death : see Exod. 31. 15. Exod. 35. 2. Therefore are these words, *The 7th day is the Sabbath &c.* a parte of the Law or 4th com.



8. If these words, *The 7th day is the Sabbath &c.* be no parte of the Law or 4th com, then by so saying, you condemne all *Expositors*: for they affirme that in these words, one day in 7 is commanded &c. which could not be, if these words were no part of the Law or 4th com, and thus much for my 5th argument.

## A R G U M. V I.

My 6th argument to prove that the 7th day Sabbath is still in force is, because it is the 7th day, besides which there is no 7th day; & thus I frame it.

*That day which is a 7th day, besides the which there is no 7th day; that day must be our Sabbath day:*

*But Saturday the 7th day, is a 7th day besides which there is no 7th day:*

*Therefore Saturday the 7th day, must be our Sabbath day.*

For profe of the Major or first proposition: many Divines are of iudgement, that the 7th parte of time is Gods, & to be consecrated to his worship & service as morall: wherefore all such Divines must approve of this Major, to wit, that that day which is a 7th day, besides which there is none other 7th day, that day must be our Sabbath day, consecrated to Gods worship and service: my reason hereof is, because that day which is the 7th day, besides which there is no 7th day, it is the 7th parte of time, in the strictest and best account.

2. All Divines in expounding of the 4th com. doe expound these words, *The 7th day is the Sabbath*, Exod. 20. 10. to be understood of a 7th day: and so they would have a 7th day to be in force, though not *the* 7th day: wherefore, since they hold a 7th day to be in force; they must needs grant, that that day which is a 7th day, besides which there is none other 7th day, it must be our Sabbath day: and thus all Divines doe iustify my Major, whether they hold a 7th parte of time, to be Morall: or that a 7th day, is Morall; and so much for profe of the Major.

I come now unto the profe of the Minor, or second proposition, to wit, that Saturday the 7th day, is a 7th day, besides which there is no 7th day. For this purpose note, that a 7th day must be so accounted, either *Naturally* or *Divinely*; first for the account

Naturall

Naturall, Saturday must needs be a 7th day naturally, besides which there is none other 7th day: for Saturday is the 7th day from the Creation; and there is no 7th day besides it from the Creation: now the account, which fetcheth its beginning, from the Creation, that is the naturall account; because time and dayes, began at the beginning of the Creation; and he that counteth daies in number as they were in being, he followeth the Naturall computation. Further, as Saturday is naturally the 7th day, besides which there is none other: so Saturday is the 7th parte of time, in a naturall account, besides which there is no 7th parte of time, this is very apparent at the first viewe.

2. For the account Diuine; Saturday must needs be a 7th day in Diuine account, besides which there is none other 7th day: for the Scriptures (whose computation is Diuine) doe informe vs that Saturday is a 7th day; inasmuch as they call the day whereon Christ rose, the *first day* of the weeke, Mat. 28. 1. Mark. 16. 2. & that is our Sunday; now if Sunday be the first day of the weeke, in a Diuine account, then Saturday which went before it, or the Saturday which comes after it, must be the last, and a 7th day of the weeke, in a Diuine account: & forasmuch as the Scripture, accounteth no day, the first day of the weeke, but one, to wit, our Sunday; therefore besides Saturday, there can be none other 7th day, in a Diuine accompt. Further, as Saturday is a 7th day, besides which there is no 7th day, in a Diuine accompt; so is Saturday, the 7th parte of time, in a Diuine accompt, besides which there is no 7th parte of time.

Thus you haue seene the Minor proued, to wit, that Saturday the 7th day, is a 7th day, besides which there is no 7th day: and it is proued to be a 7th day, both in the account Naturall, & Diuine.

Further if we shall come to the computation of all *Christian Churches*, whither Protestants or Papists, still Saturday will be both the 7th day, beside which there is no 7th day; & also the 7th parte of time: for doe not all Churches, account our Lords day, or Sunday, for the first day of the weeke? if then Sunday be the first day, Saturday must be the 7th day: & also, if there be no first day of the weeke but one, to wit; Sunday; then can there be



no 7th day of the weeke but one, to wit, Saturday.

One thing be pleased to note, that since Saturday, is as well the onely 7th parte of time, as the onely 7th day, as appeareth formerly; therefore I might frame an other argument, concluding Saturday to be the Sabbath day: because it is the onely 7th parte of time, as well as because it is the onely 7th day, as thus, *That day which is the 7th parte of time, besides which there is no 7th parte of time; that day must be Sabbath day. But Saturday, is the 7th parte of time, besides which there is no 7th parte of time. Therefore Saturday, must be our Sabbath day.* Let me heere demand of those Diuines, who hold that a 7th parte of time, is to be consecrated to Gods worship, as Morall; which time they would make to be the 7th parte of time, besides our Saturday, which is the 7th day from the Creation? I desire to know where they would beginne, or which day, shall be their first parte of time, besides our *Sunday*, which is the first day of the worlds Creation? it cannot enter into my head as yet, where they should beginne their account of time, vnlesse it be from the *Creation* or from the *Redemption*: there is none other famous action in the world, that I can conceiue of, the which Christians should make their computation of time by, then these two, the *Creation* & the *Redemption*: Now if they will account from the *Creation*, which is the Naturall account, yea or by the Diuine accompt, then Sunday must be the first parte of time, & Saturday must be the 7th parte of time: but if they will account from the *Redemption*; then suer I am in the first place, that they cannot make our Sunday or Lords day, which now we consecrate to Gods worship, to be a 7th parte of time: & secondly, if they will rekone our Lords day, to be the first day of the weeke and so the first day & first parte of time, it being the first day of the *Redemption*, Then they must hould our Saturday to be the 7th parte of time, and so to be consecrated to Gods worship.

Thus let them rekone either from the *Creation*, or from the *Redemption*, & they must acknowledg Saturday to be the day, to be consecrated to God.

It is meete, that all Diuines, who acknowledge a 7th parte  
of

of time, to be Gods, & for his worship, (as I think the most Diuines doe) should tell vs also, which is that day, & which is that 7th parte of time, in particular, that so we may know it, and keepe it: & it is meete also, that they tell vs, from whence they beginne their account, whither from the Creation, or Redemption, or whence else; & so shew vs which day is the first parte of time in their accompt.

Let me also demand, of all Diuines, who expound the 4th com. of a 7th day, which day of the weeke that a 7th day is whereof they speake? I desire of them, that they shew vs, which day of the weeke, they will count for their first day of the 7, so shall we see where they will beginne their account, whither from the Creation, or from the Redemption, or rather from neither of of them, but from some new deuise of their owne braine: suer I am, if they will follow that account which is naturall, or that which is Diuine, they must rekone our Sunday for their first day; & then they must sale vpon Saturday for their 7th.

To conclude this argument, whereas all Protestant Diuines, that I either know, or heare of, doe maintaine these ij Positi-ones; the one; that a 7th parte of time is Gods, to be consecrated to his worship & seruice: the other, that a 7th day is to be sanctified for a Sabbath day: whereas it is now discovered vnto them, that there is none other 7th parte of time, or 7th day, in any approued Authentick accompt, besides our Saturday the 7th day; my petition heere vnto them all is, that henceforth, they would imbrace, that auncient ordinance of God, the Saturday Sabbath; or else, their owne Doctrines & positiones, shall rise vp in iudgement, against them. And so much for my 6th argument.

#### ARGV M. VII.

My 7th argument, to proue that the 7th day Sabbath is still in force, is because it is a singular helpe & meanes to keepe in the Church of God, the *memory* of that wonderfull and miraculouse worke, the *Creation of the world* by Almighty God. & thus it may be framed.

*That thing which was ordeined of God, to be a speciall meanes, & a singular helpe, to keepe in his Church, the memory of that most*



wonderfull & miraculouse worke, to wit, the Creation of the world by Almighty God; That meanes and helpe, ought still to be in vse in the Church of God.

But the 7th day Sabbath, was ordeined of God, to be a speciall meanes, & a singular helpe, to keepe in his Church, the memory of that most wonderfull & miraculouse worke, to wit, the Creation of the world by Almighty God.

Therefore the 7th day Sabbath, ought still to be in vse, in the Church of God.

For profe of the Major, or first proposition: The Almighty hath done many and maruailouse workes in the world; hee hath done many *Miracles*; hee caused the *Sea* to diuid, & stand vpon heapes, & to be a wale on either hād, vntill his people went thorow on dry land: hee caused the *Sunne* to stand still, in the midst of the heauens, for an whole day: hee caused the *Earth* to tremble and quake, the *Sunne* to loose hir light; & many *dead bodies* of the Saints to awake, at the passion of our Lord Christ, with many other wonderfull miracles recorded in the Scriptures; but amongst them all, there is none that doth excell this Myracle of Myacles, the *Creation of the world*, how well then doth it befeeme vs, to keepe a memory of such a myracle! for this purpose, ij. things are to be considered, the one is, that it is a duety which God requireth of vs, to *magnify* & *praise* the name of God: and how shall we performe this better, then by keeping of a thankfull remembrance of Gods workes of wonder? The other is, that this myracle of the Creation, it is not like vnto many other myacles; for that of the diuiding of the Sea, it concerned the *Israelites* onely and that of the *Sunne* its standing still, it concerned those times onely; but as for this of the Creation, it concerneth vs, & our times, euery way as much as it did the *Israelites*; for thers not a man, woman, or child amongst vs, but hath its share & benefite from the Creation, as well as those *Iewes* had, and therefore we in these daies, & all people to this worlds end, haue and shall haue, as good cause, to keepe a thankfull remembrance of the Creation, as euer any nation or people had.

But if we ioyne both these together, as first, that it is a duty lying vpon vs, to magnify the name of God, in this his so greate  
a worke

a worke of wonder; & secondly, that this so greate a worke, it doth redownd to the profit and good of euery one amongst vs; then what greate cause, and what iust cause is there, that euery one of vs, should at this day, celebrate a thankfull remembrance of the worke of Creation? Neither can I thinke, thers any man so vngratefull, as to deny vnto God a thankfull remembrance of this so greate worke, by meanes whereof we liue, and haue a being and all the creatures seruicable vnto vs, euen the Sunne it selfe to serue vs with hir light & heate: whence I thus argue.

If it be our duety, & also such duety, as we freely doe acknowledge vnto God to keepe a thankfull remembrance of his Myraculouse worke of Creation; why then should any man deny vs the speciall *helpes*, and needefull *meanes*, appointed of God, to keepe the memory of the Creation in his Church? there is nothing more absurd, then to grant the performance of an holy action, to be due vnto God, & yet to deny such needfull and proffitable meanes, as God hath ordeined to that end: this were all one, as if we should grante indede, that it is a duty, to keepe an holy remembrance of the death of our Lord Iesus, and yet to deny the vse of the Sacramētes in the Church, which serue to put vs in minde thereof: in a word, it were to eparate the meanes from the end, then the which nothing is more absurde: wherefore, as we will approue & testify our thankfulness to God, for so greate a blessing, as the Creation is vnto vs; and as we desire to giue God the glorie of his maruailouse workes; so let vs be zealous to maintaine in the Church, all the meanes & needfull helps thereof.

Furthermore, it will appeare, that we in our times, haue as greate vse & neede, of meanes & helps, to keepe in memory, this greate worke of Gods Creation, as euer had the Iewes & people of God, if not greater neede: for by nature, wee are as vngratfull, vnthankfull, and vnmindfull of Gods blessings and mercies receiued, as euer they were; & we stand in as much neede as euer they did, to be stirred vp by all *helpes* & *meanes*, to giue vnto God, the glorie due vnto his name, for his workes of wonder which he hath wrought: nay we stand in



more neede now then they did then, by how much we liue in times longer and further off from the Creation then they did; for we are in more danger of sleiting & forgetting this greate benefit of the Creation, then were the Israel of God, because they liued nere vnto it, and hard by it as it vvere, in comparison of vs, vvhich liue thowlands of yeeres after them: and vvhich knowveth not, how soone things done long ago, slip out of memory? or if they slipp not quite out of memory, yet they lay there like the ingrauing vwritten vpon graue stons, vvhich by continuall trampling vpon, are vvell nigh worne out: it is needfull therefore that vve should haue all meanes & helpes, that may as it vvere daily new write, & ingraue vpon our memories, the honourable memory, of the Myracle of Creation.

It may be some will answer thus, that the meanes once ordeined of God, ought still to be in vse, if none other as fit may be found out: but other as fit for that vse may be found out, as the Lords day: for herein we may keepe a memory of the Creation: Against this I haue these reasones 1. the Lords day, or Sunday is as vnfit to keepe memory of the Creation, as the Sabbath day, or Saturday is in their account, vnfit to keepe memory of the Redemption. 2. the day which is set a parte to celebrate the memory of the Creation, it must haue an aptnesse in it by way of similitude, to represent it vnto vs; like as the Sacraments, haue aptnesse in them, to represent vnto vs the Redemption: now God finished his worke of Creation, and rested on the 7th day or Saturday, and of all daies in the weeke, we haue none that hath such similitude and liknesse to Gods 7th day, as is our Saturday, which is the same 7th day in order with Gods; & therefore it is the onely fit day for this purpose: now the Lords day, is so farre from any similitude with Gods resting day which was on the 7th & last day of the weeke Genes. 2, 3. as it is the first day, & beginning of the weeke. 3. suppose that me could invent some other day as fit as the 7th day appointed by God, will they reiect Gods choise for one of thir owne? could they shew vs some other day, as fit in Gods account, they should speake to some purpose, but to reiect that meanes appointed of God, because they can find an other which pleaseth them as vvell

well, is audacious presumption: why by like reason, may they not as well change the Elementes in the Sacraments for others? as well may they reject Christs choise, as Gods choise.

But happily some may object, that some helpes for the keeping in memory of the Creation, are abolished, as for example the Sabbath day: for all Sabbaths are abolished in Col. 2. 16. 17. Hereunto I answer, that the folly of this objection hath formerly bene answered; here therefore a word or two shall be sufficient. 1. it is to be noted that the text Col. 2. 16. 17. speaketh not of *Signes*, but of *Shaddowes*; & as formerly it hath bene shewne, there is a difference betwixt *Signes* & *Shaddowes*; wherefore this text is impertinently alleaged; for we haue here to doe with *Signes*, & not with *Shaddowes*. 2. suppose we this text spake of *Signes*, yet it spake of such *Signes* as had respect vnto Christ, which are a *Shaddow of things to come, the body whereof was Christ*, as the text speaketh: so that these Sabbaths here abolished, were onely such Sabbaths as had respect vnto Christ, & to the Redemption; but we speake of a Sabbath that was a signe of the Creation: therefore the Sabbath we heere speake for, it differeth from those Sabbaths, which the Apostle abolished, as farre as the Creation differeth from the Redemption: & this yet further appeareth in their text; for it speaketh of a *Shaddow of things to come*, so that those abolished Sabbaths, had respect vnto things to come afterwards, as vnto Christ; but this Sabbath for which we plead, it was a signe of things past, & done before, as of the Creation: so that this Sabbath, differeth from those abolished Sabbaths, as farre as things past, doe differ from things to come: so then, it doth not appeare, that any thing once made an helpe, to keepe in memory the Creation, was euer abolished: & indeed it were contrary, vnto all reason that it should: for albeit that such signes should vanish, as had respect vnto things future, when once the substance was come & in presence; yet is it farre otherwise, with such signes as had respect vnto things past; for here the substance or thing signified, should neuer be come any neerer then at first it was vnto the signe, but rather further off still, so as the longer the signe lasted, the more use & neede there would be of it: & so much for answer to this second objection.

I come



I come now vnto the profe of the minor, or second proposition, to wit, that the 7th day Sabbath, was a speciall helpe & meanes, to preserue the memory of the Creation, in the Church of God. & this I proue, because the Sabbath day, was made a *signe* of the *Creation*; & signes are helpes & meanes, to keepe memory of those things whereof they are signes: here then my taske is to proue vnto you, for the confirmation of my Minor, these two propositiones; the one, that the Sabbath day was once a signe of the Creation, the other, that signes are helpes & meanes to keepe memory of the things they signify. For the former of these, to wit, that the Sabbath day was once a signe of the Creation. This I proue first by the Testimony of all men; and secondly by the Testimony of the Sriptures.

For the Testimony of men; that the 7th day Sabbath is a signe, this all of them grant, when they alleage that text Exod. 31. 13. against the Sabbath, as an abolished signe: further, that this signe respected the Creation, as the thing signified by it, is found to be the iudgement of Diuines, euery where in their writings, as might be showane, if it were needfull: yea, this is plaine by the common arguments in euery mans mouth; for when they would proue, that the Lords day must be a Sabbath, they thus argue, if the Iewes kept a Sabbath in memory of the Creation, then so ought we Christians, to keepe a Sabbath in memory of the Redemption: & againe, the Lords day was instituted (say they) in memory of the resurrection, like as the Sabbath day, was instituted, for memory of the Creation: by which kind of reasoning they doe confesse it, that the Sabbath day was instituted, for the memory of the Creation.

So much for the Testimony of men: next I come to proue it by diuine Testimony from the Scripture: for this purpose see, Ex. 31. 17. where the Lord speakeing of our 6 daies labour, & of our 7th day Sabbath, saith thus, *It is a signe betwene mee & the children of Israel for euer: for in sixe daies the Lord made the heauen & the earth, & in the 7th day he ceased & rested*, as if the Lord had thus said, *because I laboured in the 6 daies at the Creation & rested on the 7th day, therefore your 6 daies labour, & 7th daies rest, is a signe betwene mee & you, of my 6 daies labour & 7th daies*

daies rest, thus the sense must be rendered, if we take the words as they are translated: but because this kind of sense, making is difficult, & not so familiar vnto our vnderstandings, by reason the thing signified by the signe, is not expressed but collected; therefore to make the sense of the text appeare more cleerly, it is better to put the word (*that*) in the roome of the rationall participle (*for*) & then the sense will be very familiar & easy: for so the thing signified by the signe, shall be expressed in the text; & then the text should be read thus, *It is a signe betweene me and the children of Israel for ever (that) in sixe daies the Lord made heauen & earth, & in the 7th day he ceased & rested.* Thus you see it plaine, that as all men hold, the 7th day Sabbath, was kept in remembrance of the Creation, so this text confirmeth it, saying, that it is a signe (*that*) God laboured 6 daies & rested on the 7th day.

Now that this participle translated (*for*) may be translated (*that*) it appeareth. 1. By the Septuagint which rendereth it *ὅτι* which may be indifferently translated (*for*) or (*that*) according as may best fit the text. 2. In sondry other textes our Translatores haue translated the same Hebrew word (*that*) rather then (*for*) as you may see Deut. 29. 6. *That yee may know (that) I am the Lord your God:* Thus I haue proued the one of the propositiones, to wit, that the 7th day Sabbath was a signe of the Creation.

The other proposition which I am to proue is, that Signes are helpes and meanes, to keepe in memory the things they signify: and this is so plaine, as I might spare the labour to proue it: for it is the very nature & propertie of a signe, to be a meanes to bring to minde the thing signified by it, wherefore serues the picture of a mans absent friēd, but to helpe to bring him to minde? The raine bowe in the clouds, it is called a signe or a token, Genes. 4. 13. & the Lord said, he would looke vpon the bowe, that he might remember the Coueāt, which was the thing signified by the bowe, v. 16. The passeouer was a signe or tokē, which when the Angell saw, he remēbred the Couenant, & spared the Isralites, Exod. 12. 13. The Lords Supper it is a Sacramentall signe, & it is of this vse, to be an helpe & meanes, to remember vs of the death of Christ, 1. Cor. 11. 24. you may



read the like also in Gen. 17. 11. & Exo. 31. 13. by all which instances it is plaine, that signes are helps and meanes, to bring to mind, & preserve in memory, the thing absent & signified by those signes.

Thus much for the Minor or second proposition; & also for my 7th argument, whereby you have seene it proved, that the 7th day Sabbath must still be in force; because it is a singular meanes to preserve in memory the myraculouse worke of Gods Creation.

#### A R G V M. V I I I.

My 8th argument, to prove that the 7th day Sabbath is still in force, is because God hath expressly commanded it, in his morall Law: & thus it may be framed.

*Whatsoever God hath expressly commanded to be done, in his Morall Law, or 10 commandments, that is still in force.*

*But to sanctify the 7th day Sabbath, God hath expressly commanded it to be done, in his Morall Law, or 10 commandments.*

*Therefore to sanctifie the 7th day Sabbath, is still in force.*

Here I will beginne with the minor or second proposition, proving that first, because it will be soonest done: the point then I am to prove is, that God hath commanded the sanctification of the 7th day Sabbath, in his morall Law, or 10 com. & here first I will prove, that the Lord hath commanded the sanctification of the Sabbath day: & 2dly, that this Sabbath day is the 7th day: for the former, see Exod. 20. 8. *Remember the Sabbath day, to keepe it holy*; or to sanctifie it: where you see an expresse commandement given, to Remember the Sabbath day; & to sanctify it, or keepe it holy: & so the former point is proved.

The next point to be proved, is that this Sabbath day, it was the 7th & last day of the weeke, which is our Saturday: & this I shall prove, first by humane Testimony; 2dly by Divine Testimony: for humane Testimony, 1. the *Jewes* wheresoever they live, they keepe the 7th & last day of the weeke, our Saturday, for this Sabbath day, here commanded, as it is well knowne. 2. All *Christians*, both Protestants & Papists confesse, that the 7th & last day of the weeke, our Saturday, was the Sabbath day, commanded in the 4th com. which point, I have incited more largely

argly vpon, in the Exposition of the 4th com.

I shall proue the same also, by Diuine Testimony, and that before the Law; at the giuing of the Law; & after the giuing of the Law. 1. Before the giuing of the Law, see Exod. 16. 26. *Six daies shall yee gather it, but in the 7th day is the Sabbath: in it there shall be none:* So here you see, before the Law was giuen, by Sabbath day, was vnderstood the 7th day. 2. At the giuing of the Law, see Exod. 20. 10. *But the 7th day is the Sabbath of the Lord.* So here at the giuing of the Law, was vnderstood by Sabbath day, the 7th & last day of the weeke. 3. After the giuing of the Law, see Exod. 23. 12. *Six daies thou shalt doe thy worke, and in the 7th day, thou shalt Rest.* And see Exod. 31. 15. *Six daies shall men worke, but in the 7th day is the Sabbath of the holy Rest.* See also Exod. 34. 2. *Six daies thou shalt worke, & in the 7th day thou shalt Rest: both in earing time, & in haruest.* see also Leuit. 23. 3. *Six daies shall worke be done, but in the 7th day shall be the Sabbath of Rest.* And so it continued in the Church vntill Christs time, as you may see Luk. 13. 14. yea, & after Christs death, as you may see Mat. 28. 1. Mark. 16. 1. 2. thus you haue seene it proued, that by the word (Sabbath) in the 4th com. God, and the Church of God, vnderstood the 7th & last day of the weeke: & so you haue seene it proued, that God commanded the sanctification, of the 7th day Sabbath, in his morall Law.

Now I come to the Major or first proposition: the profe of this will cost me longer time then the former, not but that it is as cleere as the former, but that men of peruerse minds, haue wilfully bent their wites & lerning against it, as they haue done against the former, but tis no matter, trueth shall preuaile, God assisting it: the point then that I am to proue is this, that whatsoever God hath commanded in the Morall Law, or 10 commandements, it is still in force, or now to be obserued and obeyed: if they deny this Major, then I require them to giue me an instance to the contrary; let them shew me, where God hath commanded any thing to be done in the 10 commandements, which is abolished & not in force now, remembring that they bring not the thing in question for their instance.

2. Happily they will answer by lymitation, & distinguishing



shing and so deny some parte of this Major, for example, sometime they distinguish of the *substance* of the commandements & of the *Accidentes*: granting those, denying these: by substance, they vnderstand that which they please to make morall in the Decalogue, as the Rest in the 4th com. & the holy a<sup>n</sup>ctiones of prayer, reading, & preaching Gods word: by Accident, they vnderstand that which they please to make ceremoniall in the Decalogue, as the time of Gods worship, to wit, the 7th day: but this is a foolish distinction, and so much the more vile, in that it is made against God; for hath not God as well commanded the Accident, & time, as the substance, and Rest? & is it not necessary to obey God, in one commandemēt as well as in an other? for, the one is as well commanded as the other: did they distinguish betwene things *commanded*, & things *not commanded*, it were tollerable, but they distinguish of things all of them commanded; as betwene *great* commandements, and *little* commandements; the one they call substances, the other Accidents; now the greater commandementes which they call substances, these they will imbrace; but as for the lesser commandements, which they please to call Accidents, these they will reiect & deny; so then, Gods greater commandementes, they will obey; but as for his lesser commandements, these they will not obey: & that because they are little, and light in their esteeme; but our Sauour Christ hath taught them an other lesson, saying, whosoever shall breake *one of these least commandements*, he shall be called the least in the kingdome of heauen Mat. 5. 19. Let them call them Accidences if they will, yet since they are commandements, they are not lesse then the least commandements, of which our Sauour speaketh.

That no distinction is to be receiued, whereby any thing inioyned in the 10 commandements is denied, I thus further proue it. 1. this is a position so cleere, as the Sunne, that All Gods 10 commandements doe bind vs, to obedience of them, & are still in force: now if it be lawfull for any man, barely to deny this trueth, saying by way of answer, that some of his commandements doe not bind vs to obedience; then euery priuate mans bare deniall, shall be as authentickall as this cleere trueth and orthodox

thodox position; which is most absurd: for thus a froward aduersary may put a man to bring a light cleerer then the Sunne, that is, hee may put him to proue whither any of Gods commandementes doe binde vs now or not: for example, a Minister reproueth an adulterer, from the 7th commandement; & thus he frameth his argument against him.

All the 10 commandements doe bind vs &c. But the 7th com. is one of the 10 commandements &c. Shall it be lawfull for this vncleane person, to deny the Major in some parte of it, by a distinction, & put the Minister to proue, that All the 10 commandements doe bind vs? what an impiousse and vngodly answer were this? why this is our case; for in my Major I affirme, that all the 10 commandements doe bind vs to obedience; & they make this vngodly answer, by a distinction, that all of them doe not bind vs; & will put me to proue, that they doe bind vs.

If this answer be lawfull, why may not *Papists* deny that the 2d com. bindeth vs, or that it is still in force, saying, the 2d com. touching Images, it is Iewish, & concerned the Iewes onely, and that it forbad onely Iewish Images; & that it concerneth not Christians, & Christian Images? & why may not Anabaptistes, and Libertines, & our new sprung vp Eatonistes, deny the whole Law, euen all the 10 commandementes, & that vpon plausible pretences also?

Furthermore, such distinctiones are *Blasphemouse*; & therefore to be reiected: for, to deny that any thing commanded by God, in his 10 com. both bind vs to obedience; is to deny, that Gods will should be obeied by vs; to reiect his Soueraignty & gouernance; & as much as if we should say, we will not, that God shall Raigne ouer vs. is it not Blasphemy, when the Creatour shall say, doe this: & the creature shall answer, He will not? thus doe they, who by distinctions, will reiect any one thing, commanded in the 10 commandements.

Further such answers as by distinctions, deny any one thing, commanded in the 10. commandements, doe plainly bewray the Authoures thereof, to be professed enemies, to the *Integrity* & *perfection* of God Lawe; and would that God should be serued



but by halues & by peecemeale; and therefore, their such distinctions are vnfound, & to be reiectcd by all men fearing God, & louing the Lawes of God.

Such answers are to be reiectcd, and men are solely to rest contented with this, that it is commanded in the *Morall Law*, without demaunding any other proofes my reason hereof is, because neither better proofes, nor of higher authority, can be possibly produced for the profe of any doctrine in Diuinity: for vwhat better profe, can any man bring, or any Christian man expect, then Gods commandements? & amongst all Gods commandements, then his 10 Morall commandements? there is no Scripture of higher Authority, then the Morall Law.

The 10 Commandements, the Creede, and the Lords prayer, these of all other Scriptures, are holden as *principles* of our Christian Religion: now how absurd a thing it is, for any to deny *principles* in any Arte, let all men iudge that haue any skill in Artes: A man may as vuell be permitted by a distinction to deny that euery one of the 6 petitiones of the Lords prayer, doe belong vnto vs; or that some of the Articles of our faith, doe belong vnto vs vpon some plausible reasones forged, as by a distinction to deny that whatsoeuer is commanded in the 10 commandements doth belong vnto vs.

Thus I haue proued, that it is vsufferable in A *Christian Church*, that any man should vse a distinction or deniall, against this Orthodox & most cleere trueth, that *all things commanded in Gods 10 commandements are in force, & doe binde vs to obedience.* for this cause, I neede not procede any further, for the profe of this Major & orthodox trueth: for, if it be so cleere & vdeniable a trueth, as no man may deny it, then I may very well spare the profe of it: Neuerthelesse, for the truethes sake, & for its further confirmation, I will proue it vnto you, by many and sondry arguments: but by the way, one thing first, I would should be taken into consideration, which is this, that *Diuines* and all others, who are enemies vnto this most auncient ordinance, of Gods *Sabbath*, they are driuen to shrowd themselues, from the force of this my 8th Argument, by this abominable & vngodly answer, saying, that *all Gods commandements doe not binde*

*binde vs to obedience; or, that some of the 10 commandments, doe not bind vs to the obedience of them: nay, they must hold, if they abolish the 7th day Sabbath, that it is a sinne for vs to yeeld obedience vnto all the 10. commandments, & that it is Indaisme: I desire that all men would take speciall notice of this absurdity that so they may see what rockes, these are forced to rune vpon, who deny the Lords Sabbaths.*

Should common people make such answers, they deserued but a common censure, but if Ministers; yea Puritane Ministers shall make such vngodly answers, what censure are they worthy of? I haue greates reason to vrge this point; becaule if they grant me this trueth, to wit, that all Gods commandementes doe binde vs to obedience, the which no man fearing God can deny, then of necessity they must grant me, that the old Sabbath is still in force, because it is one of Gods commandements.

An other thing I desire should be taken into consideration, is that such as deny any thing in my Major by any distinctiō, that so they may deny Gods 7th day Sabbath, they rune into these other absurdities, 1. they hereby doe deface Gods royall Law, making it a Morall-ceremoniall Law, an euerlasting-temporary Law, & a very Monstre. 2. They draw vs to Anabaptistry, & prophanesse, that so we should haue none of Gods Sabbaths. 3. They make an auncient & holy prayer of our Church, a mere babling with God: to wit, that prayer added to the 4th com. in the Congregation. 4. As the Sabbath is Gods ordinance, so the Decalogue is Gods Law: now were men professed enemies to God, then if they should doe what in them is, to abolish his Sabbaths, & to reiect as much of his Law as possibly they could deuise, it were but futable to their profession: but that wee, who are professed friēds to God & to his Law, that wee (I say) should reiect, & desire to reiect as much of Gods Law, as possibly by any wite we can deuise, this is abhominable: & so I come to make profe of the point.

That all Gods commandements are now to be obserued and obeied: I proue it by Testimony humane, & Diuine: for humane Testimony, the first shall be that of Reuerent Perkins, who writing against our common aduersary the Papist, he vnder-  
keth



keth to proue, that the religion of the Church of Rome agreeth to the corruption of mans nature: amongst many other arguments, he sheweth how that Papists doe repeale & make of none effect, all the 10 commandements of the Morall-Law: and to this purpose he beginneth on this wise, *The morall Law containing perfect righteousness, is flat opposite to mans corrupt nature: therefore whatsoever religion shall repeale and make of none effect the commandements of the Morall Law; the same religion must needs ioyne hands with the corruption of mans nature, & stand for the maintenance of it. This doth the Religion of the Church of Rome: it may be it doth not plainly repeale them, yet in effect it doth, and if it shall frustrate but any one point, of any one commandement, yea, the whole Law thereby is made vaine.* Perkins, in his first volume, pag. 400. vnder the title, *A papist cannot goe beyond a reprobate.* I desire that these his words may be weighed; where he saith, that if the religion of the Church of Rome, shall frustrate *but any one point, of any one commandement.* It doth thereby make frustrate the whole Law.

Now a double vse I may make of these words, the one is, that all Gods commandements are now to be obserued and obeyed: because hee saith, that not so much as any one point, of any one commandement is to be frustrated; & further he addeth for confirmation thereof, that the abolishing of any one point, in the 10 commandements, it is the abolishing of the whole Law also; and so he hath confirmed my Major. The other vse I make of these his words is, by his Testimony, to confute the madnesse of such Diuines, as deny the Integrity and perfection of Gods Law, & therefore invent distinctiones, whereby they may curtaile the Law, denying that whatsoever is commanded in the 10 com, doth belong vnto our practise, which is the absurdety confuted in the last point handled before this; for the further confirmatiō whereof, let it be obserued, that Learned Perkins saith that, that religion, which frustrateth but *any one point, of any one commandement,* it doth thereby *frustrate the whole law;* let these Diuines then see into what a snare they are false, by denying *some one point, in some one commandement.* to wit, the Lords 7th day, Saturday Sabbath, for hereby they pull vpon, not themselues alone, but vpon our Christian religiō also, this guilt, to wit, that by so doing, it doth abolish

abolish the whole Law, & ioyn hands with corrupt nature.

And further, hence it is, that he hath put vpon the tope of those leaues in his booke, this title, *A Papist cannot goe beyond a reprobate*. If then a Papist cannot goe beyond a reprobate, if he frustrateth but one point, of any one commandement; then tell me, how farre some Protestant Diuines, can goe beyond reprobates, who doe frustrat this ancient ordinance of Gods Sabbath, expressly commanded in the 10 commandements, and that after sufficient meanes of light afforded them, by my former booke? I wish those tenn Ministers, against whom especially I write, to note this point: happily they will sleite my iudgement, but *M. Perkins* iudgement, I know they reuerence: and further, if this be good Diuinity against Papists, I trust it cannot be bade, when applied to Protestantes: these are not my collectiones, you see they are made by a man of their owne side.

Vnto the Testimony of *M. Perkins*, let me add the Testimony of *Vrsinus* who sheweth sondry differences, betwixt the Doctrine of the true Church, and the Doctrine of other Sectes & Religiones; one of the differences is this, *In Ecclesia lex Dei integra & incorrupta retinetur: alia Religiones & secta legem Dei mutilant vel corrumpunt*. *Vrsi. Catechis. Pag. 4.* In the Church (saith he) the Law of God is preserved intirly and vncorrupted, but other Sectes & Religiones doe lame or corrupt the Law of God. In which words as you see, *Vrsinus* doth lay it downe as a propertie of the true Church, to preferue Gods Law in its integrity and perfection; & as a marke of a false Church to lame & detracte from Gods Law: By which words, hee plainly ratifieth all the 10 commandements, with whatsoeuer is therein commanded: Further, if it be a marke of a false Church, & of Sectaries, to lame Gods Law, what reproch & danger, doe such Ministers bring our Church, & specially themselues into, by denying, that all the things commanded in the 10 commandements are in force, binding vs to obedience? doe they not what lieth in them, labour to make our Church noe true Church? & themselues Sectaries?

Take also the Testimony of *Polanus*, in his *Syntag. Theolog. lib. 6. cap. 10. de lege Dei. Pag. 353.* who hauing to doe against



*Papists*, that say, the 2d com. against Images, belonged onely vnto Iewes, not vnto Christians (as many Protestantes, say of the 4th com. touching the olde Sabbath) hee proueth the contrary, by this argument: *quia ad Christianos totus Decalogus pertinet, because the whole Decalogue appertaineth vnto Christians.* If this reason be good against *Papists*, it cannot be bad with Protestants.

In the 4th place, I will proue it from their owne mouthes: for these which are such notoriousse enemies, to the Lords Sabbaths, they doe frequently in their pulpites, reprove the Adulterer, the thiefe, the falswitnesse bearer, the Blasphemer of Gods name, & the rest, by the Lawe of the 10 commandements, saying, these deedes, are sinnes, & liable to condemnation, and must be refrained &c. *Because* they are forbidden in the Law of God: which kind of arguing, doth necessarily imply thus much, that whatsoeuer thing is commanded or forbidden in the Law, is in force still, & doth bind vs now to obedience: the reason of this consequence is, because there is one and the same reason for all & for euery thing, which there is for any one thing; for if Gods writeing & commanding any one thing in his Law, be a sufficient reason to incline our hartes, vnto the obedience thereof, then the same reason will moue vs to the obedience of euery thing, which is therein written; because God hath as well written & commanded euery thing therein, as any thing: and thus you see, how it necessarily followeth from their owne mouthes, that because they call for obedience now, vnto some things which God hath commanded in his Law, *because* hee hath commanded them; that therefore they must yeeld, that all things in Gods Law, must now be obeyed; *because* hee hath commanded them all: wherefore, since they teach this vnto the people, they must grant it me heere. Thus you haue heard this trueth confirmed, both by some particular persones of note, & also by the mouthes of all my aduersaries.

5. I will proue it vnto you by the Testimony of our Church: In the order for the Administration of the Lords Supper, or holy communion, set downe, in the booke of *Common prayer*, it is thus ordered by our Church, *Then shall the Minister rehearse*  
*distinc-*

*distinctly all the tenn commandements, & the people kneeling shall after euery commandement, aske God mercy, for their transgression of the same: & againe, after that all the 10 commandements be rehearsed by the Minister, it is ordered, that the people shall all conclude, with this holy prayer, Lord haue mercy vpon vs, and write all these, thy lawes in our hearts, wee beseech thee.* In which holy ordinance of our Church, we may obserue these things; 1. that our Church maintaineth the Law of Gods 10 commandements, as now in force; because we are to aske God mercy for the transgression of them; and because we desire God to write them in our heartes. 2. obserue, that our Church ratifieth, not some onely of the 10 com. but all of them, euen euery commandement which was written in Tables of stone: for the Minister must rehearse distinctly, all the tenn commandement; and the people are taught to pray to God, to write *all these lawes* in their heartes. Thus you see, our Church doth ratify and confirme, all the lawes of God, written in the Tables of stone, as they are rehearsed by the Minister, without mutilating or curtailing of any of them: they are no children of the Church therefore, who deny my Major, and thus I haue abundantly proued the point, by humane Testimony, and so I come to proue it also by Diuine Testimony.

But me thinke, euer & anone as I am writing, that some body should wonder at me, that I should spend so many words, to proue a point so plaine as this, that all Gods commandements are now to be obeyed: why may they say, it is a point we neuer till now heard doubted of, we euer tooke it as an Article of our faith, that all things commanded in the Morall Law, did binde vs to the obedience thereof; and is it now become a question amongst Diuines? if this principle be doubted of now, we shall scarce know what to doe in Religion, & what not to doe, what to beleue, & what not to beleue; but surely Sir you are mistaken, thers no Minister that hath any feare of God before his eyes, that will doubt of this point; and for common people, they are as farre from doubting of it, as the heauens are from the earth. Wherevnto I answer, that when I seriously enter into the consideration of it, it maketh my very heart to tremble within me, to thinke that any man that professeth godlinesse,



## 436 THE LORDS SABBATHS,

should be so farre in loue with old error , as to deny so cleere a trueth as this; neuerthelesse, not onely Ministers, but puritane Ministers goe about to doubt of and deny this trueth; for by their distinctions, they will deny, that all the commandements written in the Decalogue, doe binde vs to obedience: which if they did not deny, I should saue this labour; & they must imbrace that most ancient ordinance of Gods Sabbath day; wherefore good Reader wonder not at me, but rather wonder at such your Ministers, who are become so vnfaithfull to God, as that rather then they will confesse an old error, they will stifly deny a manifest trueth.

My first argument then, of Diuine authority is this, that euery thing once commanded in the Morall Law, standeth still *unrepealed*, & is therefore still in force. For these enemies to Gods Sabbaths, they cannot proue, that any *one* thing, once commanded in the Decalogue, was euer since *renoked* & abolished: now whatsoeuer thing, God hath once commanded, in his 10 command. that thing is to stand euerlastingly, vnlesse it can be showned, that God hath reuoked & reuerfed it: like as *Statute Lawes* in our Realme, though made long since, are neuerthelesse in force still, vnlesse it can be showned, that they haue bene repealed since, by the same Authority that first inacted them.

For the further strengthening of which argument, let these Scriptures be perpended, *Whatsoeuer things are written aforetime are written for our lerning, that we through patience & comforte of the Scriptures might haue hope*, Rom. 15. 4. and againe, *For the whole Scripture is giue by inspiratio of God, & is profitable to teach, to convince, to correct, & to instruct in righteousness &c.* 2. Tym. 3. 16. In which two portiones of Scripture, you see, the Apostle doth ratify, an *vniversallity* of things written in the old Testament, and an *Integrity* and wholenesse of the Scriptures of the old Testament; now if we shall not apply these ij. textes to the maintenance of the Morall Law, or 10 commandements, to maintaine the vniversallity of all things written in the 10 commandements, and to maintaine the *Integrity* perfection & wolenesse of the 10 commandements, then wherevnto shall we apply them? for what portion of Scripture is there, besides this Law,  
in

in all the old Testament, whereof it cane be said, that *all things* therein written, concerne our practise? & that, that *whole Scripture* is profitable to teach vs, to convince vs, to correct vs, and to instruct vs? What scriptures of the old Testament (I say) *can be the adequate* Subiect or Object, of these ij. Scriptures, but the morall Law?

My 2d argument, to proue that all the 10 commandements, and euery commandement therein, doe bind vs still to the obedience of them, is this: that the Apostle S. Paul doth ratifie this Law, in the new Testament; saying, *Doe we then make the Law, of none effect through faith? God forbid, yea, wee establish the Law,* Rom. 3. 31. Where you see the Apostle affirmeth, that hee did establish the Law: now the word Law in this text, is not to be restrained to some partes of it onely, but to be taken in the largest sense, seeing thers nothing in the context to hinder it, now this Law is knowne to containe 10 commandements, *Then he wrote upon the Tables, according to the first writing, the tenne commandements* Deut. 10. 4. the which were numbered by God, least the number thereof should be diminished by mē: & againe, *Cursed is euery man, that continueth not in all things which are written in the booke of the Law, to doe them* Gal. 3. 10. Here againe, all things written in the Law, are ratified.

Furthermore, S. James thus writeth, *who soeuer shall kepe the whole Law, & yet faileth in one point, hee is guilty of all.* Iam. 2. 10. In which words, S. James ratifieth all the Law, or the *whole Law*. so then S. Paul hath ratified the Law in its *generality*; & S. James in its *Integrity*, yea, S. James goeth further, & ratifieth all and euery parte & pointe of the Law, in as much as, he would not haue vs faile, in any *one point* of it, as the text speaketh: yet further, see what our Sauour Christ saith touching this matter, *who soeuer therefore shall breake one of these least commandements, & teach men so, he shall be caled the least in the Kingdome of heauen,* Mat. 5. 19. Here then our Sauour ratifieth, & that to the worlds end, as you may see in the verse before, v. 18. the very least thing commanded in the 10 commandements.

In all which Scriptures you haue seene. 1. That the Law is still in force, 2. That all things written in this Law, are still in force.



3. That the wholl Law is still in force 4. That the very least thing commanded in the law is still in force; what can be desired more?

My 3d argument, to proue that euery commandement in the Decalogue, doth bind vs to obedience is because God hath *ioyned* the commandements together: now that which our Sauour saith in an other case, is true in this also, *Let no man put a sunder that, which God hath coupled together*, Mat. 19. 6. Now behold, how God hath coupled all these 10 commandements together. 1. They were coupled together when God spake them all together; *Then God spake all these words, saying. Exod. 20. 1.* 2dly they were coupled together when God wrote them together, in the Tables of stone Deut. 10. 4. 3dly they were coupled together by number, Thus God Almighty coupled them, when he teld vs, that wrote *Ten* commandements Deut. 10. 4. 4thly Our Sauour Christ coupled them together, when he reckoned the commandements to be two in number, as loue to God, and loue to our neighbour, on these two commandements (saith he) hangeth the Law & the Prophets Mat. 22. 40. 5thly The Scripture, euery where coupleth all these commandements together, and that by binding them vp all together, in this one word *Loue*. wherefore since God hath coupled all the 10 commandements thus together, with euery commandement therein contained, it followeth, that all & euery of these commandements, must goe together; take one, and take all, abolish one and abolish all: and further it followeth, that since God hath ioyned euery one of them together, that therefore it is vn sufferable, that any man should by any distinctiones separate them, & make any diuision amongst them, to imbrace some & to reiect other some of them: vnlesse you will hold, that man may put a sunder what God hath ioyned together.

For the further strengthening of this my 3d argument, let me relate vnto you, a notable obseruation of learned *Iunius*, which I find recorded by *D. Willet* on Exod. 20. pag. 317. touching the speciall manner of accenting and writing, which God obserued in writing of the Decalogue, more then in any part of the Scriptures besides. *Ordinarily* (saith he) *euery word in the Originall hath but one accent: But euery word in the Decalogue excepting the 7. 12. & 17. verses haue a double accent: one seruing for the accenting and*

and prolation of the word: *The other shewing the coniunction & coherence of the matter.* The thing of note to be observed, in this obseruation of learned *Iunius* is this, that God hath added one *accent*, to the writing of euery word, in the 10 commandements extraordinarily, so as the like is not found in the Scriptures besides, which is a most remarkable thing: now the vse of this rare & extraordinary *accent* is, as saith the same *Iunius*, to shew vnto vs, that the *matters & things* contained in those seuerall words, are conioyned and coupled together by God, as well as the words.

Now howeuer there is an exception, in three verses, as in v. 7. 12. 17. that is, in the third, fifth, & tenth commandements, yet in the 4th com. there's no exception; for he giueth instances in the 4th com. for one of those, which haue this double *accent*: the consideration whereof, is of notable vse for our purpose: for, whereas the aduersaries to Gods Sabbaths, could be content to allow, all things in the 10 commandements, to be euerlastingly coupled together, so they might cast away that sacred time, sanctified by God, the 7th day, heere therefore it hath pleased God, to be mindfull of his 4th com: & of his sacred time, about the 3d, 5th, & 10th commandements: for this 4th com. hath its double *accent*, as well as any other: wherefore, such Ministers as would *diuide* betwixt the *time*, in the 4th com. and the *dueties* in the time; imbracing the one, reiecting the other, they are hereby corrected by God: for the Almighty hath shewne vnto vs, by this rare & extraordinary *accent*, that the things specified in his 4th com. should goe hand in hand euerlastingly together; so as he that imbrace the *dueties* in the time, he must imbrace also the time with the *dueties*.

My 4th & last argument, to proue that euery commandement in the Law doth binde vs now to the obedience thereof is, because God spake euery commandement in the Law, as well as any one therein: see Exod. 20. 1. *God spake all these words &c.* Now wherefore is this *præface* set before all the commandements, but to giue *aquall* authority vnto them all? & to this end, that whosoever, whersoever, or whēsoever any of these commandements are receiued, then, & there, & by the same persons, all  
of



## 440 THE LORDS SABBATHS,

of them must be imbraced? because God spake them all; and gaue alike authority, vniuersality, perpetuity, & morality, vnto all: to this purpose, *M. Dod* speaketh excellently, in his worke vpon the commandements, in his exposition of these words of the preface (*all these words*) pag. 9, *God (saith hee) spake not the first commandment onely, nor the second, or third, & lest there: But hee spake them all; & gaue as strict a charg to keepe every one, as any one; & no one was uttered by Gods voyce, or writte with his owne finger, more then the other: whence is to be learned, that whosoever will haue any true comfort by his obedience vnto Gods Law, he must not content himselfe to looke to one, or to two; but must make conscience, and haue a care to keepe the all & every one: because he that is the Author of one, hee is the Author also of all the rest &c.* Where you see, *M. Dod* collecteth this, that obedience must be giuen to *every* thing commanded, because they all had one & the same Authour: God spake them all.

Furthermore, that this kind of arguing is sound, I proue it by *S. Iames*, who vseth the same kind of arguing: for hee, in convincing men of the sinne of respect of persones, and endeauoring to proue, that he that faileth in one point of the Law, he is guilty of all the points in the law, fetcheth his argument (as I conceiue of it) from the preface to the commandements, *God spake all these words* *Exod. 20. 1.* & thus he argueth, for he that said, *thou shalt not commit adultery*, said also; *thou shalt not kill*: now though thou doest none adultery yet if thou killest, thou art a transgressor of the Law. *Iam. 2. 11.* In which words you see, *S. Iames* argueth thus, that he that faileth in one precept of the tenn, he is guilty of all the rest; & his reason is, because God spake them all; or, because he that said the one precept, hee it was that said the others also: now if this his reason, had not bene generally true of all the things commanded in the Decalogue, it had bene insufficient to proue what he would: for an instance to the contrary might haue bene brought thus: it followeth not *Iames*, that if one offend in one point, he is guilty of all; because God spake all: for example, God spake that parte of the 4th com. *but the 7th day is the Sabbath*, & yet he that offends in some other point is not guilty of this: because this is abrogated. Wherefore, either

we must graunt S. Iames to be of iudgement, that euery thing iniointed in the Decalogue is still in force; or else his argument is vaine.

For conclusion of this argument, I make mine Appeale, vnto the conscience of my Reader, & vnto the conscience also of the aduersaries of Gods Sabbath, if they doe not finde the Spirit of God, secretly mouing them to thinke, that all things commāded among the Morales, should be morall; & that all precepts which Godspake, & wrote, should be more lasting & durable in the Church, then those precepts which *Moses* spake, & wrote: & if they find it thus, as I verily beleue they cannot but find it thus, then let them beware of quenching the Spirit, & to say or doe ought against the light of conscience: for, at the day when God shall iudge the secretes of men, their consciences will beare witnesse, & their thoughtes accuse or excuse them Rom. 2. 15.

## A R G V M. I X.

My 9th argument, to proue that the 7th day Sabbath is still in force, is because vnlesse it be in force, the whole 4th com. with euery parte & percell of it is abolished, nullified, & altogether vselesse. And thus it may be framed.

*If the 7th day Sabbath be not now in force; Then is the whole 4th com. nullified & altogether vselesse.*

*But the 4th com. is not nullified, & become vselesse.  
Therefore is the 7th day Sabbath now in force.*

First a word or two of the minor or second proposition; for the trueth of it, namely that the 4th com. is now in force, this is plaine, first by the Testimony of our Sauour, who ratifieth the very least of the commandements, as you may see Math. 5. 19. secondly, it is ratified by our Church, which hath ordered, that the 4th com. be reade in our Churches, & also, that the people shall vse this prayer, at the rehearfall of it by the Minister, *Lord haue mercy vpon vs, and incline our hearts to keepe this Law.* Thirdly I know no Diuine, one or other that denieth it, or doubteth of it; & it were heinous impiety, for any to deny it; for it were to deny one of the tenn Morall Lawes, of Almighty God. So much therefore for profe of the Minor.

I come then vnto the Major or first proposition; wherein I

K k k

affir.



## 442 THE LORDS SABBATHS,

affirmed that the abolishing of the 7th day Sabbath, doth draw after it, the nullifying of the whole 4th com. & now I proue it. In the 4th com. are ij things to be considered, the one is the commandement it selfe; the other is the reason of the com. and I shall proue, that both these are nullified by abolishing of the 7th day Sabbath, or by denying that the 7th day Sabbath is still in force.

To beginne with the commandement it selfe: that I may shew how this is nullified, first we must see what it is which they deny; namely the 7th day Sabbath; in which words we will consider, that they deny the Sabbath day, that is, the old Sabbath day, to be in force now: & then we will consider how they deny the 7th day, that is, the 7th day from the Creation, to be in force now: for both these they doe deny, in denying that the 7th day Sabbath is now in force: of these two I will beginne with the Sabbath day, that is, the old Sabbath day; which they doe deny by these textes Exod. 31. 13. & Col. 2. 16. 17. now I proue, that if the old Sabbath day specified in the 4th com. be abolished, & not in force now, then is the 4th com. made nonsense, and to stand for a Cipher: and that this may appeare, you shall see it made plaine to your very eyesight.

The Lord God said, *Remember the Sabbath day, to sanctify it* Exod. 20. 8. Now the Sabbath day here mentioned, it was the old Sabbath day; but this old Sabbath day (say these new Sabbatharians) is abolished, & not in force now; which if it be so, then in this commandement Exod. 20. 8. the Lord God commandeth now at this time, iust nothing at all; for, take away these ij words *Sabbath day* from out the commandement, and in steade thereof, put so many Ciphers, as you haue letters in the two words, as you may doe, if those words, or the thing meante by those words, be abolished, & then the commandement is no more but thus much, *Remember the 0000000000, to sanctify it:* Thus you see by deniall of the old Sabbath day, they haue made the word of God of none effect, & Gods commandement to become nonsense, and a bundle of Ciphers: & this must be so, vnlesse they can shew vs, that God commanded vs, two Sabbath dayes, in his 4th com, the one, caled *Sabbath day*, the other, caled

called *Lords day*: which all the Logick in their heads can neuer doe. And so much for their deniall of the Sabbath day.

I come now vnto the other thing that they deny, to wit, the 7th day, from the creation: & in this I will consider aparte these ij. things; first the word *day*, & then the word *Seauenth*: first for the word *day*: they say that the day, to wit, the old day is abolished, & as by other textes, so also by these textes, Rom. 14.5, & Gal. 4. 10. secondly for the word *Seauenth*, they say that the 7th day in order of time is abolished, to wit, the 7th day from the Creation, whence it followeth. 1. That if the day be abolished, then is there no day now inioyned in the 4th com. for, take away that day which was commanded, to wit, the old day, & then is there now no day required for a Sabbath in the 4th com. so then, now an howre in a day may be sufficient, for a Sabbath; & so a Sabbath day may be turned into a Sabbath howre: Loe then, if by deniall of the 7th day, they haue not nullified the 4th cō. or as good as nullified it: for, the Lord was wont to haue an whole day, celebrated for his worship by the 4th com. but now, we need giue him but an howre in a day for his worship, by the 4th com. thus Sabbath daies, may be turned into Lecture daies; & is not this a manifest violence done vnto Gods Law? and thus it must be by their denial, vnlesse they can shew vs, that God commanded ij. daies in his 4th com. an old day, & a new day; the 7th day, & the 8th day.

2dly, it followeth, that if the 7th day from the Creation be abolished, as they say it is, then now a daies, we are not bound by the 4th com. to giue God one day in euery 7 daies for a Sabbath; but we may giue God one day in 7, or one day in 14, or one day in a moneth, or one day in a yeere, or one in 7 yeeres, or one in a mans life time: for being that the 7th day in the cō. is abolished, & none other day there is specified, or put into its roome, we are now left at randome, to take a day when we please; for the 4th com. doth not tell vs how often we should keepe a Sabbath, since those words (the 7th day) are abolished, which told vs how often we should giue God a Sabbath; now iudge thou good Reader, if they haue not as good as nullified Gods 4th com. by abolishing the 7th day, since God was wont



to haue a 7th day once a weeke by his 4th com. but now we need not by that com. giue him a Sabbath aboue once in a yeere, or once in 7 yeeres, or once in a mans life: for the time how often, being abolished, there remaineth in the 4th com. no more but the duty, to keepe a Sabbath day; and that we may performe, if we keepe but one in our whole life.

But we haue not yet done: In the 4th cō. there is ij. things to be obserued, the one is the duty of an *Holy Rest*, the other is the duty of an *Holy time*, to wit, the 7th day: now of these two things, they hold the time a ceremony and abolished; but the duty of an *Holy Rest*, this they hold morall, and this they carefully performe on the Lords day as they perswade the felues, well but if now I shall proue vnto you, that their performance of this *Holy Rest* vpon a wrong day, is not the Sabbaths duty, nor the duty required by God in his 4th com. then you will say with me, that their abolishing of the time 'the 7th day, is the abolishing of the 4th com. also: for there are but ij. things inyoned in the Com. & they deny the one expressly, and the other by iust consequence.

For this purpose note, that the *like* is not the *same*: for example, A counterfaite, is like a current shilling, yet it is not a current shilling: Sauls Sacrificing was like to Samuels sacrificing, but not the same: and so, the Lords day, *Holy Rest*, may be like the Sabbath daies, *Holy Rest*, but yet for all that, it is not the Sabbath daies *Holy Rest*.

It is to be obserued, that the Lords day-Rest, differeth from the Sabbath daies Rest three wayes; the first is in the name; for the name Rest, receiueth its denomination most properlie, from the day wherein it is done; thus the Rest performed on a Fast day, is called a Fast daies rest; & the Rest on a common Holie day, is to be called an Holy day rest, not Sabbath day rest; the worke done on a Saturday is called Saturdaies worke; and the worke done on a friday, it is called Fridaies worke; and so the Rest performed on the Lords day, it is the Lords day rest, not the Sabbath day rest; it is absurd to misename things; for if you may call the Rest, performed on the Lords day, the Sabbath daies rest; why may you not by the like reason, call the  
Fridaies

Fridaies worke, Saturdaies worke? and the rest on a common holy day, the Sabbath day rest? and a Fastdaies rest; or any day of publike thanksgivings rest, the Sabbath daies rest? and why may we not call Sauls sacrificing, Samuels sacrificing? the Lords daies Rest therefore, is not the Sabbath daies Rest.

The other way whereby the Lords day rest, differeth from the Sabbath daies Rest, is in respect of the 4th Comm. for the rest performed on the Sabbath day, is properlie the rest of the 4th Com. because the 4th Com. inioyneth its rest, to be vpon the Sabbath day; but the rest performed on the Lords day, cannot be a rest belonging to the 4th Comm. because the 4th Comm. doth not command any rest vpon that day which is named Lords day: it commandeth onelie such a rest as is on the day named Sabbath day, and it commandeth labour & worke on the day called Lords day, it being one of the fixe working daies.

Happily they will say, that they performe this rest on the Lords day, in conscience to the 4th Com. But I answer, that it cannot belong therefore vnto the 4th Com. for it is not mens *conscience*, but Gods *ordinance* that maketh a rest to be the rest of the 4th Com. which I thus declare, if mens keeping a rest with a respect vnto the 4th Com. would therefore make it a rest commanded in the 4th Com. then it shall follow, that if any man in his ignorance, will obserue the rest on a fast day, & on a Coronation day, in a conscience of the 4th Com. faineing to himselfe that it is commanded in the 4th Com. then it shall come to passe, that Fast dayes, & Coronation dayes, shall stand by virtue of the 4th Com. and be Sabbathes too: further, by this deuise, whereas the Iewes had many Sabbathes, some weekly, others yeerly; they might haue obserued their yeerly Sabbathes in conscience of the 4th Com.

The third way whereby the rest of the Lords day, differeth from the Rest of the Sabbath day, is in regard of the *ends* wherefore they are obserued: for the Holy rest of the Sabbath day, is kept to prelerue in Gods Church the memory of the *Creation*; but the Holy rest of the Lords day, is to prelerue the memory of the *Redemption*: the Sabbath daies rest, mindeth vs of Gods



rest vpon the Sabbath day ; but the Lords daies rest, mindeth vs of Christs Resurrection vpon the Lords day.

Thus you haue sene it manifested, that the Holy rest which we now performe on the Lords day, it is not that Holy rest required in the 4th Comm. it is onely like vnto it, but it is not the same; for it differeth, 1. in the name, the one being properly called the Sabbath daies Rest; the other, the Lords daies Rest, 2. It differeth in respect of the 4th Com. for the Rest proper to the 4th Com. is a rest vpon the 7th day, & vpon a day whose name is properly Sabbath day; but our rest, is vpon the 8th day, & vpon a day whose proper name is Lords day. 3. It differeth in the vse & end; for the Rest on the Sabbath day, is to preferue a memory of the Creation; but the rest on the Lords day, is to preferue a memory of the Resurrection or Redemption. 4. I will add a 4th difference which is this, the rest vpon the Sabbath day, which is commanded in the 4th com. is a rest, to be obserued in imitation of Gods Rest, on the 7th day, at the Creation Genes. 2. 3. Exod. 20. 11. but the Rest on the Lords day, is not done in imitation of Gods rest at the Creation; nor can be: for God rested on the 7th day, & our Lords daies rest is on the 8th day: now this is farr from imitating of God, when he rested vpon one day, and we will Rest vpon an other. And thus in these four respects it is euident, that the Rest which now we keepe, it is none of Gods Rest, ordeined in his 4th Comm. it is but like it, as a counterfaite shilling, is like a currant shilling; let no man therefore any longer deceiue himselfe, by thinking he keepeth Gods rest, when he resteth on the Lords day.

To conclude, forasmuch as the Holy rest we now keepe on the Lords day, it is not that Holy rest required in the 4th com. hereby you see plainly, that now we neither giue God the time, no nor the duties of the time; and that by abolishing of the sacred & sanctified *time* of the 7th day, they haue also abolished the *Holy rest*, required of God in this 4th Com. and thus there being but two things inioyned vs in the 4th Comm. they haue reiected them both; Iudge then good Reader, if they haue not by abolishing of the 7th day Sabbath, made voide and nullified also  
the

the 4th Commandement: for they obserue iust nothing of all that God commandeth, but haue reiected both the time, & the dueties in the time. And thus much for prooffe, that by abolishing the 7th day Sabbath, they haue made voide & nullified the 4th Com. it selfe.

I come now vnto the reason of the 4th Com. to shew you how they haue nullified & made voide that also; for they haue made most horrible hauocke with Gods Commandement, by reiecting the Saturday Sabbath: The body of the 4th Com. is contained in iij. verses, Exod. 20. 8. 9. 10. and I haue shewne how these iij. verses, of the xx Chapter of Exodus, are made voide and nullified; and now I come to shew how they haue made frustrate also an other whole verse, to wit, verse the 11th, and so they shall haue filled vp the mesure of their iniquity full, by a sacrilegiouse robbing God, of iij. whole verses out of his Morall Law, by taking away the key of knowledge from them: for I account it all as one, to rend iij. verses of sacred Scripture out of the Bible, & to peruert the sense of them; or to turne the sense & vse of them, into Ciphers.

That I may shew you, how by denying and abolishing the 7th day Sabbath, they haue nullified & made voide the reason of the 4th Com. also, first I will recite the reason, *for in sixe daies the Lord made the heauen & the earth, the sea, & all that in them is, and rested the 7th day: Therefore the Lord blessed the Sabbath day & hallowed it* Exod. 20. 11. This 11th verse, is a reason giuen by Almighty God, thereby to perswade vnto the obedience of the 4th Com. The Commandement was this, that we should worke vpon those sixe daies, which were the first sixe daies from the beginning of the Creation; & that we should rest from labour on the 7th day from the Creation: now the reason whereby God would perswade vs herevnto, is a reason drawne from his owne example; because that in those sixe daies, God himselfe laboured, and in the same 7th day, God himselfe rested; yea, and therefore hallowed & sanctified this 7th day.

Now what reason can be more liuely, then a reason drawne from Gods example? & what argument can be more moueing, with the sonnes & daughters of God, then an argumēt fetched  
from



# 448 THE LORDS SABBATHS,

from the example of their heavenly fathers? but let the oldest man liuing tell me, if euer he heard any Minister in the pulpit, presse the keeping of the 4th com. by this *reason*, which God hath here added vnto his 4th com, or let any man tell me, if euer he heard the sanctification of the Lords day, which is the first day of the weeke, pressed by this *reason* here added by God vnto his 4th com. Nay, what Minister will not be ashamed, to perswade men, either to the keeping of the 4th com. or to keeping of the Lords day, by this reason, which heere God hath propounded? for, we neither worke on those 6 dayes wherein God wrought, neither doe we rest on that 7th day wherein God rested: for we rest on the 8th day, or first day, not as God did, on the 7th day; & our Lords day, God did not rest on it, for our imitation, but he laboured on it for our imitation; so as there is no *correspondency* betwixt our Lords day Sabbath, & our now keeping of the 4th com. & Gods example & reason propounded vnto vs.

When did you euer heare any Minister say thus, Let vs rest from our laboures on the Lords day; because God himselfe, as our Patterne, rested on the Lords day? and let vs sanctify & hallow the first day; because God blessed & sanctified the first day? you see how God hath added a most liuely & effectuell reason, to his 4th com. drawne from his owne example, to moue vs to rest on the Lords day, & to sanctify the first day? tell me, if euer you heard any Minister thus presse this reason, & Gods example: or, if yee haue heard any houer aboute it, as loath to touch it, he hath nicknamed dayes, calling the Lords day, Sabbath day; & the 8th or first day, the 7th day: wherefore, because Ministers cannot deuise, how to make Gods example, and *exemplary reason*, to fit & square to our new Sabbath, therefore they are mute & silent touching it; and thus you see the reason of the 4th com. standeth in our *Bibles* but for a Cipher; & men are ashamed to vse it, least they should shame themselues: is it not a lamentable thing, that Ministers are ashamed to deliuer the whole will & counsaile of God, least thereby they should both shame themselues, & bewray vnto the people their foule error in abolishing of Gods Sabbaths? for if this reason were vsed, men would easily see, how wide we are from the marke, in keeping the Lords day, in conscience of the 4th com.

com. when as the very reason of the 4th com. would plain'y reach vs that it is the 7th day Sabbath, wherein God himselfe rested, that we should rest, and not on the 8th day Sabbath.

To summe vp all, you haue seene how they that abolish the 7th day Sabbath, they haue turned the body of the 4th com. into a company of Ciphers; & this hath bene declared & proued many wayes: yea they haue also turned the *reason* to the 4th com. into so many words, so many Ciphers; for it standeth in the booke of God for a mute, and is like a blanke in a Lottery; no Minister vseing this reason of God before his people, to perswade them to the keeping of the Lords day, or of the Sabbath day, by it: So then since they haue not onely nullified the commandement, but also made voyde and vselesse, the reason annexed to the commandemēt; hereby you see, they haue by reiecting Gods hallowed and sanctified *time*, the Saturday Sabbath, reiected also the whole 4th com. with euery parte and persell of it, roote and branch.

There are not many verses in the Morall Law, and behold how of those fewe verses, they haue turned into Ciphers, & made voyde & vselesse, no lesse then iiiiij whole verses. v. 8. 9. 10. 11. there are not aboue 15 or 16 verses, in all the Morall law; now whosoeter reiecteth the Saturday or 7th day Sabbath, you see he maketh voyde & frustrate, no lesse then 4 of those verses: it is an error, caling for deepest consideration, & a speedy reformation. Thus much for my 9th argument.

ARGV M. X.

My 10th Argument, to proue that the 7th day Sabbath mentioned in the law, is still in force: is because our Sauour *Christ* ratified the very *least* thing commanded in the Law to endure for euer, Mat. 5. 18. & thus it may be framed.

*He that ratified the very least thing commanded in the Law, vnto the least letter, to last for euer; he ratified the 7th day Sabbath to be still in force.*

*But Christ ratified the very least thing commanded in the Law, vnto the least letter, to last for euer.*

*Therefore Christ ratified the 7th day Sabbath to be still in force.*

As for the Major or first proposition, it is cleere of it selfe; for nothing therein can be doubted of: for admit that the 7th



day Sabbath, be the least thing commanded in the Morall Law; why then hee that ratified euery thing commanded in the Law, vnto the very *least* thing therein (call it an accident, or a circumstance of time, or what else *diminutely* you will) he did ratifie this litle thing also, the 7th day Sabbath: the argument is good a *minori*; for, if *Christ* would not haue a title of a letter in the Law altered, much lesse an *ordinance* commanded in the Law, as is the 7th day Sabbath.

I come next vnto the Minor or second proposition, and this is most cleerly proued by the words of our Sauour Christ, *For truly I say vnto you untill heauen & earth perish, one iote, or one title shall in no wise passe from the Law, untill all things be fulfilled* Mat. 5. 18. In which words, our Sauour Christ plainly ratified, the very least things commanded in the Law, to last for euer: for as *Cheremnitius* saith vpon this text, *iote*, is a letter of the Hebrew Alphabet of the least value of all other letters in the Alphabet: & *title*, (saith hee) is as a pricke to a letter, or as a comma to a sentence: whereby we see, that inasmuch as Christ, would not haue one of the least letters of the Law, no nor so much a title of a letter, as a pricke is vpon the letter (i) in no wise to departe from the Law, hereby he ratified the very least thing commanded in the Law: that Christ ratified the Law, vnto a *iot* and *title*, extendeth to the very least things in the Law, more emphatically, & more voide of exception, then if he had said, *nothing shall passe from the Law*.

(Had the 7th day Sabbath bene to be abolished a while after, Christ should haue for knowne it well enough; & then remembering that, he would neuer haue here ratified the Law so vniuersally vnto a very *iot* and *title* of it)

This is plaine, if we looke but vpon the very next verse vers. 19. *Who soeuer therefore shall breake one of these least commandments, and teach men so, he shall be called the least in the Kingdome of heauen*, Mat. 5. 19. So here then in plaine words you see our Sauour ratifieth the very least *comandement*: yet further, Christ intended to ratify not onely the least *comman*. but also the least *branch* of euery *comandement*: for he ratified not onely the 6th *com*. touching murther but also the least thing therein

contained, as rash anger, and caling an other foole v.22. & the 7th com. hee ratified it to the least iot & title of it, euen to the adultery of the heart, and to a lustfull looke v.28. & the seconp Table, of loue, Christ ratified it to the vtmost, extending it, euen to the loue of our enemies v.44. by all which it is most apparent, that our blessed Sauour, intended, to ratify this Diuine Law of his heavenly father, to the very vtmost, & vnto the very least thing therein commanded, neither can any man (I think) invent, should he study 7 yeeres for it, how to expresse himselfe in words more vniuersally & emphatically, to comprize euery thing, vnto the very least of all, so as his words should be liable to no exceptions, then our Sauour Christ hath expressed himselfe heere: so emphatically, so vniuersally, and so full are his words heere spoken to that end.

Thus you haue sene this argument firmly proued, neither can I deuise, what should be more plaine & pregnant, for the maintenance of this ordinance of Gods morall Sabbath, then this text vttered by our Sauour Christ: but by how much it is the clearer, by so much the more, Sathan stirreth vp opposition against it; let vs therefore see what trickes and quilllets the wit of man can deuise against it; that so all rubbs being remoued, our faith may rest vpon this rocke of Christs word, the more firmly and securely.

1. One answer brought against this argument is this, that by the word *Law* may be vnderstood, both the morall and Ceremoniall Lawes. But this is an vnwarrantable enlargment of the word law: for it is a rule, that generall words, must be restrained vnto the Subiect matter in hand; as in Heb. 7. 12. if by the word Law there, we should vnderstand both morall and ceremoniall Lawes, we should make foule worke; wherefore as the word Law in Heb. 7. 12. is to be restrained vnto the Leuiticall ceremoniall Law, according to the matter there spoken of; so must we by the word Law in Mat. 5. 18. vnderstand onely the morall Law, according to the matter here spoken of: for as you may see plainly by the context, our Sauour speaketh of the morall Law, for our Sauour hauing ratified the Law in generall in v. 18. 19. then he descendeth vnto particulars, giuing examples in the 6th com.



touching murther, as in v. 21. & in the 7th com. touching adultery, as in v. 27. & in the third com. touching swearing, as in v. 3. & the latter parte of the Chapter, is spent in dueties of loue towards our neighbour, contained in the second Table, whereby we see our Sauour spake onely of the morall Law.

2. I proue that the ceremoniall Law cannot be here meante; for, Christ said but in the verse a forgoing, that he came not to destroy the (Law or the Prophets) which phrase, our *SANCTUARY* useth in this Sermon, for the Morall Law onely Mat. 7. 12. and neuer otherwise, Mat. 22. 40. secondly, then should Christ haue ratified the ceremoniall Law, vnto the worlds end, in Mat. 5. 18. which is contrary vnto all Scriptures: and therefore Christ spake nothing of the ceremoniall Law in this place. 3. Since Christ spake here, of the duration & continuance of the Law, for euer; it is absurd to thinke, that in this case, he would ioyne the Morall and the Ceremoniall Laws together, as if they were both of a like perpetuity & lasting nature: and therefore onelie the Morall Law was here meante. 4. Can it be thought that Christ should make here in v. 17. an Apologie for the Ceremoniall Law, when elsewhere he preached against it? Ioh. 4. 21. Besides since Christ intended a little after, to abolish the Ceremoniall Law, he would rather haue bene silent now, then to say ought that might ratifye it.

2. An other answer made against this argument is, that the duration of the Law here spoken of by Christ, is but vntill Christ his passion; noted in those words, *vntill all things be fulfilled* v. 18. for at Christ his passion all things were fulfilled. But this answer is very absurd; for these words of Christ, are a prophecy of the continuance of the Law; which prophecy was ratified by a greate Asseueration, saying, *verily*, or truly I say vnto you &c. Now the time when Christ made this prophecy, it was not aboue a matter of two yeeres before his passion or there about; now who could thinke, that Christ should make a prophecy, & that in such solempne a maner, with such an Asseueration, that the Law should last, & continue yet, two yeers longer? Further, if this answer & exposition be iustificable, then by the same answer may we now reiect, a greate parte of Christs sermon in the mount, & especially his exposition

tion vpon the Morall Law; for whereas, our Sauour ratifieth the very least of the commandements in v. 19. & expoundeth the 6th Com. to forbid rash anger, & calleing a mans brother foole, v. 22. and expoundeth the 7th Com. to forbid a lustfull looke, ver. 28. and the 3d Com. to forbid swearing by the creature, v. 34. 36. and the 2d table, to command loue to our enemies v. 44. a man may at once cut off all these, from binding vs; if he will but suppose, that these enlargments of the Law, being so strict & rigorouse were Iewish, and pertaine not vnto Christians; & for the better auoiding of them, he may answer, that Christ ratified the Law, thus expounded, but vntill his death & *passion*, were not this a goodly answer?

2. It is false which they say, that all things were fulfilled at Christ his passion: It is true indeed, that Christ vpon the Crosse, said, *it is finished*, Ioh. 19. 30. that is, his death & passion was finished, but yet *all* things were not finished; for the Resurrection was behind. Wherefore the truer sense, is by these words (till all things be fulfilled) to vnderstand, euen all things, whatsoever Christ was to doe for his Church; and all things, which were any way prophecied of him, or of his Church militant: as this for one, Christ *tarrieth* now at the right hand of God, vntill his enemies be made his footestool, Hebr. 10. 12. 13. This one thing, is not yet fulfilled: see 1 Cor. 15. 25. an other thing is, that the heauens must containe Christ, vntill the time that all things be restored, Act. 3. 21. this other thing is not yet fulfilled, to wit, Christ his second coming, and the restauration of all things. A third thing is, that the Church shall sing A triumphant song, ouer *death*, the *grane*, & *sinne*, 1 Cor. 15. 55. 56. & this thing is not yet fulfilled neither: now since all these things, shall not be fulfilled, vntill the worlds end, therefore the Law is to last vnto the worlds end; for it must last, vntill all things be fulfilled.

Yet further, the same is euident and apparent in the Text it selfe; for our Sauour saith, that the Law shall last *vntill heauen & earth perish, or passe away*: that is, vntill the end of the world: for then shall the heauens, & the earth passe away, and be dissolved, as saith S. Peter, *the heauens shall passe away with a noise, & the elements shall melt with heate, and the earth with the workes that*



*are therein, shall be burnt up &c. 2. Pet. 3. 10. so long therefore as the heauens & the earth last, so long shall the Law, & euery iot, and title of it last: the same is ratified by S. Luk, saying, It is more easy that heauen & earth should passe away, then that one title of the Law should fall, Luk. 16. 17.*

Lastly, suppose we that in this text, there were no Prophecy at all, touching the duration & continuance of the Law, yet forasmuch as we imbrace this *Sermon*, which Christ preached vpon the *Mount*, as concerning vs & our times; we must therefore imbrace this parte of his *Sermon*, wherein he preached and taught, that the Law, with the least commandement thereof, yea & euery branch of this Law, vnto a iot & title, must goe together; for, Christ did not onely presse the Law vpon his Disciples, but also euery title of it: wherefore by the same right that we imbrace the other partes & passages of Christs *Sermon*, by the same right we must imbrace also the Law, & euery iot and title of the Law: this Diuine *Sermon* of Christ, it is iij Chapters long, it begane Mat. 5. 1. 4. It lasted vnto Mat. 8. 1. If you may reiect some partes of this *Sermon*, as not belonging vnto vs, then may you reiect all the *Sermon*; & if you imbrace some partes, then must you imbrace all: & thus you see, their answer is vaine, in goeing about to confine the duration of the Law, vnto the time of Christs liuing vpon the earth, or vnto his death and Passion onely.

3. A third answer is, that not euery iot & title of the Law is now in force; for there be some things in the Law, that be not in force, as in the preface to the commandements; I am the Lord thy God, *that brought thee out of the Land of Egypt*: this deliuerance out of Egypt, belongeth not vnto vs Christians; for we neuer were in bondage in Egypt: & also the reason annexed vnto the 5th com. *that thy dayes may be longe in the Land which the Lord thy God giueth thee*: this Land was *Canaan*, & therefore the promise of this Land, cannot belong vnto vs Christians. Here vnto I answer, that the *Apostle* doth apply this promise vnto *Christians*, that liued not in *Canaan*, as you may reade Eph. 6, 1. 2. 3. neither doth the Lord say, that thy dayes may be long in the Land of *Canaan*: but generally thus, that thy dayes may be long

long in the Land, which God shall giue thee, that is, any Land, into which God should bring them: wherefore the promise to the 5th com. is not to be restrained vnto Canaan onely, but may belong vnto any Land. And as for the preface touching the deliuerance out of Egypt, this belongeth to this day, vnto those people vnto whome it did at any time belong, that is vnto the Israelites

Furthermore, I giue one answer seruing vnto both these, which is this, admit that there be some titles of the Law, that doe not belong vnto vs, as these two reasones annexed to the Law, yet they cannot shew any titles of the Law, that doe not belong vnto vs, which are partes of the Law: for we must distinguish betwixt the *law*, & the *appurtenāces* belonging to the law: the law, is that parte of the Decalogue, which command. or forbiddeth something; the appurtenances of this Law, are the preface to the Law; & the motiues or reasones to perswade to the obedience of this Law; & these are not deliuered in commanding or forbidding termes: now I stand to defend by my argument, nothing more in the Law, then what is Law, & expressly commanded or forbidden: neither doe I expound Christs words Mat. 5. 18. Any larger then so; howbeit I iudge, that Christ his words ought to be extended, not onely vnto the Law, but also to the appurtenances of the Law, if possible they may, & where necessity & absurdity doe not hinder. To conclud, since my argument speaketh onely of such iotes in the Law, as are Law, & deliuered in commanding or forbidding termes, their obiection is impertinent & besids the matter in question, to bring exceptiones of such iotes as are no law, nor parte of Law, but onely appendixes to the Law: for all the appurtenances, belonging to the Law, might possible be of no force. & yet the law it selfe may stand safely still, like as a mans apparell may be sworne out, or burned, & yet his body may be safe still,

For a conclusion, let me add one thing in generall, which maketh against all their 3 answers, which is this, All Orthodox and sound Diuines, when they haue to deale against the enemies, of Gods law, who would abolish the whole law, as *Libertines*, *Anabaptists*, & our new vpstart *Eatonists*, they doe defend Gods law



to be Morall & perpetuall by this text for one Math. 5. 18. Nay I know not any text we haue in all the new Testament, that is more available for this purpose, thē is this one text: but if now our *diuines*, will stand to defend these 4 answeres, which I haue confuted, then why may not any of these Libertines or the rest, make the same answeres to them, when they produce this Text, Mat. 5. 18. to defend the perpetuity of Gods Law? as first, why may not these Libertines answer, saying, by the word *Law*, in Mat. 5. 18. may be meant both the Morall & the Ceremoniall Laws; and so Christ should ratify the Morall Law no more then he did the Ceremoniall Law? 2. And why may they not answer also, that the duration of the Law here spoken of by Christ, is but vntill Christs passion? 3. And why may they not answer you also, that there are some iotes & things in the Law, that belong not vnto vs Christianes? as in the preface to the Commandements, Gods deliuerance of the Israelites out of Egypt: And the reason to the 5th com. that thy daies may be long in the Land that the Lord thy God giueth thee, that is, in the Land of Canaan? that so you shall not from this text, defend all and euery of the tenn commandemēts. Wherefore, either they must withdrawe & renounce these 3 answeres made to mee, or else they must receiue them at the hands of Libertines, Anabaptists, & Antinomians.

Thus much for my 10th Argument, whereby I haue proued, that our Sauour Christ ratified the 7th day Sabbath, commanded in the Morall Law: because hee ratified the very least things commanded in the Morall Law.

#### ARGUM. XI.

My eleauenth argument to proue the 7th day Sabbath still in force is, because our Sauour Christ would haue it obserued, for about 50. yeeres after the death of all Ceremonies, saying, *Pray that your flight be not in the winter, nor on the Sabbath day*, Mat. 24. 20. and it may be thus framed.

*He that commanded his Disciples, to vse all meanes possible, that they might not profane the Sabbath day, by working, trauieling, moileing & toileing on it, for about 50 yeeres after the death & end of all Ceremonies, hee would haue the Sabbath day sanctified, & still in force.*

*But*

*But Christ, commanded his Disciples, to vse all possible meanes, that they might not profane the Sabbath day, by working, trauailing, moiling & toiling on it, for about 50 yeeres after the death and end of all Ceremonies.*

*Therefore Christ would haue the Sabbath day sanctified, and still in force.*

For the Major or first proposition, two things are therein considerable, as for the former, it is a most cleere case: for he that would not haue the Sabbath day profaned, he would haue it sanctified and obserued: like as in the 7th com. in that God would not haue a man commit adultery, it followeth that God would haue him liue chastly: the remouing of one contrary is the bringing in of the other: the forbidding of a sinne, is the commanding of its contrary virtue.

And further, he that willett all possible meanes to be vsed, for the auoiding of any euill, he would that that euill should be auoided, & the contrary good brought in: & so, he that commanded all possible meanes to be vsed, that the Sabbath day might not be profaned, he would not haue the Sabbath day profaned; but that the contrary good should be brought in, which is, that the Sabbath day should be sanctified: for to that very end, that it might not be profaned but sanctified, he appointed the meanes to be vsed; now no man commandeth meanes to be vsed, for the obtaining of that thing, which he would not obtaine.

The other thing considerable is, that he that willed the Sabbath day should be sanctified and kept from profanation, 50 yeeres after the death of all Ceremonies, he willed that the Sabbath day should be still in force vnto this day: the reason hereof is, because there was but one proper time, for the abolishing of all ceremonies; & all ceremonies they were abolished together at once; & therefore whatsoeuer was ratified & to be obserued 40 or 50 yeeres, after the proper time for the death & end of all ceremonies, that thing was no ceremony; for if it were, it should not haue suruiued all ceremonies: neither was it abolished with ceremonies as a ceremony; for then no care shoul haue bene vsed so long after, for its obseruation: now if it was not

M m m

abolished



## 458 THE LORDS SABBATHS,

abolished with ceremonies, at the proper time when all ceremonies were abolished, then was it no ceremony but a Morall, & consequently to last perpetually.

I grant that many ceremonies were in vse in the Church, long after they were abolished, but it was by *connivency* and by sufferance onely, & for the weakenesse of those times, but neuer by the *authority* of the Lord of them, as this is: for, the Sabbath day, it was not by *connivency*, for Christ commanding his Disciples, to pray against the profanation of the Sabbath day; doth thereby *warrant* the sanctification of it.

Furthermore, whatsoever was authorized to be vsed in the Church, 40 or 50 yeeres after Christ his death, that is still to be retained & vsed in the Church; for all things which the Apostles did either erect or continue in the Church for 10. 20. 30. or 40 yeeres after Christ his Passion, not as conniued at, but as authorized & as a duety, those things are still in force in the Church; no instance can be showne to the contrary. And so much for prooffe of the Major.

I come now vnto the Minor or second proposition, & this I proue out of Mat. 23. 20. *But pray that your flight be not in the Winter, neither on the Sabbath day.* Which wordes of our Sauour doe fully proue my Minor: for 1. these wordes are a commandement of Christs, in that he biddeth them pray; *But pray &c.* 2. This commandement it was directed vnto his Disciples, as you may see Mat. 24. 1. 2. 3 dly This commandemēt was, that they should vse all possible meanes, to auoid their flight vpon the Sabbath day: for there was none other meanes to be vsed for the auoiding of this flight, but onely *prayers* to God; for their study & care, and other humane & naturall meanes, could doe nothing in this matter, for the Preuention of this flight, so then prayer being all the meanes that possible could be vsed, Christ commanded his Disciples to vse all meanes that was possible to be vsed: yea, since prayer must be accompanied with all meanes & indeauores of man, if more meanes could haue bene vsed, Christ would haue had more vsed. 4. This meanes of prayer to God, which Christ commanded them to vse, was to this end, that they might not profane the Sabbath day: for so saith the

text

text, pray that your flight be not on the Sabbath day: Whereby you see, that our Saviour would not haue them profane the Sabbath day, by their flight vpon it: for the further cleering of this point, because it is of the greatest consequence; I will proue vnto you, that when our Saviour bad them pray against flying on the Sabbath day, hee spake it because he would not haue them profane the Sabbath day by that their flight.

For this purpose note, that it is the common opinion of expositors vpon this text, that when Christ spake of flight vpon the Sabbath day, he spake of it in a religious respect: & this may be yet further confirmed vnto vs, if we consider the *Author* of these words, who was *Christ*; who was a Physician for the soule, & all his Doctrine tended to the furtherance of the kingdome of God; wherefore all his speeches are if possible, to be vnderstood as concerning the soule, & the kingdome of God; but especially when he mentioneth matters of *Religion*, as is the Sabbath day, then we cannot but thinke he spake of it in relation to the soule, and to the 4th commandment for the furtherance of the kingdome of God, & the obseruation of the will of his heavenly father, shewing what conscience men ought to make of doing Gods will, & keeping of his Sabbaths: yea, the text giueth light herein: for why should they pray not to flye in the *Winter*, but because of discomodety of flight then, by foulnesse & couldnesse of weather &c? So, why not on the *Sabbath day*; but because of incommodiouse traauiling then, by reason of the 4th com. and mens consciences, which is a religious respect? Nay how can it enter into any mans head to thinke, that Christ should command them to pray, that they might not flie on the Sabbath day, in any other sense then this, because he would not haue them profane it, and because he would haue the will of his heavenly father reuealed in the 4th com. carefully obserued & obeyed; and because he would not haue those, his Disciples, pollute their consciences, with profanation of Gods Sabbath?

For the yet further cleering of this point, let it be noted 1. what is comprised in this word *flight*: suppose Christ had foretold them, that ouer a few yeeres, such an house should be on



## 460 THE LORDS SABBATHS,

fyer, in one of the seauen dayes; and had also bidden them pray, that they might not be put to quench the fyre on the Sabbath day; what could this imply, but that Christ would not haue them worke, labour, moyle & toile so on the Sabbath day? euen so it is here, for this end consider, that this is such a flight, as is made out of a citty by the inhabitantes, when the enemies haue beseiged it with souldiers, as you may see Luk. 21. 20. 21. Now when the beseiged & distressed Cittizens, flie out from the violence of their enemies, they vsually carry out with them whatsoever things of worth they haue in the citty, euen as much as possible they can, as their young infantes and children, their best apparell, and other things of price; euery man carries forth, euen as much as his backe can beare with his safety, so that they goe laden out: besides, they doe not walke at ease, as men doe on the Sabbath day, for recreation, but they flie and trauaile with all possible labour and speede; so as the day of their flight, it was a day of moyleing and exceeding toyleinge: I need not mention the disquiet and distraction of the mind, their careing how to saue their owne liues, and the liues of their wiues and children, & how to saue their goods; all which disinabled them for, and were enemies to the sacred duties of the Sabbath and the worship of God therein: all this neglect and putting by of the sacred duties of prayer, reading, hearing, conference &c. doth necessarily follow the labour of the body by flying on the Sabbath day. Thus much is comprised in the word *flight*; so that, when our Sauiour bid them pray against flight on the Sabbath day, it is all one, as if he had bidden them pray, that they might not be driuen to carry burdens on the Sabbath day; and that they might not be put to laboriouse and painfull trauailes on the Sabbath day. 2. Let it be noted, that to beare burdens, and to trauaile on the Sabbath day, were euer accounted for breaches of the 4th com. and for profanation of the Sabbath day, as you may read plainly in Nehem. 13. 15. 17. For Nehemiah re-  
 proued the Rulers for bearing of *burdens* on the Sabbath day, saying, what euill is this that yee doe, & *profane* the Sabbath day? see also Ioh. 5. 10. Exod. 16. 29. VVhereby you see it most  
 apparent, that when Christ bad them pray against flight on the  
 Sabbath

Sabbath day, he meante it, that they should pray against profanation of the Sabbath day: for these ij are both one, to flie, carry-burdens on the Sabbath day; & to profane the Sabbath, as you see by Nehemiahs words: and what doth the word Prophane signify, but to make a thing common? & what doe they else by flight on the Sabbath, but make it a common day, to wit, a tra-uailing & a labouring day? The will of Christ doubtlesse was none other, then the will of God in the 4th com. that is, that his Disciples should be careful, to keepe an holy Rest on the Sabbath day, & to refraine all seruile laboures, according as it is in the 4th com. *In it thou shalt not doe any worke &c.*

But here I must take away a maine obiection; they will be ready to say, that it is no profanation of the Sabbath day, to tra-uaille on it in a case of necessity, and to flie to saue a mans life, as they doe who are beseiged &c. Herevnto I answer, yis, it is a prophanation of the Sabbath: for what is it to prophane an Holy thing, but to conuert it vnto common vse? & be it men tra-uaille to saue their liues, yet since tra-uailing & labouring are common workes; by tra-uailing and labouring on the Sabbath day, as they doe on common daies, they make the Sabbath day a common day, and so prophane it: neither will it follow, that because it is no sinne to tra-uaille on the Sabbath in a case of necessity, therefore it is no prophanation of the Sabbath: for God hath permitted vs to prophane & make common the Sabbath in a case of necessity, and so prophanation of it is no sinne as otherwise it would haue bene; the prophanation remaines still, but it is no sinfull prophanation. 2. The consideration of this obiection doth strengthen my argument: for, if our Sauour would not haue men to flie & tra-uaille & worke on the Sabbath day, no not to saue their liues, if possibly by means of prayer they might auoid it, much lesse would he haue men doe any worke on the Sabbath, when there is no necessity, and in a common case: it is a signe, that *Christ* was maruailously zealous of his fathers Sabbaths, to haue them religiously & carefully sanctified after his death, when he would not haue his Disciples to doe, no not such necessary works as might saue their liues, on the Sabbath, if they might be preuented: & thus I haue sufficiently proued the 4th thing in my Minor. M m m 3 The



The 5th and last thing, to be proued in my Minor is, that this flight on the Sabbath day, was spoken of to be, aboute 50. yeeres after the death & end of all Ceremonies: that the destruction of Ierusalem by *Vespasian* was a matter of 40, or 46. yeeres after Christ his passion it is confessed by all: & that this obseruation of the Sabbath, was to be 40, 46, or neere 50 yeeres after the death of all ceremonies, is proued by this, that all ceremonies ended with Christ, vpon the Crosse, as you may reade, Ephes. 2. 15. Colos. 2. 14. Now the Sabbath day, being to be obserued by an holy Rest, at the destruction of Ierusalem by *Vespasian* which was neere 50 yeeres after Christs passion, at which time all Ceremonies ended, it followeth that the Sabbath was to be obserued neere 50 yeeres after the end of all Ceremonies, and thus I haue proued and confirmed, both propositions in my argument.

Yet I calet to mind iij obiections more that may be made against this argument; the one is, that Christ had not respect so much vnto the Religion & conscience of the Sabbath, as rather to this, that he had a care to the safeguard of the liues of those beseiged: for if they should flie in the winter, they should be hindered by the foulness of the waies; and if on the Sabbath day, they should be hindered by their superstitious & needlesse conscience, which they would make of the Sabbath, & so it might come to passe, that their enemies should surprise them because they could not make that speede that was fitting in such a time of danger. Herevnto I answer, 1. It is a grosse conceipt of any, to account that obedience superstitious & needlesse, which was done according to the prescript of a Morall Commandement, to wit, the 4th com. seeing they cannot proue the old Sabbath mentioned in the 4th com. to be abolished. 2. I haue before showne, that Christ when he spake of flight on the Sabbath, he spake it in a religious respect: but admit that Christ spake these words for the safeguard of their liues, yet so it will come to the same still, that Christ ratified the Sabbath day: for, as in the winter, the deepeasness of the waies, the shortness of the daies, & tediousness of the weather, would aggrauate their crosse, & hinder their speedy flight; so on the Sabbath day, the greater  
sorrow

Sorrow of heart that would seaze vpon them, for that they were vrged to moile & toile & worke so hard vpon that day, wherein they were wont sweetly to Rest with the people of God, & to praise God in the assemblie of the Saintes, & for that they were inforced to profane the Sabbath, which they would gladly haue sanctified in obediēce to Gods 4th com. these things would aggrauate the crosse, and sticke so in their minds as it would make their heartes to faile them, and so hinder their speedie flight: thus the winter would be an impediment to their bodies, and the Sabbath would be an impediment to their soules, & so the whole man, would be disabled for a speedy flight, and for the safeguard of their liues.

Furthermore as touching their superstitious conscience: what reason can be imagined, that it should be more vnfit to flie on the Sabbath day, then on a weeke day, or why should their speedy flight be more hindered on the Sabbath day, then on an other day, if not for this cause, that they made a conscience of flying & traauiling on the Sabbath day, more then on any other day? now forasmuch as our Sauour commanded them, to pray to God, that they might not fly on that day, *for the offence of their consciences*, thereby he allowed of, & approued of their making conscience of the Sabbath day: suppose our Sauour Christ had commanded *Agur*, Prov. 30. 8. 9. to pray that he might not haue too much, least he should grow proud and haughty, nor too little, least he should steale: he should thereby approue of *Agurs* feares of growing proud, & of stealing: & so it is in our case, for in that Christ bad them pray, that they might not flie on the Sabbath day, least thereby their consciences should be offended & their hearts filled with sorrow for profaning Gods Sabbath; thereby Christ allowed of their conscience of the Sabbath day, & of their sorrow for profaning it: and so it was no superstitious conscience: had the Sabbath day bene abolished long before this seige, as this obiection supposeth, & so the conscience of Christs Disciples bene but superstitious, then would Christ neuer haue commanded them to *pray* to God in this case? for this were to giue gold for drosse, & to spend Substance for shaddowes; would



would Christ think you haue bidden them spend Diuine prayers, for the satisfying the desires of a superstitious & needlesse conscience? & had not this bene an abuse of holy prayer, and of the Maiestie of God, to begg of him things for their lust & vaine desires? If their conscience were a vaine & needlesse conscience, then they should pray to God to fulfill the desires of a vaine & needlesse conscience, and Christ should instruct them so to doe too, which is most absurd.

Had the conscience of Christs Disciples, bene superstitious touching the Sabbath day, then would Christ haue *reproved* them for it, and rather haue *rectified* their iudgements; & taught them now beforehand, that as touching the Sabbath, if it fell out that they must flie on the Sabbath day, they should then take no care for that, for he came to abolish that amongst other things, and it should be nullified long before their flight, so as that should be no let vnto their flight; thus would Christ haue prepared them beforehand, and strengthened them against this superstition, if it had bene superstition: nay had it bene superstition, Christ had nussed them vp, & flattered them in it, when he had them pray to God, that their superstitious consciences might not be crossed or disquieted; therefore it was no superstitious but a iustificable & religious conscience which they made of the Sabbath day: and this is yet the more strengthened, by consideration of the persones that should make this conscience of the Sabbath, they were Christs owne Disciples, of his owne teaching; and can we thinke, he would leaue them in superstition, at this time, and in this case, when it was so needfull that they should be instructed therein?

Happily it will be said, they were not fit to heare now of the abolishing of the Sabbath, it being a thing so highly honoured amongst them &c. but why I pray, were they not as able to heare of the abolishing of the Sabbath, as to heare of the destruction of the Temple? for they had the Temple in honour, no lesse then the Sabbath.

Yet further, it appeareth by the context, that their conscience was not a fained & superstitious conscience, but a true & religious conscience: for the other things whereof Christ admonisheth

nisheth them, are not fained things, but true and reall things; as whē he said, *woe shall be to them which are with child, & which give sucke* v. 19. This was no fained thing, for it was a true euill, for women to be put to flie when greate with child, or with children sucking on them: againe, to flie in the *winter*, v. 20. it was no superstitious conceipt in Christs Disciples, to thinke the winter a very vnseasonable time to flie in, but it was so indeed, & so we are to thinke semblably, of their conscience of the Sabbath day, that it was no needlesse & superstitious conceipt in them to thinke it an offence vnto God, a breach of the 4th com. & a grieuous matter to trauaile on the Sabbath day, at what time they should be seruing and worshiping of God: and thus much for this obiection.

The 2d obiection is this, that by the word *Sabbath* mentioned in the text, may be meant not the 7th day and weekly Sabbath, but some one of their yeerly Sabbaths: & so then if Christ had ratified any thing in this text, it had not bene the 7th day Sabbath, but a ceremoniall Sabbath &c. and the rather they thinke thus, because it is thought that when the Iewes fled out of Ierusalem, it was not vpon the 7th day Sabbath, but vpon a Festiuall Sabbath. But herevnto I reply, 1. That it was no yeerly Sabbath whereof Christ spake: for, the yeerly Sabbaths being all Ceremonies, and to be abolished long before that seige of Ierusalem, if Christs Disciples had made conscience of those, then their consciences had bene superstitious, But their conscience was not superstitious, as hath bene showne; & therefore the Sabbath whereof Christ spake and they made conscience, it was no yeerly & ceremoniall Sabbath, but the 7th day and weekly Sabbath. 2. The word Sabbath, when in Scripture it is put absolutely, without any addition, & when the context giueth no light to the contrary, it is to be vnderstood of the 7th day & weekly Sabbath: for this was the most frequent & ordenary Sabbath, & Christs his speeches are to be vnderstood in an ordenary & not in an extraordinary sense, and of those things which were vsuall, rather then of those which were rare & seldome.

As for their reason, that it is thought they fled vpon a yeerly Sabbath day, & not vpon the weekly Sabbath day, this proueth



nor, that therefore their conscience was not of the weekly Sabbath day; but rather, that their conscience was of the weekly Sabbath day: for, inasmuch as Christ commanded his Disciples, to pray that they might not flie vpon a Sabbath day, it is to be beleened, that they did pray accordingly; & further it is to be beleened, that since they prayed at Christs commandement, and being Christs Disciples, that they prayed in faith: and that therefore they obtained their prayer: whence it may be collected, that they prayed against flight on the weekly 7th day Sabbath; because they did not flie on the weekly 7th day Sabbath; for God heard their prayer. But to thinke they made conscience of a yeerly ceremoniall Sabbath, & prayed against it, and yet were driuen to flie on it, is absurdly to suppose, that God crossed their prayers, and denied their petition. And thus much for the 2d obiection.

The last obiection or rather answer is, that by the name *Sabbath day* Christ might vnderstand the *Lords day*. But why may they not as well say, when Christ spake of *Winter*, he meant the *Sommer*? and when in the new Testament there is mention of Circumcision, therby may Baptisme be meant? where did they euer read the Lords day named Sabbath day in Scripture? suer I am, the holy Ghost putteth a plaine difference betwixt the Sabbath day, & the Lords day, or first day of the weeke, see Mark. 16. 1. 2. Finally, who that considereth how Christ & his Disciples, made the Lords day a trauailing day Luk. 24. 13. Could thinke, that Christ would not permit his Disciples 50 yeers after, to trauaile on the Lords day, to saue their liues, if by this Sabbath day, he meant the Lords day? & thus much for my eleuenth argument, which standeth good against all their obiectiones and gaine sayings.

## A R G V M. XII.

My Twelue & last argument, to proue that the 7th day Sabbath is still in force, is because 1. The *Apostles*, did constantly obserue & keepe it, after Christs resurrection. 2. The *primitive Churches*, did obserue and keepe it, after the dayes of the *Apostles*, for 300 or 400 yeeres after Christ time. 3. Our owne *Church*, doth daily pray to God, to incline our heartes to keepe it, and it may be thus framed, *That*

*That day which the Apostles of Christ, did constantly obserue and keepe after Christs death; and which the primitive Churches did obserue & keepe after the dayes of the Apostles, for 300 or 400 yeeres; & which our owne Church, doth daily pray to God, to incline our heartes to keepe; That day is still in force.*

*But the 7th day Sabbath, the Apostles of Christ, did constantly obserue and keepe after Christs death; and the primitive Churches, did obserue and keepe it after the dayes of the Apostles for 300 or 400 yeeres; & our Church doth daily pray to God, to incline our heartes to keepe it.*

*Therefore the 7th day Sabbath, is still in force.*

As for the Major or first proposition, it needeth no prooffe, so cleere it is: it consisteth of 3 branches as you see; as for the first of them, which is that, that day which the Apostles did constantly obserue, is still in force, or must be our Sabbath day, this point must needs be granted me; because it is the very position of my aduersaries: for they thus argue for their Lords day Sabbath; *that, That day which the Apostles did constantly obserue, must be our Sabbath day*: Wherefore they cannot doubt of my Major.

Furthermore it may be confirmed by this, that we are bound to imitate and follow the practise of the Apostles: *Be ye followers of mee, euen as I am of Christ.* 1. Cor. 11. 1. Therefore that day which the Apostles did constantly keepe, that day must be still in force, and we must keepe it.

It is true indeed, if that the Apostles had kept a day, but now & then, as once in a moneth, or once in a yeere, or once in many yeeres, (as they kept the Lords day) then it had not followed: But that day which they kept *constantly*, vsually, & euery weeke, weeke by weeke, there can be no reason imagined, why that day, should not be still in vse, in the Church. No, nor can we, with a good & quiet conscience, reiect the constant practise of the Apostles: If the *example*, yea the frequent and *customary* example, of the Apostles, shall not be auailable with vs, what then will auaille with vs? In other cases, the very mention of it, that *S. Paul* did so, or that some other of the Apostles did so, it is sufficient to bind vs, to doe the like; & why then should we not be followers of them, in this case also, keeping that day for our



Sabbath which they kept, & constantly kept also?

As for the other 2 branches of my Major, they cannot be denied; vnlesse men dare *censure* those purest and *primitive Churches*, which liued next after the Apostles, as if they should liue in an error of practise 300 or 400 yeeres together; I should rather suspect our owne times then their times: Nor, vnlesse men would make frustrate an holy *praier* of our *Church*. And so much for the Major.

I come now to the profe of the Minor, or second proposition: this consisteth of 3 branches, which I will proue in order one after an other, the first branch is this, that the *Apostles* did constantly keepe the Sabbath day after Christs death; for this purpose see Act. 13. 14. *But when they were departed from Perga, they came to Antioch of Pisidia, & went into the Synagogue on the Sabbath day &c.* Here you see the Sabbath day in vse; and on this day, Paul preached a Sermon to the congregation assembled, as you may reade in the following partes of the Chapter. Againe, see Act. 13. 42. 44. *And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preach these words to them the next Sabbath day: and the next Sabbath day, came almost the whole Citty together, to heare the word of God.* Loe, here againe was an other sermō preached vpon the Sabbath day: and further, note the constancy of keeping the Sabbath day; for here were two Sabbath dayes together kept, the one immediatly following after the other, & this is signified by those words, *the next Sabbath day.* Againe, see Act. 16. 13. *And on the Sabbath day, we went out of the Citty, besids a riuer, where they were wont to pray: and we sate downe, and spake vnto the women, which were come together.* Loe here, at an other time, and in an other place or Citty, the Sabbath day was kept also: and further it is to be noted, that on this Sabbath day, was *Lydia* converted; & shee, & hir houshold Baptized. Againe, see Act. 17. 2. *And Paul, as his manner was, went in vnto them, and three Sabbath daies, Disputed with them by the Scriptures &c.* Loe here, at an other time, & in an other place or Citty, the Sabbath day was kept: note also, the constancy of their keeping the Sabbath, that three Sabbath dayes together were here kept, as the text speaketh: note also, that it was

was no rare and seldome thing, for the Sabbath to be thus kept, but that it was in the Apostles times, a most ordenary & constant thing so to doe; and this is signified vnto vs, by those words, *And Paul, as his manner was*: So it was a custome with S. Paul, to keepe the Sabbath day, euermore wheresoeuer he came. Againe, see Act. 18.4. *And he Disputed in the Synagogue, euery Sabbath day, & exhorted the Iewes & the Grecians.* Loe, here againe, at an other time, and in an other place or Citty, the Sabbath day was kept: & note the constancy of the keeping the Sabbath day; for in this citty Paul kept euery Sabbath day, so saith the text, *euery Sabbath day*, not a Sabbath day once in a quarter of a yeere, but euery Sabbath in a yeere. What can be more plainly proued, then this point is, that the Sabbath day was kept, yea and constantly kept in the dayes of the Apostles?

Furthermore it shall not be amisse to shew also, by whom the Sabbath was kept; and here I shall proue vnto you, that this obseruation of the Sabbath day, it was an *Apostolicall* practise; and therefore the more to be regarded: for this purpose let vs looke backe vnto the texts fore alleaged, see Act. 13.13.14. *Now when Paul, and they that were with him &c.* Where you see, that the Apostle Paul kept the Sabbath day; and also other *Christians*, that accompanied him in his voyage, namely those who were with Paul, as the text speaketh. Againe, see Act. 13.43.44.46. Where mention is made of *Barnabas* the Apostle, who ioyned himselfe with Paul, & those other *Christians*, in the obseruation of the Sabbath day. Againe, see Act. 16.1.3.13.19.20. Where is mention made of *Timotheus*, & of *Silas*, both which, ioyned with Paul in the sanctification of the Sabbath day. Thus you haue seene, that at the Sabbath day, was obserued after Christs resurrection, by the Apostles Paul & Barnabas, & by *Timotheus* & *Silas*, and by other *Christians* that accompanied Paul in his voyage: wherefore, we may safely caue, the obseruation of the old Sabbath day, an *Apostolicall* & *Christian* practise: for it was obserued by the Apostles of Christ, and by such as were *Preachers* of the Gospell of Christ: and therefore the obseruation of the old Sabbath, hath Authority sufficient to backe it, by those that published and preached the Gospell of Christ, vnder the new Testament.



Thus you haue seene it proued, that the Sabbath day was kept, and constantly kept, after Christs death & resurrection. 2. That it was kept by the Apostles themselues, and by such as published, and preached the Gospell. 3 It shall not be amisse to shew you, how vniuersallie the Sabbath was kept: for it was kept in diuerse and sondry places, as at *Antiochia* Act. 13. 14. 42. And at *Philippi* Act. 16, 12. 13. and at *Thessalonica* Act. 17. 1. 2. And at *Corinth* Act. 18. 1. 4. So you see, the Sabbath day was kept in these 4 Christian Churches, to wit, in the Church at Antioch, at Philippi, at Thessalonica, and at Corinth: all these we know of.

Albeit we haue sufficiently proued; both the Major, and also the first branch of the Minor; yet all is not done in this argument which some that are very scrupulouse require: for say some, it is true indeede; that the Apostles kept the Sabbath after Christs resurrection; but it was amongst the *Jewes*, and in the Iewish Synagogues, but proue vnto vs, that euer the Apostles kept the Sabbath, among the *Gentiles*. But herevnto I reply.

This distinction of keeping the Sabbath among Iewes, but not among Gentiles is fond and vaine; for these men make doubtles & differences, where the Apostles made none, as I shall proue vnto you: for, the Apostles kept the Sabbath day, among both Iewes & Gentiles, ioyned in one congregation togeather: see Act. 18. 4. *And he disputed in the Synagogue, euery Sabbath day, & exhorted the Iewes and the Grecianes:* Here you see the Sabbath was kept, both with Iewes & Gentiles; for the Grecianes, were no Iewes but Gentiles, see also Act. 17. 2. 4. *And some of them beleeued, & ioyned in company with Paul & Silas: also of the Grecianes that feared God a greate multitude:* Here you see a multitude of Grecianes or Gentiles, were present with the Iewes, in the same congregation, when Paul & Silas kept the Sabbath day, as in v. 2. so then, the Apostles made no difference, in keeping the Sabbath day, betwixt Iewes & Gentiles.

Neuerthelesse I will proue vnto you, that the Apostles kept the Sabbath with the Gentiles, see Act. 13. 42. 44. *And when they were come out of the Synagogue of the Iewes, the (Gentiles) besought, that they would preach these words to them, the next Sabbath day,*  
and

& the next Sabbath came almost the whole city together, to heare the word of God. Loe, here is a most pregnant text for the purpose: for here the Apostles Paul & Barnabas, kept the Sabbath with Gentiles; yea with the whole city almost of the Antiochian Gentiles; wherefore, the Apostles made no difference of keeping the Sabbath betwene Iewes and Gentiles: for they kept it indifferently, as well amongst Gentiles as amongst Iewes.

An other text whereby I shall proue vnto you, that the Apostles kept the Sabbath among the Gentiles, is Act. 16. 12. 13. *And from thence to Philippi, which is the chiefe City in the partes of Macedonia, and whose inhabitants came from Rome to dwell there: and we were in that City abiding certaine daies, & on the Sabbath day we went out of the City, besids a river, where they were wonte to pray: & we sate downe, & spake vnto the women, which were come together &c.* In this text, it is to be obserued, that these at Philippi with whom Paul, Timothie, & Silas kept the Sabbath day, v. 3. 19. they were Gentiles: for, 1. *Lidia*, who was then converted, & she & hir household baptized, shee was a Gentile, for she was of the City of *Thyatira*, as the text speaketh. v. 14. It doth not follow, that shee was a Iewesse, because the text saith, shee was a worshiper of God, as some thinke: for so was *Cornelius* also a worshiper of God Act. 10. 2. But yet he was no Iew, no nor so much as a proselite, for he then was vncircumcised, Act. 11. 3. secondly, it is plaine in the text; because the text saith that these Philippians were Romanes: *Whose inhabitants came from Rome to dwell there*, v. 12. now the Romanes were not Iewes, but Gentiles: which appeareth further in v. 20. 21. by the opposition, betwixt Iewes & Romanes, *These men who are Iewes, trouble our City, and preach ordinances which are not lawfull for vs to receiue, seing we are Romanes.* These philippians therefore were Romanes, & so Gentiles: and so it is euident by this text also, that the Sabbath day was kept among Gentiles, & that the Apostles were as redy to keepe the Sabbath when they came among the Gentiles with the Gentiles, as they weere to keepe it when they came among the Iewes with the Iewes: they made no difference betwixt Iew & Gentile for this point.

Finally



## 472 THE LORDS SABBATHS,

Finally, suppose it could not be proued, that the Apostles kept the Sabbath with the Gentiles at all, but onely with the Iewes; is it lawfull therefore to reiect the examples and practise of the Apostles? if it be, then these absurdities follow, 1. That when the Apostles exhorte vs, to become imitatores and followers of them, as in 1. Cor. 11. 1. and 1. Cor. 4-16. & Phil. 3. 17. then these textes must be vnderstood, with this vaine limitation, that we must imitate the Apostles, onely in such actions, as they did doe among the Gentiles, but not in those they did among the Iewes. 2. If we must imitate the Apostles, onely in such things, as they did doe among the Gentiles; then is the example of the Apostles, of little or no vse for our direction: for all their actions well nigh, were done, among the Iewes onely, or else among Iewes & Gentiles mixed together, as you may read euery where, see Act. 2. 14. Act. 13. 14. 42. Act. 14. 5. Act. 17. 4. 5. Act. 18. 4. So much for their first answer.

An other answer they vsually bring, against the Apostles keeping the Sabbath day, after Christs resurrection is, that it was so done for a time onely, *to beare with the weakenesse of the Iewes*, who would not be suddainly weaned from the Sabbath day, no more then they would from Circumcision. Herevnto I reply. 1. That it was no weakenesse in the Iewes (I trust) nor so to be esteemed of vs, for the to yeeld obediēce vnto a morall precept, which inioyneth the Sabbath day: neither are they to rank the Sabbath day with circumcision, supposing the Iewes to be as superstitious in the one as in the other, vntil they know how as well, to proue the Sabbath day to be abolished, as it is easy to proue Circumcision to be abolished.

If the Apostles keeping Sabbath, was to beare with the weakenesse of the *Iewes*, then I would gladly know, why they kept Sabbath with the *Gentiles*; this was not I trust to beare with the Iewes weakenesse, see Act. 13. 42. 44. this repetition sermon or sermon preached againe at request of the Gentiles, it was not made for the Iewes sake, but for the Gentiles sake, who requested it: now what cause was there then, that Paul & Barnabas should preach this sermon vnto the Gentiles, vpon the Sabbath day, to beare with the weakenesse of the Iewes, for  
whose

whose sake it was not preached? had this sermon bene preached at the request of the Iewes, and so for their sakes, happily this might haue had some better culler; but it being prached for the Gentiles sakes, & at their request, it is absurd therefore to thinke, that the Apostles should haue regard to the Iewes in this case: and so much for the Sabbath day kept among the Gentiles at *Antioch* *Act. 13. 14. 42. 44.*

The vanity of their answer, will further appeare if we looke into that other Church where *Paul, Timothie & Silas* kept the Sabbath day also, to wit, at *Philippi*, & that too among the *Romane Gentiles* *Act. 16. 12, 13.* now forsomuch as we reade not of any Iewes dwelling at *Philippi*, but haue proued the cōtrary, nor can they proue that any dwelt there, who could thinke, that *S. Paul* and the rest, should keepe the Sabbath there, in fauor of the Iewes? or for the weaknesse of the Iewes? since there were no Iewes either in that Citty, or in their Assemblies, of whom the Apostles should be afraied, or for whose sakes they should doe it.

But here it is answered, that albeit there were no Iewes in this Citty or Assembly, yet if *Paul* had not kept the Sabbath here, it would haue bene by one meanes or other carried to the Iewes where they dwelt, whereat they would haue bene offended, & therefore *Paul* kept the Sabbath here at *Philip*. But how vaine this conceipt is appeareth. 1. Because this supposeth, that the Apostle durst not free the Gentiles, from the obseruation of needlesse ceremonies in their owne Church, for feare he should offend the superstitious Iewes in some other remote Church. 2. By the like reason, *Paul* should not haue reprobued *Peter* for Iudaizing in the Church of *Galatia*, *Gal. 2. 14.* nor haue durst to speake against Circumcision; nor to haue wrote to the *Colossians* against Meates and drinckes, new Mones, & yeerly Sabbaths, *Colos. 2. 16.* for by one meanes or other, this would haue come to the hearing of the Iewes, & offended them. 3. By this it should haue come to passe, that there should haue bene no place left in the world for the Apostles to haue begune a reformation of Iewish ceremonies, if they durst not refaine them for feare it should come to the hearing of the Iewes: wherefore the



## 474 THE LORDS SABBATHS,

Apostles kept not the Sabbath at Philippi for to please the Iewes onely, nor onely for feare of offending them.

Yet further, there is not want of good reason, to shew that the Apostles kept not the Sabbath for the weaknesse of the Iewes onely: this being laied for a grownd, that if they be supposed to keepe it for the weaknesse of the Iewes onely, that then it was a ceremony & so abolished, my reasons are these.

1. Because the Apostles kept it *voluntarily*, & when they might have auoided it, as appeareth. 1. Because the Apostles remained *certaine daies* with the Church at Antioch Act. 13. 42, 44. and with the Church at Philippi Act. 16. 12. Now any day of the Sixe had bene as fit for the Gentiles, as the Sabbath, if the Sabbath was a ceremony. 2. Because the Gentiles *besought* the Apostles to preach to them the next Sabbath day Act. 13. 42. Now what is obtained by request of Superiors, is at their liberty to grant: now can any thinke the Apostles would vse an abolished ceremony, when it was at their choise and libertie to vse it or not? forasmuch as the *strong ought to beare the infirmities of the weake*, it was a *burden* for an Apostle to vse a Iewish Ceremony: and would the Apostles then take an vnprofitable burden on their backs, when they might auoide it?

2. If the Sabbath was kept for the weaknesse of the Iewes, and so appeared to be but a Ceremony, then had the Apostles rune vpon ij dangerouse rockes. 1. As touching the Iewes, how could this but harden the heart of the Iewes in their *Judaisme*, and retaining still of Ceremonies, when they saw S. Paul, the greatest enemy to Ceremonies of all the Apostles, to obserue the Sabbath day still, not onely when he was among them, but wher-soeuer he came, yea among the *Gentiles* also; 2 As touching the Gentiles, if the Sabbath had bene kept for the weaknesse of the Iewes onely, as a ceremony, then had S. Paul by keeping the Sabbath among the Gentiles, infected them with *Judaisme* by his practise: yea, & so taught them that now in practise, which he must afterwards beate downe & vnteach againe by Doctrine; Thus the Apostles should be supposed to make themselves worke: first to infect, & then to heale & cure: further, if their answer be good, then was Paul *bound*, to permit & suffer the Christian

Christian Churches in Iudaisme; for the *strong ought to beare the infirmities of the weak*. Rom. 15. 1. Now Paul was strong, & those Iewes were weak.

3. To suppose the Apostles to keepe the Sabbath among the Gentiles, for the weaknes of the Iewes, is absurd: for by so doing the Gospell should receiue no aduantage: for looke what a superstitious Iew was eased thereby, by so much a beleeuing Gentile was burdened & combered; he being intangled with a Iewish Ceremony: now what were this better then if the Apostles should pull a thorne out of the foote of a Iew, and thrust it into the foote of a Gentile?

4. Obserue, that S. Paul was the Doctour of the Gentiles Gal. 2. 7. Now by Gentiles here, we must not vnderstand such congregations as consisted only of Gentiles: for of all the Churches which Paul planted there were fewe such, but for the most parte they were all a mixed people, of Iewes & Gentiles both, as you may see Act. 17. 2. 4. Act. 18. 4. Act. 19. 10. Act. 13. 14. 42. Act. 14. 5. wherefore, suppose yee that the Sabbath had nowhere bene kept among the Gentiles, that is, in such a congregatiō wherein there were none but Gentiles; yet is the cause the same still: for first, it is plaine that Paul kept the Sabbath frequently in these Churches, which were mixed of Iewes and Gentiles, see Act. 17. 2. 3. Act. 18. 4. And secondly, it is plaine, that these were the Churches which Paul planted, & ouer whom he was set: now if the keeping of the Sabbath had bene a ceremony, as *meats & drinckes* were, then had Paul committed a foule error by vsing of this Ceremony in his Churches, the Churches of the Gentiles: for he had constrained thereby the Gentiles vnto Iudaisme; the which fault, he sorely reprobued Peter for Gal. 2. 14. 12. For, Pauls keeping the Sabbath must as well constrain the Gentiles to Sabbathizing, as Peters refraining of Meates, did constrain these Gentiles to doe the like.

5. If Paul did Sabbathize among the Gentiles, for the weaknes of the Iewes onely, and that ordenarily and customarily, for so he did Act. 13. 14. 42. 44. Act. 17. 1. 2. Act. 18. 4. Then this absurdity followeth, that Paul did also *circumcise* the Gentiles, for the weaknesse of the Iewes, and that ordenarily and customarily: for



There is as greate reason, that Paul should haue vsed circumcision among the Gentiles, in fauor of the Iewes, as to haue vsed the Sabbath day among the Gentiles, in fauor of the Iewes: for the Iewes were as zealous for circumcision as they were for the Sabbath. Herevnto I might also add, that Paul must as well haue vsed their *new moones*, & abstinence from prohibited *meates*, among the Gentiles, for the sake of the Iewes, as the Sabbath day, if these were all alike Ceremonies, and if there were no more morallity in the Sabbath, then in the new moones and prohibited meates.

6. As touching things indifferent, and the Ceremoniall Law, Paul became *all things vnto all men &c.* Vnto the Iewe who had the Ceremoniall Law, he became a Iewe; & vnto the Gentile, who were without this Law, he became a Gentile; that is, when he was among the Iewes, then he vsed the ceremoniall Law, but when he was among the Gentiles, then he behaued himselfe *without Law*, he vsed no Ceremonies: from this text then thus expounded, it is plaine, that Pauls Sabbathizing among the Gentiles, it was no Ceremony, nor done for the weaknesse of the Iewes: for among the Gentiles he was *without law*, that is, he vsed no Ceremonies: To thinke otherwise, were to thinke that Paul did not onely vnto the Iewe become a Iewe, but absurdly that vnto the Gentile also he became a Iewe.

7. If the Sabbath was a Ceremony, and obserued, by the Apostle, in those Churches where he kept it, for the weaknesse of the Iewes, then this absurdity followeth; that he did not roote out Ceremonies, or refraine Iudaisme in those Churches; & consequently that he left behind him, many famous Christian Churches, pestered with Ceremonies, & infected with Iudaisme: for he kept the Sabbath day in many famous Churches, see Act. 13. 14. 42. 44. Act. 16. 12. Act. 17. 2. Act. 18. 4. Now if Paul was forced to obserue Ceremonies, for the weaknesse of the Iewes at that time, then so must he for the same cause, haue done euer after during his life: for the Iewes remained weake in this matter of Ceremonies, to Pauls dying day: since that all confesse it, that Ceremonies had for their honourable buriall among the Iewes, vntill the destruction of the Temple, which was about 50 yeeres after Christ.

8. It cannot be that the obseruation of the Sabbath was a Ceremony, & kept for the weaknesse of the Iewes onely, among the Gentiles: for, if any Iewes could be offended at the neglect of Ceremonies, they were those at Ierusalem as much as any: for they were all still *zealous of the law*, that is, the law Ceremoniall. A&t. 21. 20. Now these Iewes, the very chiefe of them, as the Apostles & Elders, they had *determined it, & written vnto the Gentiles, that they should observe no such things*, that is, that they should obserue no Ceremonies A&t. 21. 18. 25. How then can we thinke, that S. Paul, who was euer an enemy vnto Ceremonies. A&t. 21. 21. should be so forward, as to obserue the Sabbath day, if it were a Ceremony? yea, and that too in the Churches of the Gentiles, contrary vnto the *decrees and determinations* of the Apostles and Elders at Ierusalem, made against the vse of Ceremonies among the Gentiles? & so much for confutation of this their second answer, wherevpon I haue dwelt the longer, because it is their chiefe answer, wherein they put greatest confidence.

A third answer they make to my argument, against the Apostles keeping of the Sabbath day is this, that the Apostles must take such dayes as they found in vse in the Church then, or else they could not preach & divulge the Gospell: and the Iewes would assemble then on no dayes but on the Sabbath dayes, according to their auncient custome.

Herevnto I reply saying, that whereas the enemies to this most auncient ordinance of Gods Sabbath, doe faine a necessity vpon the matter, as if the Apostles were compelled to keepe the Sabbath day; this is but a forged fiction of their owne braines: for the Apostles knew how to divulge & make knowne the Gospell, albeit they had neuer preached on the Sabbath day, nor taken the opportunity of the Iewes assemblies, & Synagogues: for they could preach it, from house to house, in priuate howsen; as we read they did sometimes, & *daily in the Temple, and in every house, they ceased not to teach, and to preach Iesus Christ*. A&t. 5. 42. And when Paul forsoke preaching in the Iewes Synagogues and assemblies, he could find other places to teach & to preach in; & therefore we reade, that he taught a longtime, in the



## 470 THE LORDS SABBATHS,

Schole of one *Tyrannus*, and there assembled vnto him both Iewes & Gentiles, for the *space of two yeeres*. Act. 19. 8. 9. 10. and this place he found out to teach in, after he left the assemblies and Synagogue of the Iewes, as you may see in the text : & therefore it is but a forged invention, to say, that the Apostles, must take the opportunity of the Iewes assemblies, to preach vnto them when they were assembled ; there was no necessity of it, as you see. And it is but a forgery of them to say, that the Iewes would not assemble on any dayes but on their Sabbath dayes : as if they would not heare Gods word, out of the Sabbath day, as well as out of the Synagogue : and as if the Apostles should preach daily, but the people did not heare daily Act. 5. 42. & see Mat. 5. 1. with Mat. 4. last. Yet further, Paul could assemble & gather together the Iewes, at his pleasure, as you may reade he did Act. 28. 17. *And the third day after, Paul called the chiefe of the Iewes together, & when they were come, he said vnto them &c.* Now he did not cale them together into the Synagogue, but into a priuate house, as you may see v. 16. And further, not onely the Iewes, but the very chiefe of the Iewes (as the text speaketh) refused not to come at his cale : And therefore, Paul was not compelled to seeke out them, and to goe into their assemblies, & Synagogues ; for he could cale for them to come vnto him, & that vnto his Chamber or lodging. Yet further, Paul being a prisoner, *remained two yeeres in an house hired for himselfe*, and thither the people came vnto him, to be taught & instructed in the kingdome of God, & those things which concerne the Lord Jesus, as you may read Act. 28. 30. 31. It is therefore an idle plea, to say, that the Apostles must take the opportunity of the Assemblies of the Iewes, then to preach vnto them ; as if there could be no other time for the Apostles, but onely that time wherein they were mett in their Synagogues, to preach Christ in.

But happily it will be said, that though this time, wherein the Iewes were assembled in their Synagogues, on the Sabbath day, was not necessary, yet it was the most opportune & fit time for the Apostles to preach in. Herevnto I answer, when an *opportunity* & an *inconuenience* meete, the greater of the two is to be regarded : Pauls care was so to instruct the Iewes touching  
Christ

Christ alreedy come, as he might therewithall, beate downe all Ceremonies & shaddowes of Christ to come: for, *He taught the Jewes among the Gentiles, to forsake Moses, and circumcision, and the Jewish customes.* Act. 21. 21. Now if the Sabbath day, was a Ceremony and a shaddow of Christ to come (as these men imagine) & then Paul should frequent the Iewes assemblies ordinarily & vsually, weeke by weeke vpon the Sabbath day, himselfe keeping the Sabbath with them; this were of dangerouse consequence, least it should flesh & hearten the Iewes in their hard heartednesse, to thinke that Christ was not yet come, since that the Sabbath was a signe (as is holden) of Christ to come: & further, it was of dangerouse consequence, least it should ouerturne all Pauls doctrine, when they heard him preach that the Messias was come, and yet they sawe him keepe the Sabbath with them, which signified that Christ was still to come: Yea, it was perillouse vnto the Iewes that were beleeuing Iewes, that by this meanes, they might be still retained, in a superstitious opinion of Ceremonies, when they saw Paul keepe them with them so generally, and so constantly: Now let all these inconveniences, or but any one of them, be put into the ballance, with that opportunity of preaching to the Iewes, whilst they were assembled after their wonted manner; and then tell me whither of the twaine is the greater, & whither must giue place vnto the other: doubtlesse, Paul would not hazard the least of these inconveniences, for to gaine that opportunity of the Iewes assembly; he would rather haue made a new assembly of them, vpon some other day, & in some other place, then to haue put them into such perill of danger: for Paul was most carefull to weane them from Ceremonies; & so much for their third & last answer.

Thus you see, we haue proued the keeping of the Sabbath day was an *Apostolicall* practise, & to be imitated & followed of vs: & haue also takē away whatsoeuer they can obiekt to the contrary: but suppose we could onely haue proued, that the Apostles did *constantly* obserue the Sabbath day, yet in this haue we done and said much more in defence of the Lords Sabbaths, then they haue said, or can say, in defence of the Lords day, who are  
patro-



patrones of it: this Lords day Sabbath, were it not the *Diana* and darling of our time, & supported by men of learning, holinesse, and zeale, I would say of it, that it is the most idle & friuolouse thing, that can be invented; for besides other defects in it, they cannot proue a constant practise of it, no nor that it was euer kept weeke by weeke, two Lords daies together, one after an other, in any place, nor at any time: I can but wonder therefore, that any man, that hath but either learninge or honesty, should after the consideration of these things, preferre the Lords day aboue the Sabbath day, or neglect the ancient ordinance of Gods Sabbath day, to imbrace this nouill Sabbath of the the Lords day.

I haue now finished my 12th & last argument, as touching the first branch of it, wherein I haue proued, that the Apostles of Christ, did constantly keepe the Sabbath day, after Christs resurrection: & now I am to procede, and to proue vnto you, the second branch of my Minor or second proposition, which is, *That the primitive Churches, which liued after the daies of the Apostles, kept the Sabbath day, for 300 or 400 yeeres after Christ.* And this trueth I shall confirme vnto you by sondry Testimonies,

1.

I will begine with that which M. Perkins reporteth, saying, *The obseruatiō of the Sabbath, was neglected of those Churches which succeeded the Apostles, but afterwards, it was established by Christian Emperours:* his Author for it is *Leo & Anton Edict, of Holy daies:* Perk. in his first volume, vpon the 4th com. pag. 48. by the word Sabbath M. Perkins vnderstandeth the Lords day Sabbath: Now of this Lords day, he saith according to his author, that the Churches which succeeded the Apostles, they neglected it vntill it was established by Christian Emperours; now these Churches, were the primitive Churches, for they liued immediatly after the Apostles: & they liued in the neglect of the Lords day Sabbath, for about 300 yeeres after the daies of the Apostles; as is gatherable by this, that he saith, it was established by Christian Emperoures: now the first Emperour that established the Lords day, was *Constantine* the greate, as saith *Hosp. Cap. 9. pag. 27.* & this Constantine, liued aboute 300 yeers, after the Apostles:

now

now for asmuch as these Churches, liued about 300 yeeres without the Lords day Sabbath it followeth, that they all that time kept the 7th day Sabbath; vnlesse we shall *uncharitably* censure them, to haue liued *profanly* without any Sabbath day all that while, which were absurd to thinke: many Churches kept both Sabbaths together, to wit, the Sabbath day, and the Lords day, as you shall see by and by; now can it be thought, that some of the Primitiue Churches, should be so zealous, as to keepe two daies, & other some so key could, as to keepe none at all? wherefore, since these Churches kept not the Lords day, therefore it must follow, that they kept the Sabbath day: thus you see it followeth, that the Sabbath day was in vse in the primitiue times, for about 300 yeeres after the Apostles: so then as the Apostles kept the Sabbath day, constantly, after Christs resurrection; so the primitiue Churches that succeded next after the Apostles, they kept it for a matter of 300 yeeres longer.

2.

My next Testimony shall be out of the *Centuries*: where it is thus recorded, *Roma conventus ecclesiasticos non fuisse in Sabbato, quemadmodum in aliarum terrarum ecclesiis*: Centur. iiii. Cap. vi. pag. 477. *de ritibus ecclesie Romanae*. The summe whereof is this, that *There was no Ecclesiasticall or Church assemblies, vpon the Sabbath day at Rome, as there was in other Churches*. In which words, there is an opposition made, betwixt the Church of Rome, an other Churches (to wit, Christian Churches) aboute keeping of the Sabbath day, now it is recorded, that there was no Church meetings, vpon the Sabbath day, at Rome; but yet, there was Church assemblies, vpon the Sabbath day in other Churches abroad in the world: so then by this Record, it is plaine, that the most Churches kept the Sabbath day, albeit Rome did not: and it is no maruaile, that Rome had learned of the Laodicean Counsaile, to reiect the yoke of Gods 4th com. with the first; & further, this Testimony was of what was done in these Churches, for 300 or 400 yeeres after Christ: so then you see that the Sabbath day, was obserued in the most Churches 300 or 400 yeeres after Christ: & so much for this second Testimony.

P p p

3. My



3.

My third Testimony shall be from an acte made by the *Laodicean Counsaile* in the yeere of Christ 364. *Laodicenum Concilium celebratum circa annum 364 sanxit: Non oportere Iudaiizare Christianos, & in Sabbatho vacare, sed potius operari in eadem die, Dominicam preponendo Sabbatho: quod si inventi fuerint Sabbathum Iudeorum observantes, anathemate ibidem feriuntur.* *Hospin: de origin. Fest. Chap. 9. pag. 27.* The summe whereof is this; *The Laodicean Counsaile held about the yeere 364 made a Law, that Christians should not Iudaiize, & rest upon the Sabbath day, but rather worke upon it; & that they should praeferre the Lords day about the Sabbath day. And if so be any were found observing the Jewes Sabbath, they should be excommunicated or accursed.* By this Law then it appeareth, that the Sabbath day, was in vse in those times, for else this Law had bene made in vaine, which forbad Christians to keepe the Sabbath day any more, vpon paine of excommunication; for gouernes doe not enact Lawes against nothing. 2. Note, that as the Sabbath day was in vse in those times, so also it was in vse amongst *Christians*: for this law as you see, was bent against the practise of *Christians*, forbidding *Christians* to keepe the Sabbath day; whereby we see, that in these times, the Sabbath day was honoured among *Christians*. 3. Note, that vnto this time *Christians* did honour the Sabbath day with or about the Lords day: & this I gather from hence, because this Counsaile ordeined, that for time to come, *Christians* should *praeferre* the Lords day before the Sabbath: now they needed not to haue made a law, to bind *Christians*, to *praeferre* the Lords day before the Sabbath day, if they had done so before the making of this law; & this is a remarkabl thing, that in these times the Sabbath day was had in such honour with *Christians*, as it was as highly, or rather more highly set by then the Lords day was. 4. Note the time; this Law was made 364. yeeres or there about after Christ: whereby we see, that the Sabbath day, was in vse amongst *Christians*, for nere 400 yeeres after Christ.

A digression, by the way shewing 1. the Invalidity of this *Laodicean Counsaile & Decree*, made against the Lords Sabbath,

baths. 2. The Originall of the Lords day Sabbath. 3. The time when, and the persones by whom, the ancient Sabbath was first throwne downe.

First of the first, that this Decree made against Gods Sabbaths, is not to be regarded or esteemed, shall thus appeare, because it was an vngodly act & decree: for they made a Law directly against Gods Law: for God said, Remember the Sabbath day, to sanctify it: but they decreed, that no Christians should obserue the Sabbath day, to sanctify it: and therefore this Counsaile, was guilty of that brand of that wicked one, Prophecied of by Daniel, *Who should speake words against the most high, and thinke that he may change times & Lawes.* Dan. 7. 25. Now this Counsaile, did here change times, to wit, sacred times, sanctified of God, the Sabbath day; and decreed, that this time should now be profaned, & men, yea Christians should profane it by working on it: & further, they changed this day for an other day, to wit, the Lords day, casting downe sinfully the Sabbath day, & setting vp in its roome, and preferring aboue it superstitiously the Lords day.

And as this decree against the Lords Sabbaths, was vngodly in them, so was it *Schismaticall* also: for they now begane not onely to decline from ancient purity, but also to *rend* Churches, and to diuide betwixt Church and Church, Christians & Christians: for other Churches which liued about their time, & together with them, kept that ancient ordinance of Gods Sabbath, as we haue proued alreedy out of *Perkines*, and out of the *Centuries*, and as you may perceiue by those Testimonies which you shall see by & by; and other Christians, kept the Sabbath also, euen among themselues; as appeareth by their law inacted against Christians, for keeping the Sabbath day; thus it appeareth, they rent themselues, both from those other Churches liuing then with them, and from Christians then in their owne Church also: You shall see by and by also, how this Counsaile, hath made a rent from the Churches, whereof those famous lights *Athanasius* & *Ignatius* were Bishops, & which liued before this Counsaile, & therby you shall perceiue, how they haue made a Schisme & rent also, from the most ancient and pu-



rest, Churches, that liued before them.

Neither is any man to wonder at this, for if we consider what was Prophecied of this Church of Laodicea, whereof this Counsaile hath its name, we can expect no better from it: for of all the 7 Churches, which *Iohn* wrote vnto in his Reuelation, this of *Laodicea*, it was the worst: and therefore saith Christ, *because thou art luke warme, & neither could nor hote, it shall come to passe, that I will spue thee out of my mouth Reuel. 3. 16.* Christ here forteld them, that it should come to passe, that he would spue them out of his mouth, as most loathsome vnto him; and thinke you that they did not well deserue it at this time; when they begane to make a Schisme & rent from other the Churches of Christ, and to change Gods time: and to enact lawes against Gods Law? considering therefore, what an vnzealouse Church, Christ foretould this Laodicean Church should be, it therefore is not to be regarded, what they decreed against Gods Sabbaths.

Yet further, if we shall note the time wherein this Counsaile liued, and made this decree, their decree will grow more suspitious, and lesse to be regarded: for it was 364 yeeres after Christ; about which time, begane the Mysterie of iniquity to worke: for the purity of the primitiue Churches, begane to decline and be Ecclipsed then, & superstition & popery, begane to insinuate it selfe, and creepe into the Churches: for those pure Churches of the primitiue times, are compared to a riuer, the which the further off it runneth from the spring heade, the more filth it gathereth, & so it was with these Churches: for, as you may reade in *Perkins* his *Demonstration of the probleme*, about the 300 and 400 yeeres after Christ, then begane *Images* to creepe into Churches, *The Crosse* to be adored, *Invocation of Saints*, *prayers for the dead*, *Pilgrimage*, *Purgatory*, *Single life of Ministers*, *Monkery*, & *Monasticall profession* &c. Till at last they had corrupted the second commandment by *Images*, *Crucifixes*, and the breaden god: now what maruaile, that they had also corrupted the 4th com. and abolished the Lords Sabbaths, when those times had corrupted the second commandment? wherefore their decree made neere 400 yeeres after Christ, is to be suspected, because then was the time of the Churches declining

clining and faeing away, from their former purity.

A second thing to be obserued by the way, from the decree of this Counsaile, is to note the *Originall* and first vpspringing, of our new Sabbath, caled the *Lords day*, as a sole Sabbath, and generally receiued; The pite out of which it was digged, is the *Laodicean* Counsaile; the Antiquity that can be alleaged for it, it is no higher the 364 yeeres after Christ; for, 1. vntill about the time of this counsaile, & since hitherto, this *Lords day* was neuer generally receiued in the Christian Churches, for the Churches whereof Perkins speaketh, wich liued immediatly after the apostles, they neglected the *Lords day*, for a matter of 300 yeeres, vntill Christian Emperours established it; it is true, that Constantine enacted a Law for the general obseruatiō of the *Lords day*, which was 300 yeeres after Christ, and so a matter of 64 yeeres before this Counsaile; but in Constantines time, the *Lords day* was not kept as a sole Sabbath; for the Sabbath day was then kept also, as by & by we shall proue by *Athanasius* who liued in Constantines time. 2. Vntill the time of this Counsaile, and since, the *Lords day* was neuer receiued and kept for a sole Sabbath, as now it is: for before the time of this Counsaile, the Sabbath day, and the *Lords day*, were both kept together, in many Chuches, as you shall see by those Testimonies which by & by I shall produce, out of *Socrates*, and from *Ignatius*, but now, at the time of this Counsaile, begane the Sabbath day to be reiected, and also the *Lords day*, to be set vp as the sole Sabbath without any other: and now the *Lords day* must forth be preferred before the Sabbath day: and so you see the first Originall of our *Lords day* Sabbath, to be a sole Sabbath, was this Counsaile of Laodicea.

The third and last thing to be obserued is, that here we take knowledge, of the persones by whom, the *Lords Sabbaths* were first throwne downe, and of the time when they were first throwne downe. The persōes that did commit this horrible fact they were that lukewarme people of the Church of, *Laodicea*: none others durst attempt to change Gods times, & to make a sacred time become a profane time but these: the time when, it was in that declined time, to wit, 364 yeeres after Christ: the



former times, which were the more pure times, they durst not lay violent hands of Gods ordinance: thus we see when, & by whom Gods Sacred Sabbaths were rooted out of the Church. Thus my digression finished, I returne whence I came.

4

My fourth Testimony shall be the words of M. Perkins, and Doctour Prideaux, & M. Brerewood; For M. Perkins, he moueth a question, to know who changed the Iewes Sabbath? And then his answer is this, *It is commonly thought (saith hee) that the Iewes Sabbath, was changed into this Lords day, by Christian Emperours, long after the Ascension of Christ.* Perk. in his Exposition vpon the first Chapter of the Reuelation; and verse the 10th. In which words M. Perkins doth deliuer, though not his owne, yet the common opinion and iudgment of others: now the common opinion is (saith hee) that the Iewes Sabbath was changed, long after Christ his Ascension; and that by Christian Emperours: so then, it is the common opinion, that the Sabbath day lasted in the Churches, a long time after Christ his Ascension; euen 300. yeers.

For Doctour Prideaux, saith he in his worke vpon the Sabbath pag: 140, *Annon Sabbathum Iudaorum cum Iudais, sine scrupulo & murmure obseruauerunt Apostoli? ceteri in Sabbatho coactos libentissime instituerunt? Annon insequens Ecclesia, tam Sabbathum hoc, quam diem Dominicum per aliquot annorum decursum sacris conuentibus distinauit? Notiora sunt ista quam ut probatione indigeant.* The summe whereof is this, did not the Apostles (saith hee) obserue the Iewes Sabbath, with the Iewes, without the least scruple making? & did they not most willingly appoint assemblies on the Sabbath day? and did not the Church which followed them, appoint both the Sabbath day & the Lords day, for holy assemblies, for diuerse yeeres? these things are so well knowne that they need not to be proued. By whose Testimony, you see, that the Churches which followed the Apostles, they obserued and kept the Sabbath day, for diuerse yeeres: & this is so plaine by History, that it needeth not any quotations or profe.

For M. Brerewood, Professor in Gresham College in London, in his Treatise of the Sabbath day, against M. Byfield pag. 77. thus

thus writeth: *And little doe you know (saith hee) of the ancient condition of the Church, if you know it not, that the ancient Sabbath, did remaine & was obserued, together with the Lords day, by the Christians of the Easterne Church, aboue 300 yeeres after Christs death &c. And againe, The Sabbath of the 7th day, was religiously obserued in the East Church, 300 yeeres & more, after our Saviours passion. That Church being a greate parte of Christendome. Thus by the iudgement of those who are well seene into the Historie of the Church, it is a plaine case, that the Sabbath day, was religiously obserued, and that by Christians, for more then 300 yeeres after Christ.*

5.

My fifth Testimony shall be that recorded by *Zanchie* out of *Sozomen*, the summe whereof is this, *That those of Constantino-ple, & almost all others haue Ecclesiasticall Assemblies, to heare Gods word, on the Sabbath day, & on the Lords day. Zanchie vpon the 4th com. Thes. 1. Here you see, that not onely at Constantino-ple they kept the Sabbath day, but also, almost in all other Churches, the Sabbath was kept.*

6.

My sixth Testimony shall be out of *Socrates*, the summe whereof is this. *Assemblies were wonte to be in the Churches, euery weeke, vpon the Sabbath day, & vpon the Lords day. Socrat. Chap. 8. lib. 6. & againe, At Cesarea, Cappadocia, & in Ciprio, vpon the Sabbath day, & vpon the Lords day, the Presbiters & Bishopes did euermore interpret & expound the Scriptures. Socrat. Cap. 21. lib. 6. here you see, a weekly obseruation of the Sabbath day; & a constant practise of Presbiters and Bishopes, to expound the holy Scriptures vpon the Sabbath day.*

But before I proceed any further, it shall not be amisse, to answer a doubt, that may rise in the minds of some that reade these Antiquities: may they say, what did the primitive Churches keepe two Sabbath daies euery weeke? for it seemeth so; because they kept both the Sabbath day, and the Lords day. For answer hereto, we must know, that howbeit they kept two daies, yet it is not to be thought, that they kept them both for Sabbath daies, resting from labour all day long, according to the 4th com. for, 1. This were more then euer God required in his morall Law, to rest two daies in Seauen, 2. *Ignatius* put  
a dis-



## 488 THE LORDS SABBATHS,

a difference betwixt the Sabbath day, and the Lords day; as betwene the King and the Quene: for he caled (as you shall see by & by) the Lords day, the quene of daies, hereby intimating, that the Sabbath day whereof he spake also in that place, was the King of daies. 3. The Christianses, against whom the Laodicean Counsaile, enacted that law forespoken of, they honoured the Sabbath day aboue the Lords day, as there we shewed. 4. Many Churches of Christianses, they kept not the Lords day at all for 300 yeeres together, as we haue showne out of Perkins. 5. In Cōstantines time he gaue leaue for men to goe to plough, and other workes of husbandry on the Lords day, as else where we haue showne: by all which it is more then manifest, that the primitiue Curches, though they kept the Lords day, yet they kept it not for a Sabbath day, or like the Sabbath day, but rather much like as we now keepe a common Holy day, or a lecture day, wherein we come to Church & heare the word of God, but we keepe not the whole day, in a rest from laboures & in conscience of the 4th com. thus you see, albeit they kept two daies in a weeke, yet but one onely was kept for their Sabbath, the other was kept lightly and partially: they kept these two daies in a weeke then, much like as we now keepe the Lords day, and some light Holy day; or the Lords day & a Lecture day, when they fall both in one weeke.

7.

My seauēth Testimony shall be that of *Athanasius*, who liued about the time of Constantine, 300. yeeres after Christ: who in his *Homilie de Semente* saith thus; *Wee assemble together in the Sabbath day, not as if we were infected with Iudaisme, but therefore wee meete together in the Sabbath day, that we may worship Iesus the Lord of the Sabbath. Centur. iij. Cap. vj. pag 410.* In which words, we see what was the practise of the Christian Curches, in the daies of *Athanasius*; for then they kept the Sabbath day, as we see here.

Furthermore, it is worth our obseruation to consider, that *Athanasius* doth not onely & barely auowch it, that they then kept the Sabbath day; but moreouer, he doth *Iustify & defend* their keeping of it: for whereas some might object vnto him saying

saying, but doe your Churches keepe the Sabbath day still? why that is *Iudaisme* &c. of this mind was the Laodicean counsaile, that liued not long after Athanasius: and it seemeth that this flunderouse opinion of the Sabbath, was creeping into the Church in the daies of Athanasius, & growne to ripenesse within a matter of 60. yeeres after him: for now the Laodicean counsaile durst cale it *Iudaisme* in plaine termes, for Christianes to keepe the Sabbath day; but see how this famous Athanasius, & godly Bishop, foreseeing this mischeife, meeteth with the priuy obiectiones of some in his time, who were alredy infected with this leauen, saying, *not as if we were infected with Iudaisme*: The iudgement therfore of this Godly Bishop was, that a Christian Church, might sanctify the Sabbath day, without any tainte or tincture of *Iudaisme*. I wish all Ministers now, would learne to know of Athanasius, that to keepe Gods Sabbath, it is no *Iudaisme*. but how is it to be lamented to see the most diuines, rather to follow that Schismaticall decree, of the counsaile of *Laodicea*, caling the keeping of Gods Sabbath *Iudaisme* then to follow that famous *Athanasius*, who defendeth it, that the keeping of the Sabbath day, is no *Iudaisme*.

Further, it is to be noted, that the Christian Churches, in the time of Athanasius, kept the Sabbath day, and that this was about 300 yeeres after Christ; so that the Sabbath day was in vse with Christianes, for 300 yeeres after Christ. Now the first 300 yeeres after Christ, are accounted for the most pure times, & the freest from corruptiones: and the after times were lesse puer, abateing of their purity daily, as the Church grew elder; now forasmuch as the Sabbath day, was honourable amongst Christianes, and religiously obserued in the most puer times, this is much to be regarded; for what if the Sabbath day begane to be trampled vpon, and counted for *Iudaisme*, 60 or 100 yeeres after these puer times? whats that to vs? for if we follow any, we will choose rather to imitate the more puer Churches (I trust so) then those that were lesse puer; now the more puer Churches (as you haue seene it abundantly proued) they kept the Sabbath day: To conclude, so long as the Churches; retained their best purity, so long the Lords Sabbaths were in vse &



honour ; but when the Churches begane to decline and fall away, as to set vp Images; to adore the *Crosse*; to pray to *Saints*; to pray for the *deade*; to beleue a *purgatory*; and the like, then they begane to esteeme the Lords Sabbath *Iudaisme*, that so they might forsake them, and set vp dayes of their owne invention: but my trust in God is, that as he hath caused a reformation, of the abuses of the second commandement, which crept into the Church in those times; so the same God will find a time, to reforme the abuses of the 4th com. also, which crept in then too, but remaine to this day vnreformed.

8.

My eight & last Testimony, shall be that of *Ignatius*, who liued about an 100 yeeres after Christ: *Let not vs (saith hee) keepe the Sabbath day, in a Iewish manner, pleasing our selues with a rest or idlenesse: for he that will not labour let him not eate &c. But let euery one of vs, keepe the Sabbath day Spiritually, reioyceing in the meditation of the lawe: not in a remisnesse or idlenesse of the body; but in an admiration of the workmanship of God; not reioyceing in daunceings, and vnciuill Showtinges &c. And after the Sabbath day, let euery one that loueth Christ celebrate the Lords day, beinge the queene of dayes &c. Ignat. in his Epistle to the Magnesians.* In this exhortation of *Ignatius*, we may note. 1. That hee speaking both of the Sabbath day, and also of the Lords day, doth insinuate a plaine difference betwixt them, as touching their estimation: for the Lords day he counteth as the *queene* of daies, and so leaueth a place for the Sabbath day, to be in account as the *King* of dayes: yea speaking of the Sabbath day, he useth the word *Sabbathizare*, but speaking of the Lords day, he useth the word *celebrate*.

2. We may note, that hee speaking of the Sabbath day, doth consider it double; first, as the Iewes in those dayes did vse it, or abuse it rather, *ὡς ἰουδαῖοι χαίροντες* reioyceing in idlenesse or slothfulness, as hee speaketh. And secondly, as Christianses ought to vse it: for the former, we may note by *Ignatius* his words, that the Iewes in his dayes, did keepe the Sabbath day indeed, but yet they kept it profanly, as a feast of *Bacchus*, with idlenesse, with daunceings, with showteing, and the like: now this kind of

of Sabbath keeping, Ignatius did abhorre, saying it is better for the Iewes to labour on the Sabbath day, then thus to keepe it: *for he that will not worke (saith hee) let him not eate*; which words are to be referred vnto the Iewes, not vnto the Christianes to whom he wrote, valesse they would ioyne with these profane Iewes in reuelling and roiting on the Sabbath day: by which manner of speaking, Ignatius alludeth vnto a like forme of speech vsed by God himselfe, in a like case, saying, *I cannot suffer your new Moones, nor Sabbaths &c. My soule hateth them &c.* Isa. 1. 3. Now God did not simply hate their Sabbaths, since he had commanded them; but he hated their irreligiouse & hypocriticale obseruation of the Sabbaths; and so Ignatius did not meane simply, that the Iewes should worke vpon the Sabbath day, or else they should not eate; but comparatiuely, and respectiuely, as if he had thus said, rather then men should keepe the Sabbath, as doe the Iewes, in reuelling, & sporting, & idlenesse, let them be forced to labour & worke in it, by denying them foode: for it is better to worke on the Sabbath day according to that commandement which inioyneth labour. 2. Thes. 3. 10. then to rest according to that commandement. Exod. 20. 10. when a man doth it onely to please the flesh, and not to further him in the worship of God: it is better to keepe no Sabbath, then to keepe it onely in a carnall manner: honest labour is better on the Sabbath then carnall slouthfull & reuelling rest: Now this kind of profane & carnall keeping of Gods Sabbath, is that which Ignatius doth admonish Christians of, and doth dehorte them from, saying, *Let not vs keepe the Sabbath as doe the Iewes, or in a Iewish manner &c.*

In the next place Ignatius speaketh of the Sabbath, as Christians ought to keepe it: & that is, not profanly and carnally, but religiously and Spiritually; But let euery one of vs (saith hee) keepe the Sabbath *Spiritually*: and then he proceedeth to mention the dueties of the Sabbath particularly, the one whereof is, to reioyce in the meditation and Diuine contemplation of the Law of God: *reioyceing in the meditation of the Law*: the other is, to make an holy admiration, of the Creation of the world, & of the prouidence of God in the gouernance of the same &c.



## 492 THE LORDS SABBATHS,

*In an admiration of the workmanship of God:* Now vnto this Holy, Spirituall, & religiouse obseruation of the Sabbath day, did Ignatius exhorte those Christians vnto whom he wrote, saying, *But let every one of vs, keepe the Sabbath day &c.* In which exhortation, you see that Ignatius did not onely permit: the keeping of the Sabbath day, among Christians; but he goeth further then so; for he falleth to a plaine & right downe exhortation and perswasion of Christians to keepe the Sabbath day, *Let every one of vs (saith hee) keepe the Sabbath day.* What cā be more plaine? had Ignatius esteemed the obseruatiō of the Sabbath day, an abolished ceremony, as many thinke now a daies; or Iudaisme, as those of the Laodicean Counsaile thought it, who liued 200 yeeres after Ignatius; and as many of vs now a dayes iudge it to be; he would neuer haue exhorted and perswaded *Christians* to the obseruation of it.

Thus you see, that so long as the Church was in its greatest purity and perfection, so long it retained in honour the Lords Sabbaths: for Ignatius liuing so neere vnto the time of the Apostles, he liued in the most flourishing estate of the Church for purity: and euen in these so pure times, was the Sabbath day in honour & vse; & so continued, vntill the Church begane to decline, which was 200 yeeres after this time, about which time they begane to corrupt the second Command. & what maruaile if they then also made hauocke of the 4th commandement too? but this I say, so longe as the primitiue Churches, remained in their greatest purity, so longe Christians retained the Lords Sabbaths in honour & vse, & thus much for the second branch of my Minor, so hitherto we haue proued these two things, the former, that the Apostles of Christ, did constantly obserue the Sabbath day, in their time: the other, that the most pure & primitiue Churches which followed the Apostles, kept the Sabbath, so long as they kept their purity, which was 300 or 400 yeeres after Christ: & now I am come to the third & last branch of my Minor.

The 3d branch of my Minor or second proposition, which I am to proue is, *That our Church doth daily pray to God, to incline our heartes to keepe this Sabbath day.* I shall not neede to  
goe

goe farre for the prooffe of this point : for our daily prayers to God, euery Sunday or Lords day, in the Congregation, will confirme it : for the Minister, as it is ordered by our Church, in the booke of Common prayer, rehearseth to the whole Assembly, the 10. Commandements of Almighty God, & among the rest hee repeateth the 4th Com. saying, *Remember the Sabbath day, to keepe it holy &c. But the 7th day, is the Sabbath of the Lord thy God, in it thou shalt not doe any worke &c. for the Lord rested the 7th day, and therefore the Lord blessed the Sabbath day, and hallowed it.* Now as soone as this Commandement, touching the 7th day Sabbath, is rehearsed in the audience of the people; It is by our Church ordered, that the whole Congregation shall herevnto subioyne this deuout prayer, *Lord haue mercie on vs, and incline our heartes to keepe this lawe.* And thus you see, that our Church doth ratify the Sabbath day, by praying daily to God, to incline our heartes to keepe it.

But happily some may say, our Church doth not intende by this hir prayer, to ratify the 7th day Sabbath, which is the Iewes Sabbath. Herevnto I reply, that by this hir prayer, she must be vnderstood to pray to God to incline our hearts, either to the keeping of the 7th day Sabbath, or to the keeping of the Lords day Sabbath : now strongly I am perswaded, that the *Reuerend Bishops* of our Church will not say, that the 4th com. doth command vs to keepe the Lords day; & therefore when we pray to God, to incline our heartes to the keeping of the 4th com. we cannot vnderstand our prayer, to be meant of the Lords day : for it is not the day caled Lords day, which the 4th Com. inioyneth; but it is the day called Sabbath day, as you see in the Commandement: and it is not the Lords day, which the Minister pronounceth in reading the 4th com. but it is the Sabbath day, which he speaketh of: neither is it the 8th day, or first day of the weeke which the 4th com. speaketh of; but it is the 7th day, and last day of the weeke which the commandement mentioneth: neither is it the 8th day, or first day of the weeke, or Lords day, where in God rested at the Creation, but it is the 7th day wherein God rested, as the Commandement saith: neither is it the Lords day, which the commandemēt saith



God blessed and hallowed; but it is the day caled Sabbath day, which God blessed and hallowed, as the 4th commandment speaketh: wherefore, when the Minister saith Remember to Sanctify the Sabbath day: if then we shall pray thus, Lord incline our hearts to keepe the Lords day; doe we not so make answer, as sometimes deafe men doe, who when a man caleth for a knife, they bring him the sheath? & when the Minister telleth the people which day is the Sabbath day, saying, But the 7th day is the Sabbath of the Lord; if then we shall pray thus, Lord incline our heartes to keepe the 8th day; are we not then like those that come to Church when the Sermon is done? & that goe to sell comodities, the day after the fayer? yea were not this to bable with God, and to profane this Holy ordinance of prayer? when the prayers of the Church can be taken but ij. waies, it is a very absurd thing, & vncharitable, for any man to expound them in the worser sense, which is a false and absurd sense: wherefore since the Lords day cannot be meât in our publike prayer, therefore the Sabbath day must be meante: for there is none other but one of these two that can be imagined, and thus I haue proued, the 3d branch of my Minor, to wit, that our Church doth pray to God daily, to incline our heartes to keepe the Sabbath day, & so these 3 points are proued. 1. That the Apostles kept the Sabbath day. 2. That the primitiue Churches after them kept it. 3. That our Church daily praieth to God to keepe it: wherefore, if the constant practise of the Apostles & the religious practise of the most ancient and primitiue Churches after the Apostles; & the daily prayers of our Church will any thing auaille with vs; then must we sanctify the 7th day Saturday Sabbath.

## ARGUM. XIII.

I had thought to haue added no more by way of profe, for confirmation of the Sabbath day, but further serch hath ministred vnto me more arguments: & these they are which follow. My 13th Argument for confirmation of the 7th Sabbath is, because we must imitate God, who kept the 7th day Sabbath: and thus I frame it.

*What-*

*Whofoever must imitate God in his keeping of the 7th day Sabbath, they must keepe the Saturday 7th day Sabbath.*

*But we must imitate God, in his keeping of the 7th day Sabbath.  
Therefore wee must keepe the Saturday 7th day Sabbath.*

For the Maior it is cleere: for since God kept the Saturday 7th day Sabbath, if we must imitate him, then must we keepe the same day in order when it comes; and so doing we shall treade in his footestepes. But this is no imitation of God, to consider how hee rested on the 7th day, and for vs to rest on the 8th day: or, when hee rested on the 7th & last day of the weeke, for vs to rest on the first day of the weeke; this is rather to thwarte and crosse God, then to imitate & follow God. To imitate God, is to doe as like him, & to come as neere him as possible we can: now no day of the weeke, is so like the day wherein God rested; as our Saturday the 7th day; because God rested on the Saturday 7th day: nor can we come so nere God, in practise on any day of the weeke, as we may on our Saturday which is the 7th day. So much for the Maior.

I come to the Minor, to wit, that we must imitate God, in his keeping of the 7th day Sabbath: and this I proue, 1. in generall: for the Scriptures doe frequently set God before vs for our patterne, & exhorte vs, to be imitators & followers of him, as Eph. 5. 1. *Be yee followers of God as deere children &c. Math. 5. 48. Yee shall therefore be perfect, as your Father which is perfect. 1. Pet. 1. 15. 16. But as he which hath called you is holy, so be yee holy, in all manner of conuersation. Because it is written, be yee holy, for I am Holy. Luk. 6. 36. be yee therefore mercifull, as your Father also is mercifull.* Thus we see how frequent the Sacred Scriptures are, in exhorting vs to be followers & imitators of God: & doubtlesse God doth delight to be imitated by menn, & to see them follow his ensamples, in such things as hee hath set him selfe forth, vnto vs to be imitated in: if then we must imitate God in one thing, then why not in an other? Yea, if we must imitate God in things more difficult, as in his *Holineſſe, Mercifulnesse*, & in his *perfection*, much rather should we imitate him, in things most facile & easie to be done: now what is more easie for vs to doe, then to change the Sunday Sabbath, into the Saturday Sabbath; so should we imitate God indede, and keepe the 7th day, as hee did, at the Creation.



2. I proue the Minor in particular, from the 4th Com. where God Almighty commandeth vs, to rest vpon the 7th day, Exod. 20. 10. and then he fetcheth a reason to moue vs to doe so, from his owne example; because himselfe rested on the 7th day, Exod. 20. 11. as if he had thus said, Rest you on the 7th day, as I did: for I at the Creation rested on the 7th day.

I shall further proue the same, by the Testimony of Diuines of note. *Musculus* in his Exposition vpon the 4th Com. fol. 66. *The imitation of the example of God (saith he) standeth in this, that in the same Sixe daies, in which God wrought all his workes, wee worke ours; and in the seauenth day, when hee rested, from his, we doe rest also from our workes, according to his example.* Thus you see *Musculus* expounding the 4th Com. so, as he saith, we must imitate the example of God, and rest vpon the same 7th day, in which God himselfe rested.

*M. Perkins* on the 4th Com. in his first volume pag. 47. vpon these words of the Com. *for in sixe daies &c.* saith thus. *This is the third reason of this Com. taken from the like example. That which I did, thou also must doe: but I rested the 7th day: Therefore thou must doe the like.* Again *Perkins* in his Cases of conscience pag. 106. *D.* saith thus, *The second reason is taken from Gods Example; That which the Lord himselfe hath done in person, the same must man doe by his Commandement: But the Lord himselfe rested the 7th day; Therefore man must doe the same. This reason made by God to the creature, must stand in force, till hee reuerse it, which yet he hath not done nor doth.* Thus *M. Perkins* affirmeth the trueth of my Minor, most fully.

*M. Dod* on the Commandements, vpon these words of the 4th Com. *for in sixe daies, &c.* pag. 121. saith thus, *The third reason is taken from Gods example &c. as if he should say, if thou wilt follow examples, then follow the example of the best: now, what better example can there be, then of God himselfe? who when he made the world rested on the 7th day: Therefore from his example, learne thou that on the 7th day, thou giue thy selfe wholly to the duties of sanctification.* To the same effect he speaketh againe in pag. 167. where he saith, that God proposed himselfe for a President, so be imitated of vs: *God ceased from creating on the 7th day therefore hee would*

would have us cease from our workes also on the 7th day. In which words *M. Dod* affirmeth, that we must imitate God, in his keeping of the 7th day Sabbath, so much for profe of the Minor:

Herevnto some may say, the example of God, was for the old day, for the 7th day &c. To them I say, they say the trueth: what other day is commanded in the 4th com- then the old day? the 7th day? can they thinke the 4th & old com. should command any new day? as the 8th day? or can Gods example agree to any new day? surely this old 4th com. is for none other then for an old day, and so is Gods old example.

Happily some will answer, that reason annexed to the 4th com. where vpon this argument leaneth, is no parte of the 4th com. it is onely an appurtinance vnto it &c. I reply, & will you therefore reiect this reason annexed by God? then fall you into these absurdities. 1. That you will retaine the Sabbath day mentioned at the begining of the com. *Exod. 20. 8.* & yet reiect Gods reason annexed therto, to stirre vp to the obseruatiō thereof; as if Gods reason were forcelesse, & vselesse: these thinke they haue no need of Gods *examples* to leade & moue them to obedience. 2. They absurdly faine, that this reason taken from Gods Rest on the 7th day at the Creation is *Iewish*, and Gods example, belonging vnto the people of the Iewes onely, or else why will they reiect Gods example? loue they not to be followers of God? or shall the Iewes onely be the followers of God, but not Christians? 3. If you say this reason belongeth not vnto vs Christians, then doe you cast a foule blurre vpon our Diuines *Musculus, Perkins, & Dod* with many others, who haue expounded, & applied this reason from Gods example, vnto vs Christians: yea *M. Perkins* saith expresly that, *This reason made by God vnto the Creature, it must stand in force, untill hee reuerse it which yet he hath not done nor doth.* So much for this answer.

I conclude, if we will become followers of God, & imitate him, as he hath prescribed in his 4th com. then must we sanctifye the Saturday 7th day Sabbath.

A R G V M. X I V.

My 14th argument, for maintenance of the Saturday Sabbath is, because wee may, together with Antinomiās, Libertines,

R r r

and



498 THE LORDS SABBATHS,

& Anabaptists, as well abolish all the Morall Law by the Scriptures, as with them abolish the Saturday Sabbath, and thus I argue.

*If wee may, together with Libertines, Antinomians, & Anabaptists, abolish by the Scriptures, the Saturday Sabbath as a Jewish Ceremony; Then may wee with them also, abolish by the Scriptures, the wholl Law of God, even all the tenn commandements, as Jewish Ceremonies.*

*But neither wee may, nor yet may those lawlesse Christians; of Libertines, Antinomians, & Anabaptists abolish by the Scriptures, the wholl Law of Gods tenn commandements, as Jewish ceremonies.*

*Therefore wee may not, together with Libertines, Antinomians, & Anabaptists, those lawlesse Christians, abolish by the Scriptures, the Saturday Sabbath, as a Jewish Ceremony.*

For profe of the consequence; it is well knowne, that those Lawlesse Christians of *Libertines, Antinomians, & Anabaptistes*, doe reiect the Santification of all Sabbaths: not but that they keepe the Lords day as a Sabbath, together with those Protestant Churches amonge whom they live; but they keepe it onely as an ordinance of the Magistrate, and as in obedience to their gouverners; yet so too, as in case they could doe any common servile worke on the Lords day, without offence to any, they would, and doe professe it that they would: but to keepe any Sabbath, as a Divine institution, and as an ordinance of Gods, and by virtue of the 4th commandement, this they doe reiect as Jewish, and Ceremoniall: and for their warrant, among other textes of Scripture, as wee doe, so doe they alleage Exod. 31. 13. & Colos. 2. 16. 17. against the Saturday Sabbath, shewing that it is abolished, as a signe and shadow &c. Thus they bring Scripture against the old Sabbath, as well as wee, & the same Scriptures that we bring: so then, wee are iustly ranked with Libertines, Antinomians, and Anabaptists, for abolishing by the Scriptures, the ancient Sabbath day.

Now I procede to proue the Major (for as for the Minor, it needeth no profe) if wee may by these Scriptures Exod. 31. 13. & Colos. 2. 16. 17. Together with these Sectaries, abolish the Saturday Sabbath, which is one thing commanded in the morall Law

Law; then may we together with them also, by these Scriptures Eph. 2. 15. Heb. 7. 12. Heb. 10. 1. Col. 2. 14. Abolish the wholl Morall Law, & all things commanded therein: the reason hereof is plaine and manifest: for these Sectaries doe bring Scripture against the wholl Law of God, as well as against that one parte thereof, which commandeth the Saturday Sabbath: now if we will shake hands with them in the one, why not in the other also? if we will ioyne with them, in vrging & pressing these textes Exod. 31. 13. Colof. 2. 16. 17. Against the 7th day Sabbath, which is one branch of the Law; why then should we not by the same reason, ioyne with them also, in vrging & pressing these other textes Eph. 2. 15. 7. 12. Heb. 10. 1. & Col. 2. 14. Against the wholl Law & euery branch thereof, and so abolish it too? thers the same equity for both, let vs not therefore abolish Gods Sabbath day, vnlesse we minde to turne Anabaptists and Antinomians, and abolish the wholl Law also.

Happily it will be thought, ther is not so good reason, to abolish the wholl Law, by these Scriptures which these Sectaries doe alleage against it, as there is in those other Scriptures, which they alleage against the Saturday Sabbath: But for this matter, I shall make it appeare, that (as these Sectaries, haue as little cause to vrge these textes, against the wholl Morall Law, as they or wee, haue to alleage those textes against the old Sabbath day, so) they haue as good cause & as strong reasons, to alleage these textes against the wholl Law, as they, and we haue to alleage those textes against the old Sabbath day: for this purpose, let vs compare the textes on either partes.

First, for the textes brought against the Sabbath day, Exod. 31. 13. & Colof. 2. 16. 17. Here say they & wee, the Sabbath in the Morall Law is made a *signe*, & a *shaddow*: now all signes & Shaddowes, are abolished at Christs coming, hee being the substance of those shaddowes. 2. In the text Col. 2. 16. 17. Say they and wee, here we haue the very thing in question, expressely mentioned, namely Sabbaths, and Sabbaths too in the plurall number, & so all Sabbaths both weekly & annuall, in the Morall Law and in the Ceremoniall Law, are abolished: Now on the other parte, for the textes brought against the wholl law



## 500 THE LORDS SABBATHS.

see Heb. 10. 1. for the Law having a shadow of good things to come &c. Where the things commanded by the Law, are called a shadow: hence I thus reason, if the Sabbath commanded in the Morall Law be abolished, because Sabbaths commanded in a Law are a shadow; Col. 2. 16. 17. Then are all things commanded in the Morall Law abolished (and consequently the Law also) because things commanded in a Law are a shadow. Heb. 10. 1. Is not there as good reason for the one, as for the other? come we to the other textes also, see Eph. 2. 15. Col. 2. 14. Heb. 7. 12. Where it is said, there is a *chang of the Law*: & that the *handwriting of ordinances is put out*: & that the *Law of commandments is abrogated*, In which texts it is affirmed, that the law is abolished: here then may they say in like manner, in these textes we haue the thing in question expressly mentioned, namely the Law: & by Law in Scripture is somtimes meant, both the Morall & Ceremoniall Law Mal. 2. 7. And so the wholl Law is abolished, both Morall and Ceremoniall: well then, hence I thus reason, if the Sabbath in the Morall Law be abolished by Col. 2. 17. Because there is mention of *Sabbaths* abolished; then must not the Morall Law, be abolished also by Eph. 2. 15. Col. 2. 14. & Heb. 7. 12. Because here is mention made of the *law* abolished? is there not the same reason in both? for if you will extend the word Sabbaths, which is onely vnderstood of the Sabbaths in the Ceremoniall Law, vnto the Sabbath inioyned in the Morall Law; why may not they extend the word Law, which is onely vnderstood of the Ceremoniall Law, vnto the Morall Law? & whereas you alleage, that in Col. 2. 16. 17. There is mention of Sabbaths in the plurall number, and therefore all kinds of Sabbaths weekly and anniuersary must be abolished; why may not they, and you with them, argue also and say, that in Eph. 2. 15. and in Col. 2. 14. There is mention of ordinances & commandments, in the plurall number, and therefore are all Gods ordinances, and all Gods commandments, whither in the Morall Law or in the Ceremoniall abolished?

Thus you see then, there is as good reason for vs, to ioyne with Antinomians and Anabaptistes in casting away the Morall Law, as to ioyne with them in casting away the Sabbath day.

com-

## ARE STILL IN FORCE. 501

manded in the Morall Law : we may as well cast away by the Scriptures misapplied , euen all Gods commandements , and all Gods ordinances, as Gods Sabbath day : we may as well turne Anabaptists in wholl as in parte , and reiect all things commanded in the Decalogue with them, as any one thing therein commanded. To conclude , vnlesse we will iustify those Sectaries in destroying the whole Law of Gods 10 commandements, let vs as we ought, raise vp Gods Sabbath againe.

### A R G U M. X V.

My 15th. argument in defence of the Saturday Sabbath is, that it must be morall: because if you abolish the Sabbath day by the Scriptures, you must also by the Scriptures abolish the law of the Sabbath day , which is the 4th commandement. and thus I argue.

*If by the interpretation of the Scriptures, you abolish the Saturday or 7th day Sabbath; then by the interpretation of the Scriptures, must you also abolish the Law of the Saturday or 7th day Sabbath , which is the 4th com,*

*But no man may by the interpretation of the Scriptures, abolish the law of the Saturday or 7th day Sabbath, which is the 4th commandement.*

*Therefore no man may by the interpretation of the Scriptures , abolish the Saturday or 7th day Sabbath.*

For the Minor, it is out of question: for euery man granteth, that the law of the Sabbath, the 4th com. is morall ; and that it were horrible impiety to abolished it , any more then to abolish any of the rest of the Decalogue: and howbeit they say, that something in this Law is abolished , as the *time* of the 7th day, yet as for the Law , it retaineth its commanding and binding force still as they doe confesse: I come therefore vnto the Major, to proue the consequence thereof.

Howbeit the point is cleere enough of it selfe, yet such is the enmity of men to Gods Sabbaths , as rather then they will imbrace them, they will question any cleere trueth: for whats more cleere then this, take away the thing (yea any thing) commanded in a Law, and take away the Law thereof? take away the Sabbath day , commanded in the 4th com. and you take away the



4th com. also? there are many lawes in the old Testament, which are now abolished; let my aduersaries shew me any one of them, wherein any thing once commanded, was abolished, but that that Law it selfe also was abolished: if then it be the constant interpretation of Scriptures, to iudge when a thing commanded in a Law is abolished, that then that Law is abolished, then so it must be in this case also: take away the Sabbath day, & take away the Law of the Sabbath day, for example.

There was a Law made touching the difference of *Meates*, Leuit. 11. Now the Apostle shewing vs, that the difference of meates is taken away, Colos. 2. 16. hence we conclud, that not onely that difference of meates is taken away, but also that law, which commanded that difference of meates is taken away: Againe, there was a Law for the obseruation of *New-Moones* Numb. 28. 11. which was to sanctify the first day of euery moneth: Now the Apostle shewing vs, that those New-Moones are abolished, Colos. 2. 16. hence we conclud, that that Law of the New-Moones is abolished also. Againe, there were diuers Lawes made, for the keeping holy of diuerse anniuersary Sabbaths, Leuit. 23. 7. 21. 24. 32. 35. 39. now the Apostle shewing vs, that those yeerly Sabbaths, are all abolished, Colos. 2. 16. hence we gather, that together with the abolition of those Sabbaths, all those lawes made for those Sabbaths, are abolished also. it is cleere therefore, that if you abolish the weekly Sabbath, which is Saturday the 7th day, you must also from those Scriptures by which you abolish it, abolish also the Law of it, which is the 4th com.

A second reason I take from Colos. 2. 14. 16. where the Apostle abolishing those yeerly Sabbaths in v. 16. doth also abolish the Lawes of those yeerly Sabbaths in v. 14. & that vnder the name of *hand-writting of ordinances*, shewing how Christ vpon the crosse did put out, and abolished this hand writting of ordinances, that is those Lawes & ordinances, of those many yeerly Sabbaths; whence I thus argue, if by this 16th verse of Colos. 2. you will abolish the weekly Saturday 7th day Sabbath, then must you by the 14th verse of Colos. 2. abolish also that Law, handwriting, & ordinance of the 4th com. which belonged to,  
and

& was made for the weekly Sabbath day : for , looke what Sabbath daies you include in v. 16. The Lawes of those Sabbath duties, you must include in v. 14. & so abolish them : for it is plaine that the Apostle speaketh no larger in v. 16. then in vers. 14. he condemnes no Sabbaths in v. 16. but such whose Lawes be abolished in v. 14. & thus you see it clearly proued, that take away Gods Sabbath, & yee take away the Law of Gods Sabbath, which is the 4th com.

Here by the way note , that since Anti-Sabbatharians will haue nothing in the 4th com. morall but the duties of Rest & Holy exercises, therefore let them know , they shall haue no Law for these duties; they shall not presse to the practise of these duties by any Law: for in that they will haue the 7th day Sabbath a ceremony, & included in the text, Col. 2. 16. thereby they haue abolished the Law of the duties of Rest & holy exercises, by Colos. 2. 14. & then their Lords day Sabbath shall be a lawlesse Sabbath; & the duties of the time & Rest, & holy exercises shall be lawlesse duties.

But hereto it will be answered, in the 4th cō. is two things inioined, the duties of rest & holy exercises, & the time; now though the time be abolished, as a ceremony, yet so long as the duties of rest, and holy exercises, which are morall, remaine, the 4th com. may be abolished as touching the time, but not as touching the other duties of Rest and holy exercises. But how absurd this answer is, appeareth. 1. In that it cannot be showne (as hath bene said) that euer any thing commanded in any of Gods lawes, hath bene abolished, but the Law it selfe also hath bene abolished : it is therefore a growndlesse fiction, to imagine any of Gods lawes to be abolished in parte, & yet to remaine in parte. 2. The absurdity of this answer appeareth in this, that by the same answer, they may retaine in the Church still, all those abolished Lawes of the *New-Moones* & of these yeerly Sabbaths before spoken of, saying, that in these new-Moones, and yeerly Sabbaths there were two things inioined, the duties of rest, and holy exercises, & the times; now though these times be abolished, & so those commandements as touching these times; yet those commandements may all remaine still, as touching the duties of rest, and holy exercises : by this kind of absurd an-



answer therefore you see, we may still hold all those abolished ceremoniall Lawes, to be of vse in the Church still & morall. I conclude therefore take away the time & 7th day, and take away also the Law of the time and 7th day, which is the Law of the 4th commandment.

## A R G V M. X V I.

My 16th argument in defence of Gods Sabbaths is, that the time, to wit, the 7th day, must be morall and perpetuall; or else those *dueties* performed in that time by the 4th com. to wit, rest from labour, and holy exercises, these must be ceremoniall and abolished: as in the former argument we haue proued, that if they abolish the 7th day, they abolish also the Law of the 4th com. so in this we shall proue, that if they abolish the 7th day, they doe also abolish the *dueties* inioyned in the Law of the 4th cō. and so farrewell Law & *dueties* both: Thus I argue.

*If by direction from the Scriptures, you make the time, to wit, that 7th day in the 4th com. ceremoniall and abolished; then must you by the same direction, make those dueties performed in that time, to wit, rest from labours, & religiouse exercises, ceremoniall & abolished also.*

*But noe man will make those dueties of rest, & religiouse exercises, ceremoniall & abolished.*

*Therefore may no man make that time of the 7th day in the 4th com. ceremoniall & abolished.*

As for the Minor it is gaine said by none. J come therefore to the Maior, the consequence whereof J proue to be found, from the practise of the *Holy Ghost* in Scripture, who, whē he abolisheth the day & time once commanded, he thereby inferreth, the abolition also, of those *dueties* to be done in that day and time.

For example, on the first day of euery moneth, which was their *New moone*, the Isralites were bound to rest from labours Amos 8.5. & to be conuersant about religiouse exercises ij. king. 4.23. now whē the Holy Ghost did put an end to these *dueties*, he did onely mention the time & day, as, *Let no man condemne you in respect of the New mone*, Colos. 2.16. Gal. 4.10. and by abolition of the time, hee inferred the abolition of those *dueties*

dueties also performed in that time. Againe, the Ifralites had many yeerly Sabbaths, wherein they were to rest from labour, & to be conuersant in holy dueties, as you may reade at large, Leuit. 23. now when the Holy Ghost would put an end to these dueties he did onely mention the time & day *as, yee obserue times, and daies, and yeeres &c.* Gal. 4. 10. Rom. 14. 5. Colos. 2. 16. and by his abolition of the times and daies, he inferred the abolition also, of those dueties of rest, & holy exercises performed in those times, now this practise of the holy Ghost, giueth vs to vnderstand, that where the time is abolished, there those dueties vsually performed in that time, are abolished also: wherefore, if you will abolish the time and day, to wit, the Iewish Sabbath day (as some call it) then if you will fetch light from the Scriptures, you must learne of the Holy Ghost, to abolish also those *Iewish* dueties, of rest, & religious exercises, performed in that day and Iewish time.

Thus you see, vnlesse you hold the old Sabbath day morall, you cannot hold the dueties of a Sabbath morall: & if you condemne the time & day for a ceremony, you must also relinquish those dueties which you would faine haue be morall.

## A R G V M. X V I I.

My 17th argument for defence of the Saturday Sabbath, prouing that it must be morall and still in vse is, because it is a parte of Gods worship: and thus I argue.

*All the partes of Gods worship, comprised in the first Table of the morall Law, which were written by the finger of God in Tables of Stone, are morall & now in force.*

*But the sanctification of the Saturday or 7th day Sabbath, is a parte of Gods worship, comprised in the first Table of the morall Law, and was written by the finger of God in Tables of Stone.*

*Therefore the Sanctification of the Saturday or 7th day Sabbath, is morall and now in force.*

For the Major, it is not onely a trueth, but also a trueth of that importance and consequence, that there should be no Christian found (me think) dareing to deny it: for he that denieth it, doth deny God some parte of his worship; he denieth that God should haue his wholl worship; and will giue God but some



peeces thereof onely: now what God hath ioyned together, how dare any man to put them assunder? the Almighty, in setting man a platforme of his worship, diuided it into fowre partes, & commanded it by fowre seuerall commandements, which make vp together the first Table of the Decalogue or Morall Law, and so the wholl worship of God, compleate in all the partes thereof; now how shall any man dare by his deniall of this trueth, to put these assunder, and to plucke any one of these partes from its fellowes, but that he must be guilty of heinous impiety, & horrible Sacriledge? if it was so heinous, to rob God of his *Tithes & Offerings* Mal. 3. 8. what is it, to rob him of his *worship and seruice*? if not one *iore* or *title* of the Law shall faile, so long as heauen and earth endure Mat. 5. 18. with what warrant may any man say, that a parte of Gods worship, prescribed in that Law is abolished? as safely may a man clipe the Kings coyne, as clipe, pare off, or diminish any parte of Gods worship: the highest & worst degree of impiety and vngodlinesse in a Christian, is to turne Athiest and to deny God; and the next vnto it, is to deny God his worship and seruice, in wholl or in parte: now this they must doe who deny my Major. Nay which is worse, they doe not onely deny God a part of his worship, but also, they must account it *Iewish*, & *Iudaisme* in any that are *intire* and *perfect* in Gods worship, that is, in such as giue God, all the partes of his worship: for such as performe vnto God all his worship, intirly and perfectly, they will sanctifie his Sabbaths as one parte thereof, which these men must account Iudaisme.

I confesse indeed, some textes are brought to proue the abolition of one parte of Gods worship, to wit, the old Sabbath day, as Exod. 31. 13. Colos. 2. 16. 17. But these are but clokes, to couer their euill dealing with God, vnder a pretense of Scripture: because this parte of Gods worship, hath bene out of vse in the Church now a long time, & because it is now growne through neglect of it into reproch, as to be called Iewish, Ceremoniall, and a circumstance with the like, therefore to colour the matter ouer, men haue abused these textes of Scripture; but suer I am, it is more out of a desire and will men haue to reiect this parte of Gods worship, then any thing else, that these Scriptu-

res are alleaged : for there is nothing in these textes for that purpose , necessarily prouing so much, but onely that they who alleage them are wilfull , and will make them of larger extent then they neede to doe. I desire these words ( necessarily prouing ) may be well obserued , since I place greate Emphasis in them: for an ancient ordinance of Gods , is not to be *vnnecessarily & voluntarily* abolished, as if men were weary of Gods worship, and did study how to abolish & reiect his ordinances , and lay wast Religion. Now whither it will stand with a good conscience , for any man to abolish any parte of Gods worship vwhen he needes not, & vwhen there is no necessity by any thing in those textes to doe it, I leaue it to all men to iudg of.

I come to the Minor, & here I am to proue, that to sanctify the Saturday or 7th day Sabbath, is a parte of the vvorship of God; & this I proue first in *generall*; for it is a generall receiued trueth, that all the things command in the first Table of the Decalogue, are the partes of Gods vvorship; yea, & they are Gods immediate vvorship, as *Polanus* in his *Syntag.* pag. 558. saith; if then the first Table of the Decalogue commandeth the vvorship of God, the sanctification of the Saturday and 7th day Sabbath must needes be a parte of the worship of God; because it is commanded with the other partes of Gods worship, in the first Table of the Decalogue. 2. I proue it *particularly*, and that by the Testimony of two worthy Diuines; the one is *Vrsinus* in his Catech. on the 4th command. pag. 637. where speaking of the old Sabbath day, he expressly saith of it, that *it was tyed to the 7th day, and that the obseruation thereof was necessary, and it was the worship of God*: thus hee. The other is *M. Perkins* in his cases of conscience pag. 108. where he expressly affirmeth, that *the Iewes Sabbath, was both the time of Gods worship, & also a parte of Gods worship*. Thus I haue made good the Minor, to wit, that the Saturday 7th day Sabbath, was commanded of God, as a parte of his worship.

By the way, it is to be noted, that albeit men sleit this ordinance of Gods ancient Sabbath, caling it, but a *circumstance of time*, and the like, yet you see it cleerly proued, that it is such a circumstance as is not to be sleited; for it is a parte of Gods



*worship.* I conclude, the Saturday Sabbath must be morall and still in vse; because it is a parte of Gods worship: and because if any deny it, they are enemies to Gods intire and wholl worship and seruice; for they doe diminish it, and detracte from it, they pare of from it & clype it, as Traitous do the Kings Coine, making it lighter and lesler then his Maiestie coined it for.

## A R G V M. X V I I I.

My 18th argument, for the maintenance of the ancient Sabbath day is, that it must be Morall and still in vse: because it was obserued by Christians, with the approbation of the *holy Ghost*, after the death of Christ, and abolition of all Ceremonies. And thus I argue.

*The obseruation of that thing by Christians, after the death of Christ, and abolition of all Ceremonies, which the Holy Ghost recordeth to posterity, by way of approbation and commendation, that is no ceremony, but morall and still in force.*

*But the obseruation of the old Sabbath day, was celebrated by Christians, after the death of Christ, and abolition of all Ceremonies, and was recorded by the holy Ghost to all posterity, by way of approbation & commendation.*

*Therefore the obseruation of the old Sabbath day, is no ceremony but a morall & still in force.*

For the Major, there can be no doubt of it: for since that all Ceremonies had their period and last date, at Christs death vpon the Crosse, it cannot be thought, that the *holy Ghost* would giue the least commendation or approbation, of any Ceremony practised after the death of Christ, at which time all Ceremonies had their end; vnlesse we should thinke the holy Ghost would build vp againe, what Christ had throwne downe: it cannot be thought, the Holy Ghost would giue any approbation of a Ceremony, vnto posterity and the Christian Churches succeeding: wherefore the obseruation of Christians, commended by the holy Ghost, after the death of Christ and all Ceremonies, must be iudged a Morall.

I come to the Minor, the trueth of which I proue out of Luk. 23. 56. *And they returned and prepared odoures, and ointments, and rested the Sabbath day, according to the commandment.*

In

In which text, we may note these particulars for the profe of our point. 1. that the parties who rested this Sabbath day, they were Christians, namely, Christian women, as *Mary Magdalen*, & *Ioanna*, & *Mary* the mother of *Iames*, and other women with them, as the text speaketh Luk. 24. 10. 2dly, we may note, that this Sabbath day, was sanctified after the death of Christ: for Christ suffered the day before it. 3dly, it was sanctified after the abolition of all Ceremonies: for all Ceremonies ended vpon Christs Crosse, as we reade in Colos. 2. 14. So that an end was put vnto all Ceremonies, on the day before this Sabbath was sanctified. 4thly, the sanctification of this Sabbath day, was recorded by the Holy Ghost, vnto all succeeding Churches, as we find it and reade it in this text at this day. Yea, which is remarkable, these women preferred the Sabbath day, before the embalming of the sacred body of our Lord Iesus: for considering those hote countries, it had bene very needfull to haue embalmed the dead body before it had bene 3 dayes dead; & yet as needfull as it was, they neglected it, preferring the sanctification of the Sabbath before it; & this zeale of these holy women, hath the holy Ghost recorded vnto posterity.

5thly, that the holy Ghost recorded this, by way of approbation and commendation of their fact; appeareth hereby, 1. because he doth ranke it together with other remarkable and commendable facts: for he recordeth it with that commendable fact of *Joseph of Arimathea*, who begged the body of Iesus of Pilate, tooke it downe from the Crosse, wrapped it in a linnen cloth, and laid it in a new Tombe Luk. 23. 50. &c. And with that laudable facte of those women, who obserued the place where they laid the body of Christ, prepared odoures & ointments, and on the first day of the weeke erly in the morning, they went vnto the Sepulchre to embalme the body of Christ Luk. 23. 55. 56. Luk. 24. 1. now together with these laudable actiones, is rekoned vp also the religious sanctification of the Sabbath day, by those religious women.

2. Had their obseruation of this Sabbath day, bene any thing but morall; or any thing lesse then laudable, doubtlesse the holy Ghost would haue passed by this point, and buried it in silence.



# 510 THE LORDS SABBATHS,

as God did the body of *Moses* Deut. 34.6. In a place *unknowne* lest succeeding Churches should hence take occasion to honour & sanctify it.

3. The Holy Ghost commendeth in these women, their obseruation of the Sabbath day, most remarkablie in this, that he doth not relate it barely thus, *they rested the Sabbath day*, but he further added the rule they did it by, & that which warranted their action, which was that they did it *according to the commandement*, that is, the 4th commandement; *And rested the Sabbath day, according to the commandement*: Had this their fact bene the obseruation of a ceremony & a matter indifferent at that time, & so not deseruing speciall notice & commendation, in all liklihode, it had bene most fit to haue bene passed ouer in silence, or at the most to haue made a bare and sparing relation of it, as to haue said, they rested the *Sabbath day*, and added no more; but surely the addition of these words, *according to the commandement* *κατὰ τὸν ἐντολὴν* haue an emphasis in them: for as in diuinity, these words, to doe a thing *against* or *contrary* to a Commandement, doe carry with them a dispraise, and are a note of a discommendable action, so on the contrary, to doe a thing *according to* a commandement, doth carry with it a praise, and are a note of an action laudable and commendable: where did we euer reade, that either *Prophets* or *Apostles* did make reporte of any mans action, & added this therevnto, that it was done according to a commandement, or according to Gods will & minde, but that this was added by way of praise & commendation? for this end looke the vse of this addition, in these scriptures, Luk. 2. 22. 23. 24. 39. ij. Ioh. 4. Gal. 1. 4. Luk. 1. 6. Dan. 9. 5. Ezra. 3. 4. Ezra. 10. 3. 5. So much for profe of the Minor.

Happily some may say, that it mattereth not so much what these women did at that time, considering that they then knew not of the abolition of any ceremonies &c. But for the auoiding of this, I doe build the weight of my argument (as you may see) not vpon the action of those women, but vpon the allowance & approbation of the same, by the *Holy Ghost*; now the Holy Ghost knew well enough, that all ceremonies were abolished the day before this Sabbath was kept, Col. 2. 14. ARG V M.

## ARGVM. XIX.

My 19th argument in defence of the Sabbath of the Lord, proueth that it must be morall; because if you make it a ceremony & abolished, then you rase out one of Gods Tenn commandements by making it but a *tautologie* and needlesse repetition, of what was commanded in other of the commandements: and thus I argue.

*That doctrine which teacheth and affirmeth such things, as make one of Gods Tenn commandements, a tautologie & needlesse repetition, of what is commanded in other of the same 10 commandements, that doctrine is false and erronious.*

*But the doctrine which teacheth, that that ancient ordinance of Gods the old Sabbath day, is a ceremony & abolished, is that doctrine which maketh one of Gods 10 commandements & by name the 4th com. a tautologie & needlesse repetition, of what is elsewhere commanded in other of the 10 commandements.*

*Therefore the Doctrine which teacheth & affirmeth, that that ancient ordinance of Gods the old Sabbath day, is a ceremony & abolished, is erronious & false.*

For the Major, none will deny it, since it were to ouerturne the number of Gods commandements which are Tenn, Deut. 10. 4. & to make things differing in number, one and the same in nature; & so make an horrible confusion: yea, no man can indure to heare on it, that there should be a *tautologie* in the Morall Law: I come therefore vnto the Minor, to shew, that they which hold the old Sabbath day to be a ceremony, they make one of Gods tenn command. & by name the fourth, to be a *tautologie*, & needlesse repetition, of that which is commanded in other of the command: for this purpose we will consider all the things commanded in the 4th com. & then shew you, that if that time of the 7th day be a ceremony & abolished, then there is nothing left in the 4th com. but what is commanded in the other of the 10 commandements.

All the things then commanded in the 4th com. are three: the one is holy & religious exercises; the other is a rest from labour; the third is the time wherein these are to be performed: as for the first of these, to wit, holy & religious exercises, as  
prayer,



prayer, preaching, singing of Psalmes, with the like, these being parties of Gods worship and furtherances thereof, are commanded in the second Commandement: for the second commandement forbiddeth all false worship, & commandeth the true worship of God, as prayer, preaching, Psalmes, and Sacraments; as Diuines acknowledge: so then, we neede not rune to the 4th com. for these dueties of the Sabbath, to wit, holy exercises of prayer, singing of Psalmes, preaching and reading of Gods word: for we haue them inioyned in the affirmatiue parte of the second commandement: thus for the first point you see, that as touching the duetie of holy exercises, the 4th com. inioyneth nothing, but what was before inioyned in the 2th com. and so the 4th command. in this respect is but a tautologie & needlesse repetition of what is elsewhere commanded in other of the 10 commandements.

As for the second thing inioyned in the 4th com. it is Rest from laboures: now this duety, if you consider it as a naturall Rest, for the refreshing of the body being toiled & spent with laboures, then so it is inioyned in the sixte commandement, in the affirmatiue parte thereof: but if you consider it as a spirituall rest, it being a vacancy from corporall laboures, that so way may be made for holy exercises; then so it is inioyned in the second commandement also: for when the second commandement inioyneth Gods worship, it necessarily inferreth a rest and cessation from howshold and field workes; from merchandizing, buying and selling, that so men may be at liberty & fredome to worship God: thus for the second thing to wit, Rest, you see the 4th cō. inioyneth nothing but what was before cōmanded in the 2th com. & therefore the 4th cō. in this point is but a tautologie and needlesse repetition, of what is elsewhere inioyned in other of the 10 commandements.

The third & last thing is the time inioyned in the 4th com, which since they say it is abolished, it followeth, that there is no time or day now in the 4th com. inioyned: touching which I thus argue, if the time to wit, that 7th day from the Creation, or the last day of the weeke, inioyned in the 4th com. be a Iewish Ceremony and abolished, then is there no *day* inioyned  
now

now by the 4th commandment, for take from a Law the thing it inioyneth, & then that Law inioyneth nothing: for example, those anniuersary and Ceremoniall Sabbaths mentioned in Leuit. 23. and abolished by Colos. 2. 17. 18. when God abolished those very *daies* commanded in those Lawes, he vtterly abolished all daies, that were inioyned in those commandemēts: those dayes being Ceremonies, when they were abolished, not other daies came in the roome of them, by those commandements. Thers the same reason for the day and time in the 4th com. if it be supposed a Ceremony and abolished: wherefore the old day being abolished, and no new day inioyned by the 4th com. there is now nothing left in the 4th com. peculiar vnto it; nor can they shew vs any thing in it as now, which is not else where commanded in the Decalogue: thus you see, if you hold the old Sabbath day to be abolished, then is this 4th commandment a tautologie, and needleffe repetition of things before commanded.

Or, if you would suppose, that that particular time in the 4th com. is abolished, but yet that *a* time or *some* time still remaineth in the 4th com. why still it will come to the same: for a time, or some time; is inioyned in the 2th com. for where God requireth his worship, there it is necessarily inferred, that he there requireth a time or some time for his worship, without which it cannot be. Thus I haue proued it, that if you hold the old Sabbath day for an abolished ceremony, then you rase and deface the 4th com. by making it but *a tautologie*, and a needleffe repetition of such things, as are commanded before in the 2th com. it remaineth therefore, that that doctrine which affirmeth the old Sabbath day, to be a Iewish Ceremony, is false & erronious; the contrary whereto is the very trueth.

A R G V M. X X.

My 20th argument for defence of the Lords Sabbath proueth, that it must be morall; or else there is no *day* at all commanded now by the 4th com. and thus I argue.

*If we abolish Saturday the old Sabbath day, which was commanded in the 4th com. then we leaue no day as commanded now by the 4th com.*

T t t

B u t



*But we must leaue a day, as commanded now by the 4th com-  
mandement.*

*Therefore we must not abolish Saturday the old Sabbath day.*

For the Minor, it is confessed by all, that there is a day com-  
manded now by the 4th com. & therefore I passe that point as  
granted; and so come vnto the Major, the consequence where-  
of I proue to be found, by an Iuduction of particulares, of which  
there is one and the same reason.

First for their *new-moones*, which God commanded the Israe-  
lites Numb. 28. 11. wherein they were on euery first day of the  
moneth, to rest from laboures Amos. 8. 5. And to reparaire vnto  
the Minister for instruction ij King. 4. 23. Now when God  
abolished by the text Col. 2. 16. 17. that very day commanded  
in that Law Numb. 28. 11. then hee left no day as commanded  
still by that law Numb. 28. 11. In the next place, come we vnto  
all thole anniuersary Sabbaths commanded in the Ceremo-  
niall Law: the Israelites had one Sabbath, on the first  
day of the 7th moneth Leuit. 23. 24. againe, the Israelites  
had two other Sabbaths in the 7th moneth, as we reade Leuit.  
23. 39. besides diuers other Sabbaths there mentioned in Leuit.  
23. Now when by this text Col. 2. 16. 17. euery of those daies,  
commanded in those lawes, were abolished, there were no daies  
left as commanded still by those commandements in Leuit. 23.  
Now there is the same reason of the day commanded in the 4th  
com. if you hold it a Ceremony, as there was of those other  
dayes which were Ceremonies Leuit. 23. for as the time in  
these anniuersary lawes, was a Ceremony, so my aduersaries  
hold the time in this 4th com. is a Ceremony; wherefore there  
is the same reason in all; that is, abolish that speciall time speci-  
fied in any of these commandements, and you leaue no day as  
commanded in these lawes & commandements.

2. I proue it from all those textes which are vsually brought  
against the Lords Sabbaths, as Exod. 31. 13. Col. 2. 16. 17.  
Rom. 14. 5. & Gal. 4. 10. In which texts, our Anti-Sabbathar-  
ians or enemies to Gods Sabbaths, say, that the Sabbath day of  
the Iewes, commanded in the 4th com. is abolished as a *signe* and  
*shadow &c.* And that text of *esteeming one day above an other*  
Rom.

## ARE STILE IN FORCE. 315

Rom. 14. 5. And that text also reprocuing the Galatianses for *observing of daies* Gal. 4. 10. are spoken against that *day* mentioned in the 4th com. wherefore since the word (*day*) is of as large an extent in these texts, as the same word (*day*) is of in the 4th commandment it is as cleere as the sunne at noone day, that if that *day*, commanded in the 4th com. be an abolished Ceremony, then is there now no *day* commanded by the 4th com. and if the obseruation of those *daies*, commanded in the 4th com. be reprocuable, and abolished by Gal. 4. 10. &c. Then are there no *daies* now in vse by virtue of the 4th com. the reason is, because those *daies* which were commanded are abolished, as they say.

It is more then manifest then, that if we abolish Saturday the old Sabbath day, once commanded in the 4th com. then we leaue no *day* as commanded now by the 4th com. we must therefore cleaue vnto Saturday which God hath sanctified & hallo-wed Genes. 2. 2. 3. or else bid farewell vnto all *daies*, & Sabbath, as diuinely instituted.

### A R G V M. X X I.

My 21th argumēt for the defence of Gods Sabbath proueth, that it must be morall & still in force, or else we mangle & lame the royall Law of Gods commandements, receiuing & acknowledging but but some parces & peeces thereof onely : & doe deny that intire and whole Law of God, to be whole & intire to vs, or to belong vnto vs in the integrity & perfection thereof. And thus I argue.

If any man abolish the 7th day Saturday Sabbath, commanded in the Law of Gods 10 commandements, hee must also mangle and lame that royall Law of God, receiuing & acknowledging but some parces and peeces thereof onely, and he must deny that intire and whole Law of God, which was vttered by the voice of God, & wrote in Tables of Stone by the finger of God, to be whole and intire to vs, or to belong to vs in the integrity and perfection thereof.

But no man may mangle & lame that royall Law of Gods 10 commandements, receiuing but some parces and peeces thereof onely; nor deny that intire & whole Law of God, to be whole and intire to vs, or to belong to vs in the integrity and perfection thereof.



*Therefore no man may abolish the 7th day Saturday Sabbath, commanded in the Law of Gods 10 commandements.*

For the consequence of the Major : because this argument fetcheth all its force, from the *wholnesse & Integrity* of the law, it is needfull therefore that I shew, what the *wholnesse & perfection* of the Law is : note therefore, that the Law is then said to be whole, intire, & perfect, when it hath all the partes and percelles added to it, which God at the making of it, put and ioyned together, lacking none of them : like vs we cale him an whole an perfect man, who *hath* all his ioyntes & partes which God gaue him when he made him : & as we cale that an whole and perfect Bible, which *hath* in it, both the old and New Testaments, together with all and euery of the seuerall bookes & Chapters bound together, which at the first God ioyned together ; and as that man is said to be an whole and perfect man, who *lacketh* no limme or ioynt, of those which God ioyned together whē he made him : & as that is said to be an whole & perfect Bible, which *lacketh* neither Chapter nor verse of all those Chapters & verses, which God deliuered in writing, from the Prophets and Apostles ; so that is said to be the whole intire, & perfect Law of God which *hath* all the partes and things commanded, which at first belonged to it, & which *lacketh* none of all those precepts, which at the making and diuulging of that Law, God ioyned together. If then we would know, whither we haue the whole law of God intirly now or not we must haue recourse vnto the making & first diuulging of this Law : looke therefore into the twentyth Chapter of Exodus, and there you shall see this whole and intire Law of God, with all & euery the members thereof, as God made it when he first proclaimed it vnto his Church : thus you see both what the *wholnesse & integrity* of Gods Law is, and where to find it whole and intire as God made it ; & if any man shall diminish or deny, any one particle commanded in this Law, he must be said to mangle & lame this Law : & the Law must be accounted but a lame, mangled & imperfect Law, like as if a mā lacketh but a ioynce of his hand or a finger, he is said to be a lame man ; and if a Bible wanteth but a leafe or a verse, it is an imperfect Bible.

Now

Now to apply this; In the Decalogue, God chargeth his people, to *Remember* the Sabbath day, and to *sanctify* the Sabbath day, and to *Rest* on the 7th day; now this day caled Sabbath day, & 7th day, was our Saturday, as all men know: wherefore if any man will abolish this Saturday 7th day Sabbath, as not commanded now to be *remembered*, now to be *sanctified*, and now to be *rested on*, that man, doth mangle & lame the *royall law* of God: for he withholdeth one branch of Gods Law, which inioyneth the remembrance and sanctification of the Saturday 7th day Sabbath, that man, receiveth and obeyeth but some parcels & peeces of Gods Law onely: for he yeeldeth obedience but onely vnto some *nyne*, or *nyne* & an *halfe* of Gods *tenn* commandements; for he leaueth out that peece and parte which concerneth the Saturday Sabbath: and that man, must deny Gods intire & whole law, to be intire & whole vnto vs; or, to belong vnto vs, in the integrity & perfection thereof: for if the Law belonged vnto vs, in its integrity and perfection, then the Saturday Sabbath, which was once commanded in that Law, & so was a parte & a peece of the Law, it must now also be commanded in the Law, and so belong vnto vs now. Thus the consequence is proued good, that whosoever abolisheth the old Sabbath day, he mangleth Gods Law, he yeeldeth obedience but vnto percells and peeces of it, & he denyeth that Gods Law belongeth vnto vs, in its *integrity* & *perfection*. For the Saturday Sabbath, serueth to make vp Gods Law, an intire, an whole, & a perfect Law; & without it, it is but a lame, imperfect, maimed, defectiue Law; like a lame man wanting an hand, or a finger of his hand; & like an imperfect & defectiue Bible, lacking a Chapter, or a verse of some Chapter.

I confesse that those tene Ministers, Gods aduersaries and myne in this point, goe aboute like botching Taylers, or sowerly Coblers (for I cannot more aptly and fitly resemble their action) to make vp this breach againe; by adding a peece of new cloth to fill vp the rent, and so they suppose to auoide this blow, and to make vp the Law againe an intire and perfect law: now howeuer it is commendable to peece & mend old garments, yet it is altogether insufferable, for any to play the



## 518 THE LORDS SABBATHS,

botcher and cobbler with Gods lawes: the new peece wherewith  
all they would fill vp this rent, & make vp this breach, it is the  
*Lords day* or first day of the weeke, & this day must now be  
thought & firmly beleueed, to be put into the old Law of the  
Decalogue, & then we shall haue 10 commandements againe  
wholly & compleatly: but as once it was vnlawfull to weare a  
garment of Linsey wolsey, and to bring profane and common  
persones into the Temple, so is it now, to mingle *humane* institu-  
tiones with *Diuine* ordinances, and to bring a day appointed  
by man, into the Morall, eternall, and sacred Law of God:  
for the Lords day hath no higher institution then the ordi-  
nance of the Church; and will they peece and mend vp the  
Diuine Law of God, with the peece of an humane ordi-  
nance? but admit that the Lords day were of Diuine ordina-  
tion, yet is this peece too bigg or too little, to stand in the breach  
of the 4th commandement, as formerly I haue showne, because  
it cannot agree to the 4th com. besides, to see the vnskillfulnesse  
of these peecers; they confesse that this Lords day Sabbath is a  
new ordinance, pertaining to the new Testament, as are *Bap-  
tisme* & the *Lords Supper*, & yet they will attempt to mende vp  
the breach of the old Law, with a peece taken out of the new  
Testamēt: thus the old law, shall be partly old, partly new; partly  
Law, & partly Gospell; a new kind of botching. They saied in-  
deed a Cobler should answer my booke, and see now if they  
be not as good as their word; is not this worke of theirs Coblers  
worke?

Hauiug proued the Major, I come vnto the Minor, & here I  
am to proue, that no man may so wrest the Scriptures, as there-  
by to *mangle* & *lame* the *Royall Law* of God, no man may receiue  
& obey but some *percells* & *peeces* of it onely; & that no man may  
deny the *whole* and *intire* Law of God, to belong to vs *wholly*,  
*fully*, and in the *integritie* and *perfection* thereof: me thinke none  
should deny this Minor; if any will. 1. He is guilty of doing vi-  
olence, to the Law, and of being partiall in Gods Lawes,  
this was the sinne of those Priests laied to their charge by God,  
who had *polluted the Sanctuary*, & *done violence to the Law*,  
Zeph. 3.4. and againe, *ye haue not kept my waies, but haue bene*  
*partiall*

*partiall in the Law*: Malach. 2. 9. yea, he must hold it *Jewish & Iudaisme* in any that will be *intire & perfect* in Gods Law, that is, that will haue an indifferent and vnpartiall respect vnto all the partes thereof: for he that is intire and perfect in the Law, will haue respect vnto Gods Sabbaths, which they must count Iudaisme.

2. I finde it in *Polanus Syntag*: pag. 353. that Papists doe deny the second Commandement against worshiping of Images, to be *Morall* and appertaine vnto *Christians*: to the like purpose I find in *Willet* on Exod. 20. pag. 342. 343. these passages. *The commandement (say Papists) of abolishing and destroying Images, was ceremoniall, & therefore it concerneth not Christians now. And againe, The second precept against the making of Images was onely temporall, & concerned the Iewes.* Thus Papists are partiall in the Law, and deny its integrity: now if we may deny the Integrity of the Law, tell me why Papists may not doe so too?

3. If any will deny this Minor by the iudgement of M. Perkins he denieth himselfe to be *regenerated*: see M. Perkins in his Commentary on the Galatians, Chap. 5. v. 4. pag. 311. where treatening of the Law, thus he writeth, *The Law it is wholly copulative: all the partes of it are linked one to another: he that is bound to one Commandement, is bound to all: he that keepes one indeede, keepes all: he that breakes one, in respect of the disposition of his heart, is a breaker of all, Iam. 2. 10. he that makes no conscience to keepe some one commandement, if occasion be offered, will breake any: Hence it followes, that true regeneration is that which is a reformation & chang, according to the whole Law of God: Iosias turned to God according to the whole Law. Zacharie & Elisabeth, walked in all the Commandements of God. Dauid saith, he shall not be confounded, when he hath respect vnto all the Commandements of God.* Here you see M. Perkins vrgeth it, as a note of true regeneration, that men be reformed according to the whole Law; and exemplifies it by that of Iosias, Zacharie & Elisabeth, & the prophet Dauid: if that regeneration then be a reformation, according to the whole Law, then is the whole Law still in force, & so men may not deny its Integrity & wholnesse, men may not mangle & lame it; vnlesse it griueth them that the 10 Commandements should be all Morall.

To conclud, we must either reassume and reedify Gods ancient  
Sabbath



Sabbaths, or else we must reiect and demolish the integrity and perfection of Gods royall Law.

ARGVM. XXII.

My 22th Argument, in defence of the Sanctified & hallowed Saturday Sabbath Genes. 2. 3. is, that it must be Morall & still in force; partly because all Diuines with one accorde do hold and maintaine, that one day in a weeke is Morall & still in force by the 4th Com. and partly because there can be no day sanctified by the 4th Com. of all the 7 daies, but Saturday only. And thus I argue.

*If one day in a weeke must be sanctified for a Sabbath by virtue of the 4th Commandement, then Saturday Gods ancient sanctified and hallowed 7th day Sabbath, must be our weekly Sabbath day.*

*But one day in a weeke, must be sanctified for a Sabbath day, by virtue of the 4th Com.*

*Therefore Saturday Gods ancient sanctified & hallowed 7th day Sabbath, must be our weekly Sabbath day.*

First I will proue the Minor, namely, that some one day in a weeke, must now be kept for a Sabbath day by the 4th Com. & then in the second place, I will proue the Major, namely, that that one day, must be our Saturday. For the former, I will proue it first by the Testimony of our Church in generall, and then by the Testimony of many particular Diuines of note. First then for our Church: see the booke of *Homilies*, Homilie the 8th, of the place & time of prayer pag. 138. where it is thus written, *As concerning the time which Almighty God hath appointed his people to assemble in together solemnely, it doth appeare by the 4th Com. And then a little beneath, And therefore by this commandement, wee ought to haue a time, as one day in a weeke, wherein we ought to rest, & giue our selues wholly to heauenly exercises. And by and by againe, Thus it may plainly appeare, that Gods will & Command was, to haue a solenne time, & a standing day in the weeke, wherein the people should come together, and haue in remembrance his wonderfull benefices, and to render him thanks for them. Here our Church acknowledgeth & teacheth, that by the 4th Com. we ought to set a parte a time, as one day in a weeke, & to haue a standing day, in the weeke for the worship of God.*

Bishop Babington, in his exposition of the Commandements, and on the 4th Com. P. g. 168. thus writeth: *To haue one day in the seauen, to serue the Lord in, that was Morall, and remaineth still, binding*

binding vs vnto it. Doctour Willet in his Hexapla on Exodus, and vpon the 4th Com. pag. 356. thus writeth; *This then may safely be affirmed, that to keepe one day of seauen holy to the Lord, is Morall & not ceremoniall.* And againe pag. 363. *This Commandement as it is Morall continueth still; namely, that a certaine day should be set a parte for the publike seruice of God; & that as Chrysostome saith, in circulo hebdomadis &c. in the compase of a weeke, one whole day should be set a parte &c. Hom. 10. in Genes. Musculus in his Common places, on the 4th Comm. at the latter end, saith thus, Touching the Sabbath, it stands with the Law of nature, that we should some day giue our selues vnto holy exercises: in this respect we must not shake off the sanctification of the Sabbath, which is so farr deliuered vnto vs by the Law of nature, that all people vniuersally, haue their standing Holy daies, consecrated for the doing of holy things.* Peter Martyr, in his Commentary on the Epistle to the Romanes, Chapt. 14. v. 5. pag. 436. saith thus, *It pertaineth to the 10 Commandements, that out of the whole weeke, shold one day be consecrated to the worship of God.* Purchas, in his pilgrimage, pag. 21. Some (saith hee) make question of the Sabbath: Howbeit I must confesse, that I see nothing in that Commandement of the Decalogue, prescribed, but a naturall & morall: & that the obseruing of one day of seauen in euery weeke appeareth both by the first order establisht in nature, when God blessed & Sanctified the 7th day, and by necessity of a Sabbath, as well before the Law, in the daies of the Patriarkes, as in the times of Dauid, or Salomon: & by the generall consent of all, that it is Morall to set a parte some time to the Lord &c. Thus we see it abundantly proued, that one day in a weeke is still in force by the 4th Com. It might be infinite well nigh, in the profe of this point, out of M. Perkins, M. Dod & many others; yea what pulpit is there in the Kingdome of England, which doth not on all occationes seale vnto this trueth, by proclayming and publishing it vnto the people?

Hauiing proued the Minor that one day of the weeke must be a Sabbath by the 4th cō. now I come vnto the Major, to proue that this one day must be our Saturday: or this, that if one day in a weeke must be a Sabbath day by the 4th com. then Saturday must be our weekly Sabbath day: my reason of this point is, because none other day of the weeke can be a Sabbath day, by the 4th com. besides our Saturday: this I shall proue, by sondry arguments taken from the 4th com. we will fetch our first argument, from the first word of the 4th com. Remember.

That day, and that day of the weeke onely must be Sabbath day by the 4th com. the which this word Remember doth send vs vnto: now this word hath reference vnto Saturday the old Sab-



## 522 THE LORDS SABBATHS,

bath day onely : for the word Remember, implies a thing fore-  
knowne; thus *Peter* is said to remēber the words of Iesus which  
he had said vnto him. Mat. 26. 75. and so it is here, whereas  
God said remember the Sabbath day, he speaketh to his peo-  
ple the Iewes, of a day which they knew beforehand : for it  
was consecrated, not first at the giuing of the Law, but long  
before, euen at the Creation, Genes. 2. 3. now the Iewes, they  
knew no day for a Sabbath day, and so could remember no day,  
but Saturday the 7th day, they knew not of the *Lords day*, nor  
of any other; and therefore this 4th com. and the word Re-  
member in it, belongeth properly vnto no day of the weeke but  
Saturday, 2. That day of the weeke, and that onely is the  
Sabbath by the 4th com. whose proper name is *Sabbath day* Re-  
member the *Sabbath day* Exod. 20. 8, now no day of the weeke  
was euer called Sabbath day by the Scriptures, or ancient fa-  
thers, but Saturday: & therefore no day but Saturday can stand  
by the 4th com. I am not ignorant that we caue Sunday, Sab-  
bath day, but this is but a miscalling and nicknaming of daies,  
as elsewhere is shewed, see Mark. 16. 1. 2. where Saturday was  
caled Sabbath day, & Sunday was caled the first day of the weeke.  
3. Onely that day is Sabbath day by the 4th com. which is the  
7th day of the weeke. But the 7th day is the Sabbath of the Lord  
thy God, Exod. 20. 10, now no day of the weeke is by any ap-  
proued computation called and accounted the 7th day but Sa-  
turday, as elsewhere hath bene showne : therefore Saturday is the  
Sabbath day by the 4th com. see Mark. 16. 1. 2. where Sunday  
is caled the first day of weeke: & if Sunday be the first day, then  
Saturday which cometh after it, must be the 7th day. Thus you  
see, none other day of the weeke can be Sabbath by the 4th com.  
because none other day was euer caled Sabbath day, nor counted  
the 7th day. 4. No day of the weeke cā be Sabbath day by the 4th  
com. but Saturday the 7th day, because the reason of the 4th com.  
& Gods ensample of his rest on the 7th day therein contained  
Exod. 20. 11. cannot belong vnto any day of the weeke besids  
Saturday, this point is elsewhere cleered also.

Thus you see it vndeniablie proued, that if one day in a weeke  
must be a Sabbath day by the 4th com. it must of necessity be  
Satur-

Saturday: because the 4th com. in all the partes thereof, point vs out vnto Saturday, and vnto no day of the weeke besids it.

ARGV M. XXXIII.

My 23th argument in defence of the Lords Sabbath pro-  
ueth, that it must be morall & perpetuall, because it is such an ordinance of Gods, as doth greatly further the publike & solemne worship of God, tend vnto piety and furtherance of the dueties of the first Table, nourish Christian Religion; & generally helpeth all sortes of people, to the attainment of grace, and groweth in all the dueties of piety towards God, and Charity towards man: yea, because it is such an ordinance of Gods, as tendeth vnto mercy, and that not onely towards mankind in generall, but also vnto mercy both vnto man & beast. And thus I argue.

*That which is expressely commanded in the morall Law, which by experience we find, tending vnto, and a notable furtherance of Gods publike & priuate worship and seruice; and of all sortes of people, for their attainment and increase of grace & godlinesse, and growing vp in our Christian Religion: yea and further, which is commanded as a worke of mercy vnto mankind; yea both to man & beast; that thing is morall & perpetuall, & still in force.*

*But to rest from worke on Saturday the 7th day, is expressely commanded in the Morall Law, and we find it by experience tending vnto, & a notable furtherance of Gods publike & priuate worship & seruice; & of all sortes of people, for their attainment & increase of grace & godlinesse, and growing vp in our Christian Religion: yea and further, which is commanded as a worke of mercy vnto mankind; yea both to man and beast.*

*Therefore to rest from worke, on Saturday the 7th day, is morall perpetuall and still in force.*

As for the trueth of the Major, I suppose none will deny it: for it is a Rule in expounding the commandements, that not onely the things expressed in the Decalogue are commanded as dueties binding vs, but also all causes, helpes, & furtherances vnto those dueties: whence I reason thus, if the helpes & furtherances of morall dueties belong vnto vs, though not expressed in the Law, then by like if not by stronger reason, such helpes & furtherances



## 324 THE LORDS SABBATHS.

ances as serue vnto morall dueties, being expressely commanded in the Law, doe belong vnto vs & bind vs as morall: yea further, that duety which is commanded in the law, as a worke of mercy, that must needs be morall without all controuersy.

And as for the Minor, I suppose it is as cleere as the Major: for, 1. it is expressely commanded in the Morall Law, that we should rest from worke on the 7th day, which is Saturday. *But the 7th day is the Sabbath &c. in it thou shalt not doe any worke &c.* Exod. 20. 10. And 2. we find it by all experience, that if we rested from our laboures on Saturday the 7th day, it would greatly tend vnto the furtherance of Gods publike worship on that day, and vnto the begetting groweth and increase of grace in all men: for when men doe let a parte all worldly employments, to attend on the seruice of God, then are they free from many distractiones & incumberances, which would hinder them in Gods seruice, and then are they fitter for all Religious exercises &c. The truth hereof we see by our now keeping of the *Lords day*; for our resting from worldly employments on this day, doth greatly further the worship of God, & all holy exercises; iust so it would be with the 7th day if we had it in vse.

3. That a rest from worke on the 7th day, is commanded as a worke of mercy, is plaine Exod. 23. 12. *In the 7th day, thou shalt rest, that thine ox and thine Asse may rest, and the sonne of thy maide, and the stranger may be refreshed.* See to this effect also Deut. 5. 14. So then God would that men should rest on the 7th day, for the reliefe ease and refreshment, both of man and beast: God would that Masters should exercise pittie and mercy to their wearied and tired seruants, by resting them on the 7th day. Now in this respect, I may call the Saturday or Sabbath day, the Seruants *Iubile*; for on this day euery weeke, they should haue release from their painfull and seruite laboures, to refresh themselves therein: on this day all Masters should exercise mercy to their wearied seruants: how euer other times & holy dayes for seruants refreshment, are at the liberty & plesure of gouerners, yet this time & day, is not so: for of duety God in the behalfe of Seruants requireth it of Masters, & so it is the Seruants by right from God. Thus you see it cleere, that to rest on the  
7th

7th day, is a worke of mercy vnto mā & beaſt, & a worke greatly tending to the furtherance of all the duties of piety and charity.

In a word, the obseruation of the Sabbath day, must needs be a thing greatly tending to the good of mankind: because it was made for them: *The Sabbath was made for man.* Mark. 2. 27. vnlesse therefore we will accuse God of vnskilfulnesse, in making things for men, which are not good and profitable for them, we must needs yeeld, that the obseruation of the Sabbath, is a thing tending vnto, and a furtherance of mans good in generall,

What answer may be framed to this argument I cannot foresee, vnlesse it be some such as this, that the rest from labour is it onely which tendeth vnto piety, and is a worke of mercy, but not the day, to wit, the 7th day, this helpeth not &c. But contrarywise.

1. The day helpeth vnto a religious sanctification of the rest; because it is a *sacred day* aboue all others in the weeke, for God hallowed it at the creation, and it onely, Genes. 2. 3. & therefore it doth best besuite sacred actiōs, & addeth a kind of a more reuerēt respect vnto them: thus a man is touched with a more sublime and honourable regard of the duty of prayer, in the Church (as of ancient in the Temple) then in a common house: see Genes. 28. 16. 17. Eccles. 4. 17. Leuit. 19. 30. ij. Chron. 8. 11. Mark. 11. 15. 16. 17. And Moses must *put off his shoes*, because the place was *Holy ground*, Exod. 3. 5. Thus Nehemiah required of the people, behauiour futable vnto the day; the people must *not weepe*, because the day was *Holy*, Nehem. 8. 9. 10. and *This is the day which the Lord had made, let vs reioyce & be glad in it*, Psal. 118. 24. Here the day minded them of the duties in and of the day, to wite, ioy and gladnesse, like as the Coronation day when it cometh, it mindes vs of the duties of the day, & that in a more liuely maner then any other day: if therefore sacred places, did further men in sacred duties, by touching their heartes, with a more then ordenary reuerence and religion, & chaunge of behauiour; and if *daies* doe mind vs of the duties of the daies: then why should not also, the sacred day of the Sabbath when it cometh, be of like vse? it being of like



## 526 THE LORDS SABBATHS,

kinde? why should not the presence of this sacred day, the more moue vs to be holy, because the day is holy? if Moses must put off his shoes, because the grownd where on he stood was holy grownd, why should not we be the more moued, to put off all carnall and sinnefull affectiones, because the day wherein we are is an holy day? & if the people in Nehemiahs time, must not weepe, because the day was holy, must not we learne to abstaine from worke the rather; because the day is holy? So thus we see, sacred places, & sanctified daies, haue added somewhat vnto the increase of holy affectiones; & reasones haue bene fetched, from the holinesse of the places, and daies, to moue vnto more reuerence in gesture outwardly in body, & inwardly in heart, and to decline such things as doe not beset these places or times: this may yet further appeare in the Lords day: for it being supposed a *sacred day*, and of Diuine institution, the day thus considered, doth not a little further our rest from laboures, & so helpe vs to a more profitable vse of all holy exercises in the day, which would not be so, if the day were in esteeme but a common day.

2. One duety of the Sabbath, is to sing Psalmes, vnto the praise of God, as we may see by the title of the 92 Psalme: and among other things the Church doth praise God, for that his marvailouse & miraculouse worke of the Creatiō of the world, whereof the Sabbath day or 7th day is a signe, Exod. 31.17.15. Now this very day, doth not a little further this sacred duety, of praising God for the Creation of the world; & that. 1. Because this day, being the same day in the weeke for order whereon God rested at the Creation, it doth more liuely represent vnto vs Gods rest, then can any other day of the weeke. 2. Because God made this day to be a signe of the Creation, Exod. 31.17.15. as the Elements of bread wine and water in the Sacraments, be signes of the redemption; now signes doe further the remembrance of the things signified by them; & therefore the Sabbath day being a signe of the Creation, it doth further the thankfull remembrance thereof, and our cheerefull praises of God for it, since by it wee haue life being & wel being, without which should haue had no being at all.

3. The 7th day being that day whereon God himselfe rested at the Creation Genes. 2. 2, this day hath a force in it aboue all daies in the weeke, to perswad men to rest themselues, and giue rest vnto their seruants on that day, in an imitation of God, because God rested on it: and thus it furthereth. 1. The work of mercy, in afording rest vnto poore seruants: and 2. It furthereth the workes of piety & religion: for the more freely that men rest, the more cheerefully they worship God: this efficacy no other day hath.

4. As a place, so the time of the 7th day, is a furtherance to Gods worship; for thereby we haue time to serue God in, without which God cannot be serued; yea further, this time & day doth further the continuance and frequency of Gods worship: for were it not for this, some men would thinke it enough to giue God but one howre or two in a day, and one day in a moneth or quarter of a yeere.

5. The time and day, was commanded at once together with the duety of rest, both in one commandement, both in one sentence in that commandement, both with one breath, Exod. 20. 10. The one as a duety, the other as the proper time for the performance thereof: now it is consentaneus and agreeable to all reason to thinke, that these two things being thus inioyned immediatly together, should both tend together vnto one and the same end, each after its manner and kind, so as if the one tendeth vnto the worship of God, so should the other also: and it is absurd to thinke, that the one should tend vnto one end, & the other vnto another and diuerse end: A decre is made, that one the 5th of Nouember, the day should be kept in a thankfull remembrance for that deliuerance &c. & that people shall refrain their laboures, & resorte to their parish Churches; where the Ministers shall publikly praise God &c. now who cold imagine, but that as the duety of resting from worke tendeth vnto the publike praise of God, so doth the place appointed thereto, to wit, the Church, and so doe the persones, to wit, the Ministers, and so doth the time and day also, to wit, the 5th Nouember? & it were absurd to thinke, that the rest from work should ted to the publik praise of God, but the day should  
tend



red to some other end: it followeth therefore, that as the rest in-  
ioyned in the 4th cō. tendeth vnto the furtherance of Gods wor-  
ship, so doth the time, to wit, the 7th day there also inioyned;  
& as the rest from laboures tendeth vnto mercy towards man &  
beast, so the day, to wit, the 7th day, tendeth vnto mercy also.

Thus I haue proued it, that the obseruation of Saturday the  
7th day, is morall & perpetuall: because it tendeth vnto the fur-  
therance of Gods publike (as well as priuate) worship and seruice;  
& because it is a worke of mercy, both to man & beast: now all  
workes in the Decalogue, tending to promote Gods seruice, are  
Morall; and all workes therein commanded, which are vvorkes  
of Mercy, are Morall also, by the judgement of all Diuines: and so  
much for this answer.

An other answer some may frame, saying the day, to wit, the  
7th day is not *necessarily* tending vnto the vvorship of God, & a  
vvorke of mercy &c, since these may be furthered also by an other  
day. But contrariwise, 1. This answer is absurd, & thus I make it  
appeare, there is a twofould necessity, there is a necessity vvhich  
is *absolute*, as vvhen the vvorship of God cannot stand, vnlesse it  
hath such a day &c. And there is a necessity in *some respect*, as  
vvhen Gods vvorship cannot so vvell & fitly stand, vnlesse it hath  
such a day &c. Now, if they vvill admit of no more of the Mo-  
rall Law, then is necessary in the first respect, then these absurde-  
ties they fall into, 1. that they may reiect the 8th Com. *Thou shalt  
not steale*: for it is not absolutely necessary that this 8th com. should  
be retained among vs, since *Coueting* another mans goods in  
heart, is forbidden in the 10th Com. now he that keepeth the  
10th Com. standeth not in any absolute neede of the 8th Comm.  
yea, they may as vvell reiect as not Morall, the 6th, the 7th, & 8th  
Commandements, as not absolutely necessary: because the Magi-  
strate may make Lawes against murther, adultery, and stealth: if  
men vvill reiect Gods 7th day vvhich he hath sanctified & com-  
manded, because men may find and set vp an other day, then may  
they reiect for the same reason the 6th, the 7th, & the 8th Com-  
mandements also.

2. An other absurdity they fall into, vvhich is this, that thus  
they may reiect the setting a parte of an whole day, for rest from  
laboures

laboures, and for Gods worship: for both these may be done in halfe a day, or in some fewve hōvres of a day: yea, they may reiect the weekly sanctification of a day vnto God, and keepe but one day in a moneth or in a yeere: for it is not absolutely necessary to Gods worship, & as a worke of mercy either to keepe an whole day, or one in euery weeke.

3. An other absurdety they fale into which is this, they may aswell reiect the Element of *Wine* the Sacrament, saying, wine is not necessary to the Lords Supper, as to say the 7th day is not necessary vnto Gods worship: for common *beere* may be drunke in stead of wine, as well as a common day be vsed in stead of an hallowed day. Yea, as well may vve change bread in the Lords Supper for flesh, & eate flesh in remembrance of Christs body, as changethat sanctified day, which God commanded.

2. I proue it that the very precise time of the 7th day, is necessary vnto Gods worship, it not absolutely, yet *secundum quid*, if not for the being of it, yet for the right, fittest, & well being of it: my reasones are these 1. if the 7th day, was not in some respect necessary vnto Gods worship, and a worke of mercy, then might the Iewes haue changed the day & set out an other day for the same dueties: But it was not Lawfull for the Iewes to change their Sabbath day, as all confesse: Therefore was the 7th day necessary in some sorte.

2. If the 7th day, were not necessary in some sorte vnto the seruice of God, and worke of mercy in refres hing man and beast after they were spent in labour, then would not God haue *expressly commanded it* for those endes: But God did expressly command the 7th day to those endes, as we read in the fourth Com. Deut. 5. 14. Exod. 23. 12. Mark. 2. 27. Therefore is the 7th day necessary in some sorte &c: why should we thinke, that God should expressly command the 7th day by name for his Sabbath, the 8th day for Circumcision, & the 14th day for the passeouer, vwhen he mentioned not the day for baptizing of Infantes? nor the day for administration of the Lords Supper? but that the dayes expressly commanded, vvere necessary, and the dayes not commanded vvere indifferent? had not the 7th day bene necessary, God vvould haue left it vncommanded, as he hath done many indifferent things.



## 530 THE LORDS SABBATHS,

3. Our Sauour saith, *the Sabbath was made for man* Mark. 2. 27. Now if made for man, then it was necessary for mans good, either for his being absolutly, or for his well being respectiuly; or else it was needlesse & superfluous: But it was not made needlessly &c. Therefore it was necessary.

4. If no day of the weeke, can be so fit a day for Gods worship, as the 7th day, then is the 7th day necessary in some sorte: But no day of the weeke can be so fit a day as is the 7th; because all the other 6 daies are common & vnhalloved dayes, and onely the 7th day, is a sanctified and holy day Genes. 2. 3. and so fittest for holy dueties. Ergo &c.

5. If all the other 6 dayes in the weeke, be ordained for labour and worke, then of necessity the 7th day must be kept for Gods worship, and for a worke of mercy to man & beast: But all the other 6 dayes are ordeined for worke, *Sixe daies shalt thou labour &c.* And ordinarily & weekly to alter the institution of any of those Sixe daies, is to violare Gods ancient ordinance: Therefore is the precise time of the 7th day necessary.

6. On the Sabbath day, men are not onely to afford rest vnto their wearied seruants, but also to make holy assemblies Leuit. 23. 2. 3. to worship God Ezek. 46. 3. & to doe the exercises of Religion: now forasmuch as no day is commanded by God, for these dueties, but onely the Saturday or 7th day, therefore if you take any other day, it must be a day of mans appointment: now let all men iudge, if men will not be more carefull to yeeld their seruants rest, to meete together, in the publike assemblies, and to performe the partes of Gods worship & exercises of Religion, on that day which God hath commanded, then on that day which is but of mans commandement: this may appeare by our common holy dayes, what thin assemblies? what cold deuotion then? in comparison of the Lords day, which is supposed of diuine institution: so necessary then is a day of Diuine institution as without it, Religion & Gods worship will languish of a continuall consumption: now since there is no day of diuine institution but the Saturday or 7th day, it is of necessity that we keepe the Saturday or 7th day, to preuent the decay of Religion, & to support & further Gods worship & Seruice

Thus

Thus I haue proued it, that to rest from our laboures on Saturday the 7th day, is morall & perpetuall: because we finde it tendeth vnto the furtherance of Gods worship; & because it is a worke of mercy, to man & beast; yea, in a sorte necessary also: & thus much of this argument.

ARGV M. XXIIII.

Because many stand so much vpon the *law & light of nature*, holding that onely to be morall in the Decalogue, which is ratified by the light of nature: &, that they would imbrace the Sabbath, if it could be proued to be a Law of nature: for the benefite of such therefore I frame this argument; and thus I argue.

*That duety which is expresly commanded in the Decalogue, which being made knowne to a meere naturall man, he cannot by his light of nature & reason oppose, but must allow of and subscrib vnto as good for him; that duety is morall, concerneth our practise, & is perpetually to be kept.*

*But the obseruation of Saturday the 7th day Sabbath, is expresly commanded in the Decalogue, & is a duety which being made knowne to a meere naturall man, hee cannot by the light of nature & reason oppose it, but must allow it, and subscrib vnto it as good for him.*

*Therefore the obseruation of Saturday the 7th day Sabbath, is morall, concerneth our practise, & is perpetually to be kept.*

As touching the profe of the major, if any shall except against it, saying, they could like of it, if it spake of such a duety in the Decalogue, as were first found out by the light of nature; but mislike of it, because it speakes of such a duety as is first found out by a supernaturall light, & then made knowne vnto a naturall man. Hereto I reply, that it is not matteriall whither the duety be first found out by the light of nature, & after allowed of by the same light, or first found out by the supernaturall light of Gods word in his 4th com. & then subscribed vnto by the light of nature: it mattereth not I say which way & by whom the duety was found out first, so long as nature & the light of reason doth allow of it, iustify it, and subscrib vnto it, after it is found out: for, men are as well bound by the Law and light of



## 332 THE LORDS SABBATHS.

Nature, to obserue those dueties which the light of nature alloweth and approueth, being taught vnto them, as to obserue those which were neuer taught them: for it is not the finding of them, nor the manner of getting the knowledg of them that bindeth, but it is the approbation, and allowance of them, that bindeth to the obseruation of them, and which hath the force of a Law in a man: wherefore, what duty soeuer is prescribed vs in the Decalogue, if the light of nature cannot oppose it as harmfull & incommodiouse, but doth rather allow of it, iustify it, & approue of it as good, that duty must needs be morall & practised by vs; or else we bewray our selues to be vnnatural, & to put out the light of nature in vs, & to goe against conscience: for we will refuse to doe that, which the very light of nature in vs, alloweth of, and subscribeth vnto as good to be done, and so I come to the Minor.

In the minor I shall not need to proue any thing but this, to wit, that a *meere naturall man*, cannot oppose Gods 7th day Sabbath, but must allow of it as good to be obserued, so soone as the Author, vse, & end of it be discouered vnto him: first the for the Author of the Sabbath, a meere naturall man cannot by the light of reason, but allow of all lawes and ordinances made by a Deity. 2. for the vse, and end of the 7th day Sabbath, 1. as it is kept in memoriall of the Creation, so a naturall man cannot but allow of it; since by the Creation hee receiued his being, and all comforts of this life. 2. It crosseth not the good of particular persones, societies, or common weales; but on the contrary, it serueth to refresh both man and beast, being ouertoiled and spent in the 6 dayes before by laboures; it helpeth the exercise of Religion; and it is a duty, which societies and common weales cannot well subsist without: for we see, besides weekly Sabbaths, that common weales do maintaine sondry anniuersary holy dayes, and therefore at the least one day in 7 is counted needfull for Rest: wherefore, suppose wee that the Lords day, or the Sunday Sabbath were changed into the 7th day or Saturday Sabbath, since the common weale standeth in neede of one day in 7 at least for rest and refreshment and the exercise of religion, therefore it followeth, that if we had the Saturday Sabbath.

bath in vse, the common weale could haue nothing against it to oppose it, but must allow of it, approue it, and subscrib vnto it as good to be obserued: because in it and by it, a good and benefite cometh vnto the common weale, both for their bodies and soules.

In a word, doth not nature teach vs, that it is meete to shew mercy vnto Seruants, and allow them one day in 7 to rest in from their painefull laboures, and to refresh themselves? and so to fit them for labour againe on the next Sixe daies? and doth not nature teach, that it is fitter that this day should be of Gods choise, which is Saturday the 7th day, then of mans choise? and also, that the time should not be indifferent, at mans plesure, least some cruell Masters should deny their Seruants this necessary refreshment, but necessary, as inioyned by God & as a duety from all Masters?

How then should this Sabbath be but morall, when the light of nature cannot except against it? and how should it not but be obserued of vs to this day, when that naturall light of reason that is in vs, doth consent vnto it, & allow and approue of it as good for vs? as the Apostle said, *Doth not nature teach you, that if a man hath long haire, it is a shame vnto him?* 1. Cor. 11. 14. So may I say, doth not nature teach vs, that if we had Gods ancient Sabbaths, the obseruation of them would proue both piouse and commodiouse? our Sauour saith, *The Sabbath was made for man.* Mark. 2. 27. Now what an vnnaturall man is that, who will reiect that thing which was made for him? will any man refuse an howse, or a garment that was made for him? or any of Gods Creatures which were made for him? & shall not such incurr an heauy censure, who will reiect a duety commanded in the Decalogue, the which the light of nature still remaining in vs, doth allow of & approue of?

This is one thing I desire may be in speciall manner obserued, that such as reiect Gods Sabbath, they reiect a most ancient ordinance of Gods expresly commanded in the Morall Law, saying, that very day and time is not morall nor concerneth our practise, as doe the rest of the 10 commandements, when as not withstanding our consciences, and that light of naturall reason



## 134 THE LORDS SABBATHS,

which is in vs, doe consen: vnto it, approue it, and allow of it; as a thing very good and commodiouse for vs, if we had it in vse among vs: shall not such opposites be condemned, by their guilty consciēces for opposing of that ordinance of Gods, which is no way against them, but euery way good for them, their consciences being witnesses thereof? should we vrge the practise of any thing impossible to be kept or vnnaturall to be done, the which nature riseth against & abhorreth, thē if it were opposed it were the lesse maruailouse, but when we vrge & stand to defend, nothing but a brāch of the morall law, nothing that nature disalloweth of, but rather cheerefully imbraceth, that such a thing should be opposed as no morall, nor appertayning vnto vs, but as Jewish and I cannot tell what, this is the matter of wonder, & so much for this argument.

For conclusion, let me goe a little further then my argument drawes me, I see not but it might be proued, that the 7th day Sabbath is a Law of nature, euen in their owne sense, who say they would imbrace it if it were a Law of nature: for as the Gentiles some of them found out the true God, so some of them found out the true & 7th day Sabbath: for the profe hereof I referre you to *Walens de Sabbatho*, pag. 46. 47. who affirmeth the point himselfe; & also proueth it; for he citeth diuerse ancient Authores, as 1. *Philo* the Iew lib. 2. de vita *Mosis*, *Our custome* (saith *Philo*) doth adominish all *Barbarianes*, *Græcians*, *Europianes*, and *Asians* of duty: for who doth not honour that sacred day, which returneth euery weeke? ij. he citeth *Iosephus* lib. 2. aduersus *Appionem* circa finē libri, saying, *There is not any Citty, Gracians or Barbarianes, nor any Nation, vnto whom the obseruation of the 7th day, in which the Iewes rested, is not come.* Thus *Iosephus*. iij. He citeth a most ancient author *Theophilus Antiochenus Patriarcha* lib. 2. ad *Autolicum*, *As touching the 7th day* (saith hee) *which among all mortall men is greatly famous, it is called the Sabbath &c.* iiij. He citeth *Clemens Alexandrinus* lib. 5. *stromatum*: *Not onely the Iewes* (saith hee) *but also the Gentiles knew that sacred 7th day &c.* 5. He citeth *Eusebius*, præparat. Euangel. lib. 13. who proueth the same out of *Plato*, *Hesiod*, *Homer*, *Callimachus* and others, for further profe hereof, I referre you to  
M. Richard

*M. Richard Byfield* on the Sabbath, pag. 81. who there alleageth sondry Testimonies, shewing that the Gentiles kept the 7th day or Saturday Sabbath; amōg the rest these *Seneca* in his 95 Epist. and *Macrobius*, Saturn. lib. 1. Cap. 7. And *Aretius*, problem de Sabbathi obleru. thus you see that the Saturday or 7th day Sabbath was found out by, and in vse among the Gentiles, wherefore the 7th day Sabbath stands firme, by the Law and light of nature.

Thus much for my arguments, whereby I haue proued the morallity and perpetuity of the Lords Sabbaths: wherein (as I trust) I haue giuen satisfaction abundantly, to the conscience of any man hat is not vn-willing to see a truth: but as for such as reade with preiudicate opiniones, resoluing before hand, to stop their eares least they should hear, & shut their eyes least they should see, which is a brand of an hearte hardened by the iust Iudgement of God, I leaue them to him that shall iudge them an other day.

*Consider what I haue said, and the Lord  
giue you understanding in all things.*

#### S E C T. I V.

**W**Hereas we haue made profe of the morallity & perpetuity of the Lords Sabbath, and finding that men haue sondry distinctiones, and euasiones, whereby they would shune the force of our arguments, I haue therefore reserued this Section, purposely to confute those distinctiones; and to shew the vanity and absurditie of such their euasiones; that so all rubes & scruples being remoued, our arguments may haue free passage, and be receiued without all doubtinges: it is true, I shall handle many of those distinctiones & euasiones here, which I haue touched before, by way of vse, in my Exposition of the 4th commandement, but those things which there I did but touch cursorily, here I shall handle more largely, as the more proper place for them: but say I should but repeate them, it were not labour lost; for being they are the common answers,  
and



& often beaten into the mindes of people, there is need of an often confutation of them, that so what is said, it may sticke the faster, & remaine the longer in mens mindes.

## I.

The first euasion which I will deale withall, shall be their distinction of *a* Sabbath, & *the* Sabbath: for an argument being brought, for the morallity of the Sabbath day, out of the 4th com. they are ready to blunt the force of it, by this answer for one, to wit, that the word Sabbath may as well be translated *a* Sabbath, as *the* Sabbath.

To discover the vanity of this idle distinction, (for many care not how idly and absurdly they answer, so be they may say something against this sacred ordinance of Gods) first, we must know what is the difference betwixt *a* Sabbath, and *the* Sabbath: by *the* Sabbath, is meant that common and well knowne Sabbath day, to wit, Saturday the 7th & last day of the weeke, the which the Iewes kept for thousands of yeeres, this I call *the* Sabbath emphatically and by way of excellency, and as a certaine well knowne day. Now on the contrary, by *a* Sabbath, they would vnderstand some one day of the 7, but vncertainly which: not any one rather then an other, not any certaine standing knowne day of the weeke; but so as the 4th commandement may indifferently be applied vnto any day, as vnto Sunday, or Monday, or Tewfday &c.

The sense of this distinction being giuen, the absurdity of it wil appeare by the like cases; the Lord said, let *the* earth bud forth the bud of the herb &c. Genes. 1. 11. were it not a senselesse translation to render it thus, Let *a* earth bud forth &c? againe, then *the* man said, *the* woman which thou gauest me, shee gaue me of the tree &c. Genes. 3. 12. were it not an absurd translation to render it thus, then *a* man said, *a* woman which thou gauest me &c? as well may they translate it *a* earth for the earth, *a* man and *a* woman for the man and the woman, as *a* Sabbath for the Sabbath: for as there was but one earth, and but one man, and one woman, so was there but one Sabbath day. Againe, suppose *a* commandement had bene giuen in the new Testament, for the

Lords

Lords day, in the same forme of words with the 4th com. for the Sabbath day, saying, *Remember the Lords day, to sanctify it &c. But the first day of the weeke, is the Lords day, in it thou shalt doe no worke &c. for on the first day, the Lord rose from the dead, and therefore the Lord blessed the Lords day and hallowed it:* If any now should frame such a distinction against our Lords day Sabbath, saying, this name Lords day, may be translated a Lords day, that so he might turne the sense of the commandement, from that day which hath so many hundrethes of yeeres bene knowne, & called by the name Lords day, vnto any day of the weeke, would not the Patrones of the Lords day, cry fie on such a man? it is pittie he liues, that will so corrupt the Scriptures? the case is their owne; I appeale vnto their consciences, if by these answers, they haue not as shamefully corrupted and abused this portion of Gods Law the 4th com.

2. Whereas they say, the name Sabbath may be translated a Sabbath, that this translation is vnfit, and disagreeing to the Scriptures and contextes, I alleage, against them, all the lerned *translatours* both new and old, that euer translated the *Bible*, for they all constantly, doe render it *the Sabbath* not a Sabbath.

3. If by the name Sabbath in the 4th com. was meant a Sabbath, vncertainly what day of the weeke, then this absurdity followes, that the Iewes were not bound distinctly vnto the Saturday Sabbath which they alwayes kept, and held, themselves bound to keepe, but that they might haue kept Sunday, Monday, or some other day, in imitation of God, and in memory of the Creation. Yea further, since all men confesse, that the Iewes by Sabbath day vnderstod the Saturday, if now it be otherwise vnderstod, then one & the same word shall haue one sense for 2000 yeeres and more, and afterwards, the same word shall haue an other sense: and so the words in Scripture shall change their sense, as the times change; what is more absurde?

4. The absurdity of this distinction yet appeareth in this also; for since there was neuer any day of the weeke, weekly caled Sabbath day, in all the Scriptures, but the Saturday onely, how can any man in his right wittes, apply the 4th com. to any day but Saturday? it is as absurd, as if one should suppose two Sa-



turdayes in a weeke, a Saturday & *the* Saturday: or two Christmas dayes in one yeere, a Christmas day, and *the* Christmas day. I confesse we cale now a daies Sunday, Sabbath day, but what matters it what we cale, who take liberty to cale, and to miscale daies at our pleasure? but I speake of a Diuine nomination of daies, vsed in the Scriptures; for neither *Prophets* nor *Apostles* did euer cale the Sunday, or Lords day, Sabbath day, nor any other day of the weeke saue Saturday. Since therefore there is but one day in a weeke named Sabbath day, by Diuine computation, how can there be a Sabbath day, and *the* Sabbath day?

5. In my exposition of the 4th commandement I haue at large proued it, that by Sabbath day, in the 4th com. we must vnderstand the Sabbath day *emphatically*, that is, Saturday, & not a Sabbath day, at rouers & at randome; vnto which preface forepast I referr my Reader, see my Exposition, vpon the words *Sabbath day*.

6. The absurdity of this distinction appeareth in this; if this word Sabbath, should be translated a Sabbath, then one & the same word, should haue diuerse senses in one and the same commandement: for the name Sabbath, at the latter end of the commandement Exod. 20. 11. must be translated *the* Sabbath; for it was not any day of the weeke which God blessed at the Creation, but it was Saturday the 7th day onely and certainly: it is absurd therefore, to translate the same name Sabbath, at the beginning of the commandement Exod. 20. 8. otherwise, as a Sabbath, as of a day at randome and vncertaine. And so much for this distinction.

## II.

A second euasion I will touch, and it is there distinction of a 7th day, and the 7th day: let a man vrge those words of the 4th com. *But the 7th day is the Sabbath of the Lord &c.* to proue that we must sanctify the old Sabbath day which is the 7th day, and they will make this for one of their answers, that the commandement speakes of a 7th day not of *the* 7th day: by a 7th day, they vnderstand some day or other of the weeke, at rouers and at randome, but not any one certaine day of the weeke. Were there nothing else against this distinction, this one were enough, that

by

by refusing *the 7th day* which implieth a settled, well knowne, & certaine day of the weeke, to imbrace *a 7th day*, at rouers, as an vncertaine time, hereby they labour to make things knowne when, vnkowne when, things certaine to be vncertaine: as if they delighted in vncertainties; and as if God should require a time for his worship, but no man knew when.

2. Were this answer tollerable, what should stand firme in the Scriptures? God commanded circumcision on the *8th day*, had some of our times liued in those times, they could by this Law, haue circumcised a child on the *9th* or *10th day*, & made it in their accompt a *8th day*, though not the *8th day*: for if they would but skip ouer the first or second day of the childs birth, not rekonig them, then the *9th day* or *10th day*, would be a *8th day*. The Lord commanded the Passeouer to be eaten on the *14th day* of the moneth: loe we haue some, by a new deuised computation, could haue iustified it, that by the same Law, they might haue eaten the Passeouer on the *15th* or *16th day* of the moneth, and all well enough: for they could make the *15th* or *16th day* of the moneth a *14th day* though not the *14th day*: for hauing said, that the commandement may be vnderstood of a *14th day*, they can thus make it good; they will not rekone the first day of the moneth for any of the number, but begine their account at the second day, and so the *15th day* will become a *14th day*, is not this pretty iugling? think you that these men thinke they haue to doe with a God, when they thus expound his commandements? or with some babe or child that cannot tell to 7 or to 14? but they will say perhapes, they doe not so rekone nor skip ouer daies &c. But that this is false, I thus proue it: our Sunday, or Lords day is not onely the first day of the weeke, in our common account; and in the computation of all Chruches Jewes and Christianes, Protestants and Papistes; but also it is caled the first day of the weeke, constantly in the Scriptures, see Mat. 28. 1. Mark. 16. 2. Luk. 24. 1. Ioh. 20. 1. 19. Act. 20. 7. ij. Cor. 16. 2. Now that our new Sabbathariās, might make their Lords day Sabbath, to become a *7th day*, & so accord to the 4th com. they must skip ouer *Sunday* in their accompt, not rekonig it for the first day of the number, & so begine their rekonig at *Monday*



## 510 THE LORDS SABBATHS,

day, counting Monday for the first day of the weeke, & then the Sunday or Lords day following will be a 7th day: thus by their distinction & cuni- iugling together, that day which our Church & all Churches cales *dies octauus* the 8th day, these haue made it a 7th day: & that day which the Scriptures cales, the *first* day, the same they haue made a 7th day.

I abhor with my heart & soule, to see Gods people thus deluded, and his sacred Scripture, I meane his 4th com. thus abused, and made a nose of waxe to be turned hither and thither as the times please. I know some are redy to wish I had spent my time better, then to haue medled in this point of the Sabbath, so in loue they are with their wanted erroutes: and others, haue wished me and my booke hanged vp together, with the like, so rash is their furiose zeale for their new Sabbath, and so madd they are and enraged against me for discovering this their abominable abuse, both of Gods people and the sacred Scriptures: but whether I haue done well or euill in this point, and whether they or I doe rather deserue this censure, I leaue to the indifferent and vnpartiall reader.

3. An other absurdety against this distinction is, that if a 7th day may be vnderstood in the 4th commandement indefinitely & vncertainly, then were not the Iewes tied to sanctify the Saturday Sabbath, no more then any other day in the weeke.

4. All Translatores both new and old, are against them: for they constantly translate it *the* 7th day, as the most fit, not a 7th day.

5. Since there is no more 7th daies, then there is Saturdaies in a weeke, it is a foolish distinction to talke of a 7th day, as if there were or could be more 7th daies in a weeke then one: for since our Sunday or Lords day, is the *first* day, in a Diuine account, as hath bene proued, and also in all other approued computationes, therefore Saturday following, and onely Saturday must be both the 7th day, and a 7th day without difference.

6. That it must be translated, and also expounded of the 7th day, to wit, Saturday, and not of a 7th day vncertainly which day, I haue proued it in my Exposition of these words of the  
4th

4th com. *But the 7th day is the Sabbath of the Lord &c.* Vnto which place I referre my reader.

7. The absurdety of this distinction appeareth thus: if the word *seauenth*, may be translated a 7th, as of a day vncertaine, then one and the same word, in one and the same commandement, should haue diuerse senses: for the word *seauenth*, at the latter end of the commandement Exod. 20. 11. must be translated *the 7th*, as of a day certaine: for God rested *the 7th* day, to wit; on Saturday Genes. 2. 3. it is absurd therefore to translate the word *seauenth*, in the former parte of the commandement Exod. 20. 10. a 7th, as a day vncertaine. And so much for this distinction.

## III.

A third euasion they haue, & this is very frequent in all mens mouthes, let a man vrge the 4th com. for the Saturday Sabbath, & your answer shall be this, *One of Seauen*, the 4th com. it inioyneth one day of 7, so they reiect the 7th day, and will haue one of 7. Thus they leane vpon this false exposition of the com. that by the 7th day, is to be vnderstood one day of the 7: by one of 7 they meane any one of the 7, or *some one day of the 7* or other without difference. Thus these enemies to Gods Sabbath, doe corrupt the proper sense of the scriptures, rather then they will see their old errours, and be take them to a reformation; glad they are if they can inuent any thing, for the subuersion of this sacred ordinance Gods Sabbath day.

My first argument against this euasion shall be this, that the word *Seauenth* vsed in the 4th com. it is not a *Cardinall* as they eale it, but an *Ordinall* word of number; it noteth but one of that number, and its order also, as that it is the last for order of that number named; thus the Tēth, is not any one of the 10, but the last for order of the 10. The fowrth moneth of the yeere, it is not any one moneth of the 4, but the last moneth of the 4, so the *Seauenth* day of the weeke, it is not any day of the 7, but the last for order of all the 7. they doe therefore most shamefully corrupt the word of God, who when they heare God say, *But the 7th day is the Sabbath of the Lord*, which 7th is the last day of the number or weeke, then they will come in with their deuices



## 542 THE LORDS SABBATHS,

to defeat God of his day and time, saying, by the 7th, may be meante one of 7, or, some one day of the 7, that is, as well the first day of the weeke, or any other, as the last day.

2. The absurdity of this answer and exposition, may appeare by the like cases: The passeouer was by the Law to be eaten vpon the 14th day of the moneth; now according to these Expositors of Gods Law, a man might haue eaten the passouer vpon one of the 14 daies, as on the 5th or 8th or 12th daie, and iustifiably too; for their Exposition of Gods law is, by 14th to vnderstand one of 14, or, some one day of the 14, that is, any one day of the 14. Againe, they were to circumcise a child on the 8th day, I, say these men, that is, vpon one or vpon some one of the 8 daies: so they might at their choise, circumcise a child on the 4th or 6th day of its age: thus by their expositiones they make Gods Lawes of none effect: for God made choise of one certaine day aboue all others, and these haue made all daies common; God would haue the 7th day which is the last of the 7 for his Sabbath, but these tell vs, one of 7, some one of 7, or any one of the 7 may suffice; as if God had not made his choise of the day, but left vs the prerogatiue, to make the choise: good Lord deliuer vs from such Expositors, and such Expositiones. I could haue borne this grieffe with silence, as a long time I did if these Antisabbatharians, or enemies to Gods Sabbaths, would haue taken knowledge of these their erroures, in loue and the spirit of meeknesse, either in priuate before I printed my former booke, or in publike by my former booke; but now they maintaine the with an high hand, viterly cōdēning me, & protesting against me both in publike and in priuate, wherefore I doe the world to know, how I abhorre these their vngodly proceedings in abusing Gods people, and in corruption the sacred Scriptures.

3. If by the 7th day, may be vnderstood, one of 7 indifferently, the might the Iewes haue kept any one day in the weeke without difference for their Sabbath, as Sunday, Monday, or some other, but this is absurd to imagine: yea a greater absurdity; for since all mē cōfesse, that the Iewes, with their Prophets & Christ himselfe, vnderstood by the words Sabbath day, one certaine day of

of the weeke, as Saturday, if now we will expound the same words in the 4th com. of a day vncertaine, then shall the words of scripture chang their sense as the times chāg: the same words for 2000. yeeres shall signifie one thing, and euer after that, an other thing: oh manstrouse absurdery!

4. If by the 7th day, may be vnderstod some one day of the 7 without difference, then may we Christians, keepe the Saturday Sabbath againe with the Iewes: for this is one day of the 7: but this they hold a fowle errour, to keepe the Iewes Sabbath; & therefore by the 7th day, we must not vnderstand one day of the 7 indifferently.

5. If by the 7th day in the 4th com. be vnderstod, one day of 7, then is there no ceremony in the 4th com. for, if one of 7 be the true exposition of the 4th com. it was euer the true sense of it; & if one of 7 indifferently, both was & now is, the true exposition of the Com. where I pray is the ceremony? where is the time which we say was abolished by Christ? since the sense of the com. is euery way the same now which it was: But our new Sabbatharians all say, there is a ceremony in the time: Therefore is not one of 7, the true sense & exposition of the 7th day, in the 4th com.

6. The 4th com. it inioyneth one day of 7, & but one one day of 7, to wit, the last of the 7: now since they oppose this text Colos. 2. 16. which abolisheth Sabbaths, to the 4th com. against that Sabbath there; hereby they abolish that one day of 7 in the 4th com. how absurd then is it, for them to talke of one day of 7, as if still one day of 7 were morall by the 4th com. when themselves haue abolished that one day of 7 there commanded, by Colos. 2. 16. they will abolish a thing, and yet maintaine it still?

7. That by these words in the com. the 7th day, must be vnderstod the 7th day, as of a knowne certaine day, and not one of 7, indifferently and indefinitely, I haue proued it in my Exposition of the 4th cō. vpon these words *But the 7th day is the Sabbath &c.* whither I referre my Reader: and thus much for this euasion, that by the 7th day, they say may be vnderstod, one of seauen, or some one day of the 7.

Some



Some seeing how hardly they are beset in the former distinctions, haue found out an other & new euasion, and they seeing that these words of the cō. beare so strongly against them, to wit, *But the 7th day is the Sabbath*, they therefore haue thought it fit, to reiect these words altogether, and so all the after parts of 4th com. also; & therefore they answer thus, that there is no more of the 4th com. morall, but these words at the beginning of it, *Remember the Sabbath day, to sanctify it*: and as for all the residue of the com. that they reiect altogether, as appurtenances to the com. and as application.

I must confesse, I neuer heard any man so impudent, saue one *M. Greenwood* a silenced Minister, one of my 10 professed aduersaries, and one man more whose name I spare; neither would I haue iudged it worth the confutation, but that I feare the rest of my aduersaries may be take them to this refuge, when they be hardly put too it. When I looke vpon this mans answer, together with those forementioned, me thinkes they haue dealt very honourably, with Gods Law: for they haue not dared to deny any parte of it in right downe termes, but this man, (as they say) without feare or witt, layes violent hands on Gods Law, & rendeth or teareth away, the greater parte thereof at once: me think e he that makes conscience of a *Surplisse*, should make some conscience, of doeing violence to a Morall Law, and of denying such a portion of Sacred Scripture: I heare indeed of much conscience vsed in other matters, I see too little vsed in disputation, woe is me that it is so: any thing shall be said, or done, yea Gods Lawes shall be manced & quartered, rather then God shall haue his Sabbathes againe. But first, it is absurd for any man to put asunder what God hath ioyned together: could any thing be more neerly ioyned to other, then the latter parte of the 4th Com. is to the former? and yet this man dares sunder them. Our Sauour said, that the Law, in euery iote & tittle of it, should last for euer *Mat. 5. 18*. But *M. Greenwood* saith, not onely that some iote or tittle of it is abolished, but also that many letters, yea words of it are abolished: the Law of the 4th Comm. had not one hundreth words in it, and he hath here reiected aboue Fovvre score of them:

them: is that *a contrite spirit, that trembleth at Gods word* *Isai. 66.*  
2. vvhich reiecteth his vvord?

2. The latter parte of the Comm. naming the Seauenth day, hath as good right to be Morall as the former parte naming the Sabbath day; for, like as the Lords day, and Sunday, be two names, both notifying one & the same day, to vvit, our present Sabbath day; so are Sabbath day, & Seauenth day, two other names, both notifying the Saturday; and therefore the Holy Ghost vvith them promiscuously, the one for the other: for that vvhich in one place is named the Sabbath day, as in *Exod. 20. 11.* in another is named the Seauenth day, as in *Genes. 2. 3, Exod. 23. 12. Exod. 34. 21.* yea it is so in one and the same verſe, *Exo. 20. 11.* if therefore the Sabbath day, be morall, then muſt the 7th day be morall too.

3. As the other commandements, haue two partes, an affirmative and a negative, ſo hath this 4th com. the affirmative, you haue in theſe words, *Remember the Sabbath day, to ſanctify it.* The Negative, you haue expreſſed alſo in theſe words, *The 7th day is the Sabbath &c. in it thou ſhalt not doe any worke &c.* Now this man by denying theſe words, he denieth a parte, yea the Negative parte of the 4th cō. and is it not abſurd to imbrace the affirmative parte of a commandement, and to reiect the negative parte thereof? yet nothing is ſo fowle, but it may be ſaid, to abolish Gods Sabbaths. Where is reſt commanded and ſeruile labour forbiſſed, if not in this latter parte of the com. take away then this latter parte of the Com. & you take away Gods commandement, which forbiſſeth all ſeruile labourers on the Sabbath day: now ſhall the duty of reſt from labour be morall, & not that parte of the Com. which expreſſly inioyneth it? ſhall we haue no Law now againſt working on the Sabbath day?

4. If theſe words, But the 7th day is the Sabbath, be not morall, but abolISHED, then this abſurdery followeth, that we are not tied by the 4th com. to giue God a Sabbath once a weeke, or one in 7 daies, but it is enough if God hath a Sabbath once a moneth, once a yeere, one in 7 daies, or one in 700 daies: for in what parte of the commandement, will yon find on what day in 700, you ſhall keepe your firſt Sabbath, if you abolish



those words, *But the 7th day is the Sabbath &c.* were it not for these words, might you not begin your first Sabbath, at the 700th day, as well as at the 7th day?

5. If no more of the 4th com. be morall, but these words, *Remember the Sabbath day, to sanctifie it;* then is the commandement. *Six daies thou shalt labour, and doe all that thou hast to doe,* Exod. 20. 9. abolished also: now, I maruaile what offence these words are vnto any, that this command. must be rased out too? were these wordes typicall or ceremoniall at any time, that they must be also abolished? is it *Judaisme* too to obserue this commandement? yet further, take away the latter parte and words of the 4th com. and then 1. you abolish the cause & grownd of the Sabbath institution, noted in these words, *And rested the 7th day: wherefore the Lord blessed the Sabbath day and hallowed it.* Exo. 20. 11. Genes. 2. 2. 3. now it is very absurd to retaine the Sabbath, and to reiect the grownd & cause of its Institution. 2. You abolish also that Matchlesse example, and perswasive president & reason, which God gaue vs, taken from his owne example, to moue vs to keepe the Sabbath, Exod. 20. 11. what, is Gods example now become Jewish, and to treade in his steppes *Judaisme*? may not Christians be *followers of God as diere children*, as well as Iewes? 3. You blot out the memory of the Creatiō, in remembrance of which Myracle, the 7th day Sabbath was solemnized. Exod. 31. 17.

6. I alleage the Testimony of M. Perkins against him: for of all the other words in the cō. M. Perkins did iudge these words to be morall, see his Comentary on the Galatians, Chap. 4. v. 9. pag. 286. *It may be (saith he) the first words, Remember the Sabbath day to sanctify it; and these words, In it thou shalt doe no manner of worke, are spoken of the Iewes Sabbath: But the words, sixe daies thou shalt labour &c. And, the 7th day is the Sabbath of the Lord thy God, are morall, and containe a perpetuall trueth. And againe, see M. Perkins in his Cases of Conscience, pag. 106. D. vpon these words for in sixe daies &c. where he thus writeth, The second reason is taken from Gods example: That which the Lord himselfe hath done in perso, the same must mā doe: But the Lord himselfe rested the 7th day: Therefore man must doe the same. This reason*

ten made by God to the creature, must stand in force, till he reverse it, which yet he hath not done. Thus M. Perkins doth expressly affirme it, that this reason annexed to the 4<sup>th</sup> commandement is still in force.

In a word, I might be infinite in allaging Authores this way: for what writer but holdeth these latter words of the Com. to be still in force? as appeareth in that in their Expositions on the 4<sup>th</sup> com. they vnderstand by these words, *the 7<sup>th</sup> day is the Sabbath*, one day of 7 to be meant & to be morall: but M. Greenwood will be contrary to all Authores, rather then God shall haue his Sabbaths againe.

7. If onely those first words of the commandement, Remember the *Sabbath day*, be morall; then is the 4<sup>th</sup> com. vtterly abolished: for they alleage these texts Exod. 31. 15. 16. & Col. 2. 16. where is mention made expressly of the *Sabbath day*, for the abolishing of the *Sabbath day* in the 4<sup>th</sup> com. as a signe and shadow: wherefore, since by these textes, they abolish the Remembrance of the *Sabbath day*, mentioned in the begining of the 4<sup>th</sup> commandement it must nedes follow, that those words in the begining of the com. Remember the *Sabbath day*, are abolished: and so, if no other words be morall in the 4<sup>th</sup> com. but those, then are none at all morall, but all abolished.

Now whereas some say, all but the first words of the com. are *Application*: it is more likely, that they are *Explication*: now they will not reiect (I trust) the Explication of the commandement. 2. to say they are application, it doth imply, that the words *Sabbath day* in the begining of the commandement are certaine generall words, which may be applied vnto any day, and so the latter parte of the commandement should apply them to the 7<sup>th</sup> day: but their foundation is sandy, for they cannot shew where at any time, these words in the 4<sup>th</sup> commandement *Sabbath day*, were taken generally, or for any other day then Saturday the 7<sup>th</sup> day. 3. Since that these words (*Sabbath day*) at the begining of the commandemēt, & these (the 7<sup>th</sup> day is the *Sabbath*) towards the end of the commandement, are promiscuously vsed in Scripture, the one for the other, as hath bene proued, it is absurd to suppose the one of these to be the Application of



## 548 THE LORDS SABBATHS,

the other. 4. Since that we are commanded to sanctifie the Sabbath day Exod. 20. 8. and, prohibited to worke on the 7th day Exod. 20. 10. It is absurd to say, that this latter is an Application of the former: is it not rather an *Addition*, and that of one parte of the commandement to another? 5. If the after partes of the commandement be but Application and belonge not to vs; why then doe all Diuines out of these after partes of the commandement determine, that one day in 7 is morall?

And whereas some say that all the latter words of the com. are appurtenances to the com. I reply, if they be but such appurtenances as may safely be seuered from the com. then 1. we haue no neede now as those Iewes had, of Gods *insample & reason* mentioned in the 4th commandement Exod. 20. 11. to moue vs to sanctifie the Sabbath day. 2. Then need we not giue God a Sabbath once in 7 daies, or once in 700 daies &c. 3. Then doe we abolish Gods expresse prohibition, of doing seruile workes on the Sabbath day Exod. 20. 10. fourthly then why haue Diuines and Expositors, affirmed that, one day of 7 is morall, out of these words, *the 7th day is the Sabbath*? 5. that these words, (*the 7th day is the Sabbath*) are no appurtenances, but of higher nature, I haue proued in my 5th argument in defence of the Lords Sabbaths, where I proued, that these words are a *parte* of the 4th com. and so cannot be seuered from the commandement as appurtenances may be.

To conclude, there is a Tradition among vs, that these words (*the 7th day is the Sabbath &c. in it, thou shalt doe no worke*) is but Application, and Appurtenances. Of this I may say, as Christ saied, *ye haue made the commandement of none effect by your tradition.* God saied, (*in it, thou shalt not worke*) I say they, this is not to be regarded by Christianes; for it is but Application and Appurtenance, yet further whither tend all these distinctions and euasions wherby men would deny Gods 7th day Sabbath? and whats the reason, that to this end, Gods Law must be thus rent and torne assunder? doe not the Authores of these things behaue themselves, like men weary of Gods seruice, and as if it were a burden vnto them, to haue so many of Gods ordinances in his Church? and therefore they diminish the number,

as

as if the fewer of them the rather: it grieueth them that Gods sacred Sabbath should be morall, lest they should be bound to sanctifie it: were it not thus with them, they would not invent such euasions against this ordinance as they doe. But they haue conceiued a preiudice against it, and therefore downe it must.

## V.

An other euasion I meete withall, and it is this; let a man alleage the 4<sup>th</sup> commandement for the sanctification of the Sabbath day, properly so caled; and our answer shall be this; the Sabbath day, why doe we not keepe the Sabbath day? the word Sabbath, it signifieth a Rest, and doe we not rest on the Lords day? why? we haue the Sabbath day alredy, we keepe it euery weeke; so long as we rest from our workes euery Lords day.

Let me shew you the absurdity of this flye euasion by the like: suppose we a commandement giuen for the sanctification of the Lords day, in the new Testament, thus *Remember the Lords day, to sanctifie it: but the first day of the weeke, is the Lords day; in it thou shalt doe no worke &c. for on the Lords day Christ rose from the dead, and therefore he blessed and sanctified the Lords day.* Suppose we also, one of our new Sabbatharians should alleage vnto me this commandement for the obseruation of the Lords day, if I should answer him thus, the Lords day, why doe I not keepe the Lords day? the old Sabbath day on Saturday, it is the Lords day: for the 4<sup>th</sup> commandement saith, *the 7<sup>th</sup> day is the Sabbath of the Lord &c.* And doe I not then sanctify the Lords day when I keepe the old Sabbath day on Saturday? were not this a flye euasion? and yet such flye euasions they vse, as if because they can deceiue themselves, & blind the poore people, by such sleites, they could deceiue God himselfe too thereby: but, as in the *supposed* commandement for the Lords day, it is manifest enough which day is the Lords day, as namely not Saturday, but Sunday: for it is caled the first day of the weeke, which is true of Sunday onely; and it is caled the day wherein Christ rose, which is true of Sunday onely: so in the *true* commandement for the old Sabbath, it is plaine enough to any, but deceiuers, which day the Lord meant for his Sabbath, that is, not the Sunday or Lords day, but the Saturday: for it is caled in



the commandement the 7th day, which agreeth to Saturday onely; and it is said in the commandement to be the day wherein God rested at the Creation, which agreeth to Saturday onely.

2. May they not by the like sophistry keepe the *Coronation day*, a *fast day*, or *Christmas day*, when it faileth on a working day, and all by the 4th com. and in stead of Gods Sabbath? for the word Sabbath signifieth a Rest, now on euey of these daies, we rest from worke, and doe we not then keepe the Lords Sabbath thinke you; when we keepe the Coronation day? a fast day? or Christmas day? thus wise mē, yea & Religious mē play with Gods com. as a foole would play with an other mans nose, and yet let a man in loue of Gods trueth, with all meeknesse and submission to them (for time was I so carried it towards them) tell them in most friendly manner, of these erroures, and they are redy to flie in a mans face, & to fill the world with clamoures against him, as one not worthie to liue any longer, as one more fit for the iayle then to inioy common libertie. These are good incouragements, are they not, to prouoke one to study, and to discouer erroures, and to set men in the right way? these and worse haue bene my reward hitherto.

I might be larger in confutation of this sleite, as by shewing that these words (Sabbath day) are a proper name (a day, to wit, of Saturday, and therefore we must not rest in the bare signification of the word Sabbath, but looke how the Spirit of God vseth it, & to what day he doth apply it, namely vnto Saturday: for as Lords day, is a proper name for Sunday, so is Sabbath day, a proper name for Saturday; whence it plainly appeareth, that they dally and play with the word Sabbath, when they flie to its signification, neglecting its application, and the Holy Ghostes vse of the word: these with other things we might add, but enough hath bene said for him that will vnderstand: if further you desire to see of this point, I referre you to my Exposition of these words in the 4th commandemēt *Sabbath day*: & so much for this euasion.

#### VL

An other euasion is this: let a man alleage Gods Com. for the  
7th

7th day Sabbath; and one answer shall be this; The *Sabbath day*, or the *Lords day*, all is one; for it is but time you stand on, and time is but a circumstance, and why should you be so strict for a circumstance? as if God regarded a time so much &c.

Because you say but a time, and but a circumstance, by way of sleiting, you must know that this time, this circumstance, it is an ordinance of Gods, yea one of the most ancient ordinances of God in the Church; it is a time indeed, but it is a Sacred and Holy time: for God himselfe pleased to *Hallow* it, and make it an *Holie day*, at the Creation So *God blessed the 7 day, and sanctified it*, Gen. 2. 3. Were it not blasphemy to but at Gods ordinances, why might not some thus but at our Sacraments, as well as these doe at Gods Sabbathes? why may they not as well say the Sacramentes, what need you be so strict for them, they are but Signes of things &c? the water, it is but well water; the bread, it is but Bakers bread &c? as you say, the Sabbath, why it is but a time, and but a circumstance?

2. We must know that some circumstances be but *indifferent*, & others be *necessarie*: for example, the circumstance of time, when it is not commanded & limited, then it is an indifferent circumstance, & then a man may but at it by way of diminution, thus the Sacraments are to be vsed, but whither in the fore noone or in the after noone, whither on the Lords day, or on an other day, is a thing indifferent, because not Commanded. On the other side, the passeouer was not onely commanded to be eaten, but also the time when, namely on the 14th day of the moneth, now here this time, to doe it on the 14th day, was a *necessarie* circumstance, not to be butted at and sleited, but to be stood for, as for an ordinance of Gods, the omission whereof had bene a sinne: so it is in this question of the Sabbath, not onely the duties of rest, and religious exercises, are commanded, but also the time & day is as well commanded, Remember the Sabbath day &c: But the 7th day is the Sabbath, in it thou shalt not worke &c: here the circumstance of time is not left to mans liberty as an indifferent thing, but is commanded; & so is a necessary thing, because commanded, therefore we must stand for it, & be strict about it: The time and day commanded in the 4th Comm. is like the time and day  
of



## 352 THE LORDS SABBATHS,

of payment specified in a Bond; now euery man accounteth the day in a Bond or Bill a necessary circumstance, & not to be sleited.

I might add hereunto an other euasion of like moment, why; say some, the time it is but an *accident* &c. Well this time vvas a parte of Gods vvorship, as Diuines confesse, saying, the old Sabbath day, it was vvhilst it stood, not onely the time of Gods vvorship, but also a parte of Gods vvorship: I, it is a circumstance of like dignity with that circumstance of place, to vvit, the *Temple* vvholes it stood: and therefore no more to be sleited then may a parte of Gods vvorship; or then might the *Temple* vvhilst it stood. Yea, it is no *accident*; for it is a *parte*, & a parte of the 4th Com. for the time is as vvell c<sup>o</sup>mmanded, as those other dueties of rest, and Holy exercises: But suppose it vv<sup>e</sup>re an accident, & let it be a circumstance, & vvhat else you vvill, vv<sup>e</sup>n<sup>i</sup>ther I pray tend all these extenuations, and diminutiones? since the time and day, is no lesse commanded; then those other dueties of rest, and Holy exercises, vvhat meane they, but this? namely that because it is a thing of the lest moment, therefore they care not for it, therefore they sleit it & neglect it? as if they vvould yeeld obedience to Gods *greater* Commandements, but none to his lesser; to the more vv<sup>e</sup>ightie matters, but none to the lesse vv<sup>e</sup>ightie matters: is not this to be partiall in Gods Law? is this to haue respect vnto all Gods Commandements? me think, a matter of the least moment that can be deuised, such as vvast the eating of an apple at the Creation, vvhen it comes attended vvith the broad Seale of Gods Command. annexed to it, it should be honourably, & reuerently entertained; how much more, this most ancient & Sacred ordinance of Gods Sabbath, vv<sup>i</sup>ch is an instrument of so greate good & profit to the Church of God, vv<sup>i</sup>ch is a parte of Gods vvorship, & vv<sup>i</sup>ch bringeth so much glorie to God: beyvare of sleiting this Sacred time; for it is an ordinance, and a most ancient ordinance of Gods, yea & it is a parte of Gods vvorship.

To conclude, forasmuch as God did euer put as much difference, betvvixt his Sabbath day, & all other dayes in the vv<sup>e</sup>cke; as betvvene hir that is a mans vvife, & all other vvomen: a man therefore vnder colourable pretences, may as vvell leaue his vvife, & take

take some other woman, as leaue Gods 7th day Sabbath, and take an other day: as well may a man dally with the 7th com. & liue in adultery, as with the 4th com. and liue in Sabbath-breaking: he that lyes with an other mans wife, may as well say he keepes the law of wedloke, as he that keepes the Lords day, say he keepes the 4th com. & so much for this euasion.

## VII.

An other euasion: let a man alleage the 4th com. for the sanctification of the Sabbath day, and this shall be one of your answers; wee, are we Christians bound to the Iewes Sabbath day? no, no, the commandement for the Sabbath day was deliuered to the Iewes; *But the 7th day is the Sabbath of the Lord thy God, in it (thou) shalt doe no manner of worke*: by (thou) here is meant the Iewe, thou Iewe shalt doe no worke in it &c.

If this be a good answer to me against Gods Sabbath, then can it not be bad, If I pay them in their owne coine. when these men presse the sanctification of the Lords day, and that from the 4th com. I answer them as they mee; wee, what are we Christians bound by the 4th com, to the keeping of the Lords day? no, no, the 4th commandement was giuen to the Iewe: (thou) that is thou Iewe &c.

2. It is true indeed, the Sabbath day was commanded to the Iewe, vpon Mount Sinay, neither were any English men there that I read of; but if therefore we English men may reiect Gods Sabbath, because the Sabbath was not commanded vnto English men, but vnto Iewes, then by the same right may we reiect not onely the Sabbath of the Iewes, but also all the 10 commandements of the Iewes, euen the whole morall Law; for it was all the Iewes in this sense, all of it being commanded vnto the Iewes. Yea we may goe further, for vpon the same reason, we may reiect that diuine Sermon of our Sauour Christ, which he preached on the *Mounte* Mar. 5. 1. &c. and also we may reiect the whole Epistle to the *Hebrewes*, and the Epistle of *S. Iames*; for to whom was Christs Sermon preached, but vnto Iewes? and vnto whom were these two Epistles wrote, but vnto Iewes? there were no English men in those quarters that euer I read on.



3. The Pasſeouer, it was firſt commanded vnto the Iew, thou Iew &c. Exod. 12. but for all that, the Gentiles (ſuch of them as turned vnto God) obſerued it alſo, ſee Exod. 12. 48. Yea albeit there was ſomthing in the Paſſeouer, which was peculiar vnto the Iewe, and belonged not vnto the Gentile at all, as, the celebration of it as a token that God ſpared the firſt borne of the Iſralites; neuertheleſſe they obſerued it; there can be therefore no abſurdity in it, for vs to keepe the Sabbath, though it had bene giuen to the Iewe onely. 2. admit the Sabbath as deliuered on Mount Sinay, had bene giuen to the Iewe onely, yet foras-much as the Sabbath is a branch of the morall Law, hence it followeth, that it was from the Creation, and ſo vnto all people, Iewe and Gentile; for there was then no difference of Iewe and Gentile. And ſo much for this euafion.

## VIII.

An other euafion I meete with which is this, that the time indeede commanded in the 4th com, *quod ad genus attinet*, is morall & perpetuall: that is, that ſome time or day in *generall*, be allotted for Gods worſhip, is by the 4th com. morall; but not that *ſpeciall* day which the Iewes kept: thus *Chemnitius* in his Loc. Theolog. de quarto præcepto: pag. 56. with whom accordeth others of greateſt note alſo.

Againſt this diſtinction I conceiue theſe things. 1. that by the ſame diſtinction, we may ſtill retaine all thoſe Ceremoniall and anniuersary Sabbaths in Leuit. 23. holding them all morall & in force ſtill *quoad genus*, as touching ſome time to be *annually* allotted for Gods worſhip, but aboliſhed as touching thoſe ſpeciall dayes: *quod ad Speciem attinet*: and ſo there ſhall be no more morallity in the 4th com. then there is in thoſe Ceremoniall commandements, which is iuſt none at all: or elſe the 4th com. ſhall be euery white as much a Ceremoniall commandement, as any of thoſe commandements for thoſe yeerly Sabbaths in Leuit. 23. Yea, what morallity ſhall there be in Gods Sabbath, more then is ſtill in the *Tabernacle* or *Temple*? for hence Diuines collect that ſome *place* muſt be aſſigned now, for Church aſſemblies, and publike worſhip; and they collect no more from Gods Sabbath in the 4th com. as namely, that ſome *time* be allotted now, for Gods worſhip.

2. Since

2. Since that the authores of this distinction, doe grant, that some day in generall is by the 4th com. morall and perpetuall, I will proue, that that day must be Saturday the 7th day: my reason is, because the other Sixe dayes are commanded in the 4th com. for the dayes of worke and labour: *Sixe daies thou shalt labour and doe all thou hast to doe* Exod. 20. now this commandement of Sixe dayes labour, is morall and perpetuall, neuer yet altered: and so saith *M. Perkins* in his commentary on the 4th Chap. to the Galatians v. 9, pag. 286. *But the words (saith he) Sixe daies thou shalt labour &c: & the 7th day is the Sabbath of the Lord &c, are morall, & containe a perpetuall trueth.* and in his Cases of conscience pag. 106. D. thus; *This reason made by God to the creature, must stand in force till he reuerse it, which yet he hath not.* And further, the Sixe daies mentioned in the 4th com. are Sunday, Monday, Tewfday, VVednesday, Thursday, & Friday, namely, those Sixe dayes wherein God himselfe wrought at the Creation Genes. 1. 5. 8. 13. &c. Exod. 20. 11. For Saturday neuer came into the number of the Sixe dayes; neither by the commandement did the Iewes obserue, or rekone any other daies for those Sixe, but these I haue mentioned, as I haue proued in my exposition on these words of the 4th com. wherefore, if one day of the 7 be morall by the 4th com. and then the former 6 of those 7 daies, be ordeined for worke by the 4th com. then it must follow, that that one day which is morall by the 4th com. is Saturday, the 7th day, and the last of the number: because of all the 7 dayes, none is left vacant for a Sabbath, but Saturday the 7th day; all the other daies being appointed by the 4th com. for worke. Hereby it appeareth, that this distinction is friuolouse, saying, that some one day is morall by the 4th com. in generall, but not that particular day which God commanded, & the Iewes constantly kept,

3. That this distinction is absurd, I proue it, because it overturneth, one of Gods tenn moralls, to wit, the 4th com. for as for a time or day in generall, this is commanded in the 2th com. where Gods worship is inioyned: for if God must be worshiped, then of necessity a time or a day in generall one or other, must be allotted therefore: so then, deny that speciall time to



wit, Saturday the 7th day, and you abolish the 4th com. vtterly; and grant no more morall in the 4th com. but a time in generall, and you confound the 2th com. with the 4th com. & make the 4th com. a needlesse repetition.

4. If some one day in generall, be morall by the 4th com. and not determined which day, then the Church may choose *Saturday* the Iewish Sabbath day againe: But they hold it *Iudaisme*, to keepe *Saturday* the Iewes Sabbath day; Therefore is not some one day in generall vndeterminedly, morall & inioyned by the 4th com. or, the Church may appoint the day of Christs Natiuity Christmas day, or the daies of Christs passion, our Fridayes, for Sabbath dayes by the 4th com. since the 4th com. is holden not to determine the speciall day and time.

5. If some one day, or some time in generall, be all that is morall in the 4th com. then are we not tyed to giue God a Sabbath weekly; it may suffice if we giue God a day once a moneth, one in a yeere, or one in 7000 daies: for thus there shall be a day; and some time in generall, allotted for Gods worship; and this is another absurdety, whereof this distinction is guilty.

6. If one day or some time in geneaall, be all that is morall in the 4th commandement, so as the *speciall* day & time must be allotted and appointed by the Authority of the Church; then this absurdety followeth, that this sacred ordinance of Gods Sabbath, shall be partly Diuine & partly *humane*, a mingle mangle: for God commands (a) time & man commands (the) time. Yea, so one ordinance of God, to wit, his Sabbath, it shall stand by virtue of two seuerall commandements, as if one were not enough: for it shall stand by the 4th com. as it is (a) time, and so commanded of God; & by the 5th com. as it is (the) time, and so commanded by the Magistrate.

7. That the absurdety of this distinct'on may yet further appeare, let it be obserued, the old Sabbath day, which was expressely commanded in the 4th com. and which the Iewes kept, to wit, Saturday, they say that this speciall time and day was abrogated as appeareth by Exod. 31. 13. and by Colos. 2. 16. and other like textes; now they oppose these textes which speake of Sabbath  
daies

daies not onely vnto those anniuersary Sabbath daies in Leuit. 23. but also to that weekly Sabbath day in the 4th com. Exo. 20. and hereby they hold the 7th day Sabbath abolished: now I would faine know of them, if the word Sabbath in Colof. 2. 16. be not of as large a sense, as the word Sabbath in the 4th com. if there be no difference, as none they can shew, then it followeth, that if the Sabbath day in the 4th com. be abolished by this text Colof. 2. 16. which speakes of Sabbath daies, then are all Sabbath daies, and times in the 4th commandement abolished, & that both specially and generally: for euery anniuersary Sabbath abolished by this text, is abolished both generally and specially: so then, since they apply this text, Colof. 2. 16. against the Sabbath mentioned in the 4th com. it is a friuolous tenet, to say the time in the 4th com. is morall *quod ad genus attinet*, and to say that by the 4th cō. some day or time in generall onely is morall: this cannot be, vnlesse it be vainly supposed, that the name Sabbath day in the 4th com. hath a *genus*, but the same name in Colof. 2. 16. hath none.

8. If onely the time commanded in the 4th com. *quod ad genus attinet*, be morall and perpetuall, but not *quod ad Speciem attinet*, then this absurdity followeth, that we shall have a *genus* without a *Species*.

9. If the time in the 4th com. be morall *quod ad genus attinet*, then must also the Speciall Sabbaths, contained in the *genus*, be also morall: for the *genus* cannot be without its *Species*; & the proper *Species* to the *genus* of the 4th com. are the weekly 7th day or Saturday Sabbaths: and thus, this distinction will proue a good argument, for the morallity of the old Sabbath day, and so much for this distinction.

IX.

An other euasion we meete withall, and it is this, let a man alleage the 4th com. for the Lords Sabbath, and one answer shall be to this effect, That the Law belongeth vnto vs Christians, but as it is the law of nature; or so farre forth as it agreeth with the Law of Nations, and light of Nature &c. now this is an answer of greate esteeme; for they foresee it, that the Gētiles haue not by the light of nature, found out and obserued the



Saturday Sabbath, of all other things in the morall Law.

For confutation of this, if no more could be said against it, but that the authores thereof are *partiall in Gods Law*. Mal. 2. 9. and haue not an indifferent *respect vnto all Gods commandements*, Psa. 119. 6. this were enough: for since we imbrace Gods Law, it is shamefull to professe it by halues and peeces: & thus these doe, who imbracing all other things commanded in the morall Law, doe neuerthelesse by this distinction, reiect that parte thereof, which commandeth Gods Sabbath.

2. If they will receiue no more of the Decalogue, then agreeth to the Law of nature, then these absurdities will follow. 1. That they must reiect the doctrine of the *Trinity in unity*: for this is not found in the Law of nature or Nationes. 2. They must reiect the 10th com. for S. Paul could not find lust to be a sinne, by the Lawes and light of nature, but by the Law of God, *I had not* (saith he) *knowne lust, except the Law had said thou shalt not lust*, Rom. 7. 7, & they must renounce the doctrine of *originall sinne*: for the Gentiles could not find it out by their light: so then, they may aswell reiect the first and the 10th commandements as reiect the Sabbath of the Lord.

3. This distinction is blphemouse: for it quite raseth out one of the 10 morall Lawes, to wit, the 4th com. for the Law of nature teacheth no more, but that *some time* be allotted for Gods seruice, not respecting that 7th day which God *hallowed* at the Creation, Genes. 2. 3. and expressely commanded, Exod. 20. 8. now some time is allotted for Gods worship, on fridaies, and wednesdaies, & on Lecture daies; and all this may be, and is, without the 4th com. and thus the 4th commandement is raised out.

Yea further, some time or other for Gods worship, is necessarily implied in the secoud Com. where Gods worship is inioyned: for if God must haue a worship, of necessity he must haue some time allotted for it: if therefore, they will haue no more of the morall Law, then agreeth to the Law of nature, they must most wickedly, blott out Gods 4th com. as a superfluous and needlesse Law: for all that the Law of nature caleth for, it is found in the 2th com. and that which is in the 4th com, it is be-  
sids

sids, or more then the Law of nature requireth : thus by flying ro the Law of nature, they haue reiected the Law of God.

4. If the Law of God must be ruled by the Law of nature, so as rather the Law of nature must teach vs, what is morall, and appertaineth to our obedience, then the Law of God ; then this blasphemy followeth, that the Law of nature is a more perfect rule for Christians to walke by, then the Law of God : and then also these absurdities follow. 1. That it was needlesse for God at the first to commit his Law vnto writing, Exod. 20. 1. for the Iewes had the light of nature to direct them ; & why would God giue them an imperfect rule, when they had alredy that which was more perfect ? 2. If the Law of nature can direct vs Christians, and better too then the Law of God, then what neede haue we now of the Law at all ? 3. If the Law of God be not sufficient for our direction, without the Law of nature to correct it, why are we sent by all Diuines, vnto the Law of God for direction of our liues ? they should add this limitation, so saith the Lord, Ex. 20. 1. &c. according to the Law of nature. 4. If the Law of nature be the supreme for direction, let vs no longer studie diuinity out of the Law of God, but rather out of the writings of the Heathen.

Whither it be fiter for vs to subiect Gods Law, vnto the Law of nature for tryall, or bring the Law of nature to be tried by the law of God, I leaue it to the consideration of all mē: to cōclud whither the Law of God, giuen to his people the Iewes, is to be preferred aboue the Lawes of nationes, let Moses determine it, *What nation (saith he) is so great that hath ordinances & Lawes so righteous, as all this law, which I set before you this day, Dent. 4. 8.* Did not Moses here preferre the law of God, aboue the lawes & light of nature ? Againe, *He sheweth his word vnto Iakob, his Statutes & his Iudgements vnto Israell: he hath not dealt so with euery Nation, neighter haue they knowne his Iudgements, Psal. 147. 19. 20.* And shall this law then giuen to Israell, be snibbed, pared, & cheked, by the Lawes of Nationes, & light of nature? the Prophet saith, the Nations haue *not knowne Gods Iudgements*, that is, *his Lawes*: & shall they be our guides and instructers to teach vs what is morall? shall blind men iudge of cullers for vs? shall we



## 560 THE LORDS SABBATHS,

to the ignorant to get knowledge? why may we not flie to the Pope, to determine for vs whither the 2d com. be morall or not, since he is a Christian, as well as flie to the Nationes; to tell vs whither the 4th commandement be morall or not, since they be heathen,

5. It is the iudgement of Diuines, that the reason of the writing of the law on Mount Sinay, was because this Law being a Law from the Creation, & the law of nature, begane then to be obliterated and blotted out of mens mindes, and therefore God wrote it now in Tables of stone, which before was written in the Table of mens heartes: well, and is it so that the light of nature waxed dime, as the world waxed old, to amend which God it mercy wrote his law in the Tables of stone, for a perpetuall helpe of memory, & preferuation from corruption, & will wee now forsake this law, and betake vs to the dime light of nature for direction? were the people of God before the giuing of the Law, in danger to forget it and corrupt it, and shall we thinke the Gentiles & Heathen that know not God, haue retained all the Morall Law perfectly, without forgetting any thing therein? doe we thinke better of the Heathen Gentiles, who haue liued since the giuing of the Law, then of the people of God, who liued before the Law? if the light of nature in the people of God, before the Law, needed a better light, to wit, the Law of God, to direct their Law and light of nature; can the blind light in Heathen people since the Law, giue a light vnto the Law? if it cannot, why then will we rather learne what is morall by the light of nature and lawes of nationes, then by the light of lightes, the Law of God?

Should we vrge the practise of any thing that is vn-naturall, or which nature abhorreth, then there might be some more pul-  
ler for this distinction, but since we vrge nothing vn-naturall, nor any thing impossible, nor any thing harmefull to a Church or State & commō wealth, in this case what ground should there be to draw vs to the Lawes & light of nature? Iuer I am, though nature be ignorant of the Lords Sabbath, yet enemy vnto it, it cannot be: for let nature be informed what manner a thing Gods Sabbath is, and it will imbrace it: for nature abhorreth to pro-  
fane

fane sacred things, of which kind the Sabbath is: and nature approueth of a day, and this day as well as any other day, for Gods worship, and for mans refreshment in a rest from labours: why then should we reiect Gods Sabbath, because blind nature is ignorant of it? and not rather imbrace, it because if nature be but taught it, it cannot oppose it, it will imbrace it?

I find it, that this distinction is merely inuented for the very nonce to thwarte, rase downe, and roote out Gods ancient Sabbaths: for I find nothing else prescribed in the morall Law, which they doe reiect by this distinction, but onely Gods Sabbaths: now as well might they reiect the drinking of wine in Lords Supper, as the Sabbath day in the 4th com. for thers the same reason; seing that the drinking of wine, is not naturall to English men, no more then the Sabbath is to Heathen people: for wine is not the naturall fruite and liquor of our Country, but Beere: like as they say, the 4th com. belongeth vnto vs but as it is the Law of nature, but not as it was giuen to the Iewes; for so it was Iewish; so might they say, the institution of the Lords Supper belongeth vnto vs English men, but as it is a law in our nature, and not as it was giuen to the Iewes Christs Disciples; to drinke Beere is naturall to vs, but to drinke wine is Iewish; for the Iewes vsed wine at their meales, as we vse Beere.

6. The Apostle Paul telleth vs of a Law written, and of a Law of nature; the one written in Tables of stone, the other in the Tables of the heart; the one giuen the Iewes, the other to the Gentiles: *As manie as haue sinned without the Law, shall perish without the Law; & as manie as haue sinned in the Law, shall be iudged by the Law*, Rom. 2. 12. 14. I would faine know, where the difference lieth betwene these two Laws, the Law of nature, & the written Law of God, if vve vwill imbrace no more of Gods written Law, then the Gentiles find written in their hearts: yea, & vwhat then are we the better, for hauing Gods vwritten Law among vs? 2. Inasmuch as the Apostle saith, that *as manie as haue sinned in the Law, they must be iudged by the Law*, hence it follovveth, that all vve Christians who imbrace the written Law, we must stand or fall to this written Law, and must be iudged by it an other day: &



can we then vvith safety reiect this vvritten Lavv , and take the vvvritten Lavv for the rule of our Liues? no surely , vnlesse vve could thinke vve should liue by one Lavv , & be iudged by an other.

7. If so much of the Lavv of God be Morall , as is found among the Gentiles , then is the Ceremoniall Lavv of Sacrifices , a Morall Lavv : for the Gentiles haue had their Sacrifices : thus vve reade , that *Iupiters* Priests, brought *Bules* vvith garlands vnto the gates, & vvould haue *Sacrificed* vnto *Paul* and *Barnabas* *Act. 14. 13.* Wherefore the light of nature in the Gentiles, is no sufficient rule to distinguish Morales from Ceremoniales.

8. This distinction is Antichristian : for it is against Christ, and his Apostles : for they euer sent the Churches vnto the vvritten Law, neuer to the vvvritten Law: *Mat. 5. 18. 19. Rom. 3. 31. Iam. 2. 8. 10.* Paul saith, hee beleueed all things vvich vvere vvritten in the Lavv &c *Act. 24. 14* : And , vvhatsoever things are vvritten afore time , are vvritten for our lerning *Rom. 15. 4.* and, cursed is euery one that continueth not in all things vvich are vvritten in the booke of the Law, to doe them *Gal. 3. 10* : and, the vvhole Scripture is by inspiration , to teach &c. *2. Tim. 3. 26.* in all vvich scriptures , vve are sent vnto the vvritten Lavves , the Lavves giuen to the Iewes, & not v to the vvvritten Lavves that vvere giuen to the Gentiles: the Holy Ghost vvould that vve should borrow light from the vvritten Lavvs giuent the people of God , but the Authors of this distinction, vvill send vs to the vvnvvritten Laws, vvich are found among Heathen people, and Infideles , to borrow light from them : It seemes then , that vve shall borrow light from darknesse : *Ye were once darknesse , but are now light in the Lord, Eph. 5. 8.*

9. If no more of the Law shall bind vs, then so much as is found out by the light of nature, then Gods word shall not bind *properly*, by & of it selfe ; but that it must borrow strength elsewhere , as from the Law & light of nature, or else it shall not bind, nor be a Law : this is to detract from the *Dignity & Authority* of Gods word: for a Minister must not now come with *Thus saith the Lord* , but he must strengthen it with this , & so saith the *Law of nature*: he must not say onely , Thou shalt not steale , not commit adultery

adultery: for thus no man is bound, vntill he add this, And this the Law of nature.

10. If so many of the precepts of the Law onely shall be in force with vs, as are allowed of by the Law of nature, then it shall follow, that so many & such qualified men among vs, shall stand bound to the first Commandement onely, as by the Law & light of nature, did acknowledge the true God: and they are for number a few, 3 or 4 in a Country, Citty, or Kingdome: and for quality onely the most lerned and deepest schollers: for such onely did acknowledge the true God, among the Heathen. The reason hereof is, that if we must fetch direction from the Heathen to know which precepts we are bound vnto, then by like reason must we fetch light from them also, to know how many persons, & what qualified men, are bound to those precepts.

11. Whereas they say, that the 4th Com. belongeth vnto vs no otherwi e then as it is the Law of nature, hereby they graunt, that some time in generall is prescribed as Morall in the 4th Com. for, they all say, the Law and light of nature, teacheth, that some time in the generall is to be allotted for the worship of God: And hereby they deny, that there is any thing else commanded in the 4th Com. as Morall, saue onely some time in generall: now the absurdety of this opinion, that *onely some time* in generall, is all which is Morall in the 4th Comm. I haue by sondry other arguments, confuted, in their 8th euasion, the Section last before this, vvhither I referr my reader, for a further confutation of this distinction, if further he desireth to see it confuted. And so much of this Atheisticall, Antichristian, blasphemouse, and most absurd distinction, vvherein I haue taken the more paines, because I find it stood vpon euen by all, as a common and sound answer.

# X.

The 10th euasion (not worth the naming, but that the Patrones of it put confidence in it) is that the Sunday or Lords day may be the 7th day, as vvell as the Saturday: for if you beginne at Sunday for the First day of our number then Saturday following vwill be the 7th day; but contrariwise, if you beginne at Saturday for the First day, then Sunday before it vwill be the 7th day: like as if you



## 564 THE LORDS SABBATHS,

lay downe 7 counters in order, one after an other in a right lyne, beginne at the first counter to vvardsthe left hand, and then the last counter next the right hand vvill be the 7th; but beginne at the first counter towards the right hand, & the last counter next the left hand vvill be the 7th.

I may vvell call this account a counter-play, or a counterfaite play: they see the 4th Comm. so expresse for the 7th day, as they wring their wittes hither & thither, to make the Lords day the 7th day, but all in vaine: for Saturday onely is the 7th day. The very mention of this euasion is enough to confute it: for who euer reckoned backwards before? to rekone thus, Sunday the first, Monday the second, Tuesday the third &c, is allowable, and all men so rekone; but to beginne at the last day, saying Saturday the first, Friday the second, Thursday the third &c, this foppish deuice was neuer heard on before: this is worse then Carter like, to set the Carte before the horse; to account a day for the first, before it is or hath a being: why may we not reade vvords in the Scripture backward, as well as rekone backwards? I dare say it, such men would chide their children, if they should heare them rekone the dayes of the weeke thus backvvards, but any childish toye, is answer good enough to defeate God of his Sabbathes.

The Law was, that the passouer should be eaten on the 14th day of the moneth, but by this new account, they might (counting the 14th day, to be first day) haue eaten it one the first day of the moneth. To conclude, not onely our Church, but also the fowre Euangelists, call the Lords day the *first day of the weeke*, and consequently Saturday after the 7th day: But these counterplayers, thinke they may deale with the dayes of the weeke, as they doe with their counters, beginne where they list: and so what God & our Church accounts for the 7th, that these men count the first; & againe, what they count the first, these count the 7th: enough of this deuice, *M. Yates.*

### XI.

To conclude, whereas they distinguish in the 4th com. betwene the duties of rest & holy exercises, & the time wherein they were to be done, saying, the duties are Morall, but the time is a ceremony & abolished: these absurdities this distinction is guilty

guilty of 1. that if the time, to wit, that of the 7th day be abolished, then whensoever we performe the duetie of rest and holy exercises, we may be said to keepe the Sabbath day, and yeeld obedience to the 4th Com. as on Wednesdaies and Fridaies, & Lecture dayes, & common Holy dayes: for on these dayes we rest, & doe religious actions.

2. Not onely this, but all the forementioned distinctions are guilty of these absurdities, 1. that they are horrible partiall, in that they can find distinctions to preserve the Morall Law against Libertines, & here will invent distinctions to overthrow Gods Sabbath, which is a parte of that Law. Yea, they can defend the common *Holie daies* of the Saints, used in our Church, from being Popish, as some would have them, & yet will not defend that *Holie day* of the Holy one of Israel, from being a ceremony & Jewish, but rather undermine it by distinctions. 2. They are partiall in Gods Law, laming & maiming it of its Integrity & perfection. 3. They make Gods 4th Comm. a monstre, halfe Morall, halfe Ceremoniall. 4. They set open a gate to Anabaptistry, that so Gods Church should have no Sabbaths. 5. They reiect that which was, & againe may be, an helpe to the worship of God. 6. They make an Holy prayer of our Church, to be a babbling with God. 7. They condemne those most ancient the Primitive Churches, who liued next the Apostles, of erroneous practise. 8. They shew no loue to Gods Law for it selfe, & to his ordinances: for if they did, they would imbrace as much of it, & as many of them, as possible they could; but this they doe not: for they reiect what they are not compelled to reiect: God send his Lawes & ordinances better friends I pray God. These with other absurdities formerly mentioned, are these distinctions guilty of: Thus much for confutation of their vaine distinctions. And here ends the defence of the Lords Sabbath.



S E C T. V.  
Of the Antiquity of the Sabbath day.

**T** Ouching the antiquity of the Sabbath, I finde two opinions; the one holding that it was from the Creation; the other, that it was first instituted in the vildernesse, after the people of Israel came out of Egypt: how be it much I suppose cannot be said on either sides, yet of the two, I hold the former to be the more orthodox, & to carry the greater probability with it: you shall see the reasones on either partes, and first for those on the contrary parte.

I.

On the contrary parte, they reason against the Antiquity of the Sabbath, out of Exod. 16. 23. where it is thus written. *To morrow is the rest of the Holy Sabbath unto the Lord.* Hence they gather, that the Israelites were ignorant of the Sabbath vntill this time, and consequently that the Sabbath was not from the Creation: for if it had, Moses should not haue needed to tell them, that it was to morrow &c.

Herevnto I answer: the Lord told his people from Mount Sinay, that the 7th day was the Sabbath Exod. 20. 10. Againe after that, he told them in Leuit. 23. 3. that the 7th day was the Sabbath: now will it hence follow, that because God told the Israelites in Leuit. 23. 3. that the 7th day was the Sabbath; therefore the Israelites were ignorant of the Sabbath before? Againe, in their owne text Exod. 16. 25. *Moses said, eate that to day, for to day is a Sabbath ynto the Lord &c.* will it hence follow, that because Moses told the Israelites, that that day present was the Lords Sabbath, therefore they knew not so much before? the contrary is plaine but two verses before: For in Exod. 16. 23. Moses had told them ouer night, or the day before, that on the morrow should be the Sabbath day.

The text therefore is not to be vnderstood, as if Moses had informed them of the Sabbath day, whereof they were before ignorant;

norāt; but that he informed thē what they should doe with their Manna on the Sabbath day, whereof they were ignorant before: for this see the context, i. v. 19. Moses had said, that nomā should leaue of their Manna till the morning: now since on the 6th day, they had gathered enough for that day and for the next day v. 22. the Rulers could not tell what to doe with this ouerplus: for Moses had said, they should keepe none vntill the next day therefore the rulers came vnto Moses for counsaile in this matter v. 22 here vpon Moses informeth thē what they should doe with their ouerplus of Manna on the Sabbath day v. 23. saying, to morrow it being the Sabbath day, let the ouerplus be laid vp vntill then, or vntill the morning v. 23. so whereas in v. 19. Moses had said, they should not lay vp any Manna till the morning, he doth here expound himselfe in v. 23. as if he had said, that precept was but for the 6 dayes onely, not for the Sabbath day: for this is excepted, they might lay vp Manna vntill the Sabbath day morning, though not vnto other mornings. Thus you see this text clered, and nothing for their purpose.

II.

Againe they reason against the Antiquity of the Sabbath from Exod. 31. 13. where the Sabbath was made a signe betwixt God and the Israelites: whence they thus reason, that if the Sabbath had bene from the Creation, it had bene no more a signe vnto the Israelites then vnto the Gentiles &c.

I answer, if the Sabbath had bene a signe from the Creation, as it was a Sabbath from the Creation, as this argument falsly supposeth, the argument had had more cuiler: it cannot be proued, that the Sabbath was made a signe from its first institution, no more then the *Rocke* was a signe from its first Creation, 1. Cor. 10. 4. The Sabbath became a signe but after the giuing of the Law, as we see Exod. 31. 13. The signe was but aduentitious, & added to the Sabbath after its institution: wherefore, the Sabbath if it had bene a signe from the Creation, then it should haue bene a signe as well vnto Gentiles as vnto Iewes: but it being made a signe among the Iewes onely, it might be a signe vnto Iewes and none vnto Gentiles: since therefore the Sabbath was not a signe originally, as it was when it made a  
difference



difference betwixt Iewes and Gentiles, this argument is of no force.

## III.

Againe they reason thus : If the Sabbath had bene from the Creation, and so vnto all people, the Lord would haue reprobued the Gentiles, for prophaning of his Sabbaths, as well as the Iewes: But God no where reprobued the Gentiles, but onely the Iewes &c.

I answer, forasmuch as the Law written in the heart begane to be obliterated before the giuing of the Law, therefore the Gentiles might be ignorant of Gods Sabbaths, & so God in mercy might spare them, *The time of this ignorance God regarded not*, saith Paul Act. 17. 30. The Iewes hauing a cleerer light then the Gentiles, they were the more obnoxious, and these the lesse. 2. whereas they say, that God no where reprobued the Gentiles for Sabbath breaking: how know they this? since all things done among the Jewes, were not written, much lesse the things done among the Gentiles. 3. by the like absurd reasoning, we may proue, that other of the moralls were not from the Creation: because God neuer reprobued the Gentiles, for the breach of them neither. So much for this argument.

## IIII.

Lastly they argue from Deut. 5. 2. 3. where Moses saith, *The Lord made not this Couenant with our fathers, but with vs, who are aline this day &c.* Here Moses speaking of the Couenant of the Morall Law, saith, it was not made with their forefathers, and so the Sabbath which was a part of this couenant, was not from the Creation.

I answer 1. if these words be taken properly, then they will make as much against the antiquity of the wholl Morall Law, as against Gods Holy Sabbath: now it is manifest, that the Morall Law was more ancient, then the giuing of the Law on Mount Sinay: for we read of diuerse parts thereof, in the booke of Genesis. 2. whereas Moses said, the Lord made this Couenant with them aline onely in *Horeb* v. 2. it is manifest, that it was not onely made in Horeb, but before: for we reade of one branch of this couenant made at least a moneth before, in the  
wilder-

## OF THE SABBATH DAY. 169

wildernesse of Sin, & that was for the keeping of Gods *holy* Sabbath, as it is there caled *Exod. 16. 23. 28.* for these causes, an other sense of the text must be giuen: thus therefore it may be vnderstood, that the Lord made not that couenant with their fathers, that is, not with them so expressely and apparently, with such ferroure and such maiestie, as with those alieue at the giuing of the Law: like textes, requiring like expositions, see *Eph. 6. 7. Psal. 51. 16. Jerem. 31. 34.* Thus we see, this text maketh nothing against the Sabbaths antiquity, & these are the chiefe reasones, alleaged by *Gomarus* against the antiquity of the Sabbath, in his booke *de origine Sabbathi*, and how weakly you haue scene.

Thus you haue heard of the reasones against the Antiquity of the Sabbath, and now we come vnto the reasons for the Antiquity thereof: touching which let this be noted, that I doe not determine whither the Sabbath was instituted in Paradise before mans fall, or instantly & immediatly after mans fall; and so I proceed.

### I.

My first reason is drawne out of these words: So God blessed the 7th day, and sanctified it; because that in it he had rested from all his worke, which God created and made *Genes. 2. 3.* after that, God had created the world in 6 daies, on the 7th day, and so euer after he rested from that worke: in memory whereof God blessed the 7th day & sanctified it, that is, God consecrated the 7th day; & by consecrating it, he instituted the 7th day aboue all the daies in the weeke for an holy day: for to sanctify & consecrate a day, to hallow a day, & to make a day to be an *Holy day*, I take to be all one: Now the question may be, whither God did sanctify this day for himselfe to rest in, or for man (if not for both) I rather thinke for man: for, as for God, he rested no more on the 7th day, then on the 8th, 9th, and 10th daies, and so euery day after; but to man it might be otherwise, he might rest on the 7th day, and worke on the 8th, 9th and 10th daies &c. yea: many holy daies God hath made since the Creation, *Leuit. 23.* but it can no where be showne, that he made any for himselfe, but alwaies for man: yet more plainly, that God sanc-



rified the 7th day for mans vse, it shall appeare by the 4th com. Exod. 20.11. where the Lord vseth a reason, to perswade vs to rest on the 7th day, and it is this, because God himselfe rested on the 7th day, blessed it and hallowed it: which reason is drawne from the Sanctification of the 7th day at the Creation Genes. 2.3. as if the Lord had said, you shall rest on the 7th day: because, I blessed it and sanctified it at the Creation, for the selfe same end: hereby then it appeareth, that the 7th day at the Creation was sanctified with reference vnto man: yet further, it shall appeare by the words of our Sauour, Mark. 2.27. saying, *The Sabbath was made for man &c.* it is plaine then, that when God made the Sabbath at the Creation, he made it for man: thus it appeareth, that the Sabbath was from the Creation.

Herevnto some answer, that the Sabbath at the Creation, was *exemplary* indeede, but not *obligatory*, vntill the 4th com. was deliuered in the wildernesse. But the vanity of this distinction. shall thus appeare. 1. If the law of the Sabbath, the 4th com. did not bind vntill it was deliuered on Mount Sinay, then did none of the other Nyne com. bind neither, vntill they were deliuered on Mount Sinay: vnlesse you will say that the Law had not euer tenn commandements in it, and that the law is not of a Copulative nature. 2. It were most strange to suppose, that God should giue an example, more then 2000 yeeres before any should follow it: for wherefore are examples, but for to be imitated? 3. When our Sauour said, The Sabbath was made for man, Mark. 2. 27. he meaneth not, that it was made at the Creation for an example vselesse, but for mans vse, as to rest in it &c. 4. Can any man thinke it, that God should sanctify the 7th day, and so make it an holy day, at the Creation, and then suffer it to be profaned and polluted, for 2000 yeeres after, vntill the Isralites came into the wildernesse? or, can any man thinke, that God should make a Sabbath day at the Creation, for the people of the Iewes onely? who were not a people distinct of nere 2000 yeeres after, and not for the Patriarkes also, who liued before the flood? or, can we thinke that the Fathers before the flood, had Sacrifices, and no Sabbaths? that they had the worship of God, and no time allotted for it? or can we thinke, that the Church of God from the Creation, had no day set aparte, for  
a thank-

## OF THE SABBATH DAY. 571

a thankfull & holy remembrance of the Creation of the world, vntill they were come into the wildernesse?

### II.

My second reason to proue that the Sabbath was from the Creation is, because the 4th com. must be supposed, to be as ancient, as are the other nyne commandements of the Decalogue (for the Decalogue is holden of all, to be as ancient as the world) and so it must be, for else the Law were not of a copulative nature; the 10 commandements were not linked together, as a chaine of many linkes: for one linke, to wit, the 4th in midst of the chaine should be wanting, contrary vnto Iam. 2. 10. & contrary to the doctrine of all Diuines. 2. If the 4th cō. were not as ancient as the other 9 commandements, then it must be absurdly supposed, that the Decalogue had not alwaies 10 commandements in it, as it had Deut. 10. 4. If then the 4th com. be as ancient as are the other 9 commandements, then the Sabbath therein commanded, must be as ancient, as is the Morall Law, which is for antiquity from the Creation.

It may be objected, that there is no mention of the Sabbath day, vntill the Law was giuen vpon Mount Sinay, Exod. 20. or at soonest in the wildernesse of Sin, Exo. 16. 1. 23. well, be it so, but doth it follow, that because it was not sooner mentioned, it was not therefore sooner in vse? the Law against murther, it is not mentioned at the soonest, vntill after the murther of Abell Genes. 4. 15. but will it thereof follow, that there was no Law against murther, before *Kaine* killed *Habel*? we know, many things there were, which were not recorded; for else the world could not containe the bookes Ioh. 21. 25. on the contrary, for so much as we find, that the Sabbath was in vse Exo. 16. 23. before the 4th com. was giuen on mount Sinay, Ex. 20. 1. 8. it is therefore the most likly, that it was from the Creation: for if it had not its first originall at Mount Sinay, when can it be thought to haue its begining, but at the Creation, together with the other commandements of the Decalogue?

### III.

My third reason, that the Sabbath was from the Creation is, because we find not the *Spirituall workes* of the Sabbath day par-



particularly expressed in the 4th com. giuen vpon Mount Sinay Exod. 20. nor yet in the mention of the same Law before, in the wildernesse of Sin, Exo. 16. which is an argument, that the Sabbath day was in vse, and the manner how to sanctify it, was well knowne vnto the Iewes, before either of these Lawes were written Exod. 20. or Exod. 16. 5. 23. 28. otherwise, God himselfe would in some of these textes, haue expressed particularly vnto them, after what manner, and where withall they should sanctifie this day: The same is also confirmed, by the first word of the 4th com. Remember: *Remember the Sabbath day, to sanctify it*: signifying that they knew before, and could cale it to minde againe, how to Sanctify the Sabbath day; and therefore touching this point, the Lord needed not say any more vnto them, but Remember it &c. I haue often maruailed in my selfe, why it should please God, so punctually & expresly to mention, the corporall obseruation of the Sabbath, in resting from bodily laboures, and be so silent as it were, in the Spirituall dueties of the Sabbath, which are the more excellent: doubtlesse, the reason is because the Sanctification of the Sabbath did not then beginne, when the Law was giuen Exod. 20. or Exo. 16. but that it was an ancient ordinance of Gods, long before in the Church, & in the memory of all men before the giuing of the Law, as were the other Morales in the Decalogue; so as they knew how to sanctify the day, and with what dueties.

I confesse it, that the Lord vseth the word *Sanctify* in the 4th com. which doth in generall imply the particular meanes and waies of sanctifying the day, but it doth not shew vs how or whereby in particular, the day should be sanctified: how know we at this day, where withall to sanctify the Sabbath day? we rather find *io*by obseruation, how the Church of God euer did sanctifie it, then by the 4th com. as farre as euer I could vnderstand; we find the people and Church of God, constantly sanctifying it with *sacred actiones*: for they had on that day, holy conuocationes and assemblies, Leuit. 23. 3. then the people resorted vnto the Prophets for instruction ij. King. 4. 23. then the Sacred Scriptures were publiquly red, Act. 15. 21. then they sung Psalmes, Psal. 92. then the people did *worship* before the Lord at the

the gate of the Temple, Ezek. 46. 1. 3. on this day our Saviour Christ, and his Apostles after him, did constantly preach vnto the people, Luk. 4. 16. &c. Act. 13. 44. Act. 16. 13. Act. 17. 2. Act. 18. 4. Now as we learne, what God meant by the word *Sanctifie* in the 4th com. by the obseruation how Gods Church did sanctify the Sabbath day in their practise, so no doubt, those Israelites in the wilderness, knew what God meant by the word *sanctify*, by the constant practise of their ancestors before them.

## IV.

My 4th reason is drawne from the first word of the 4th com. Remember: *Remember the Sabbath day, to sanctify it &c.* now inasmuch as God commanded those Iewes at Mount Sinay, to *remember* the Sabbath day, it implieth that the Sabbath day was in vse before then, and that they knew it, and could call it to minde againe: for remembrance implieth the calling to mind of a thing forepast and foreknowne.

Hereto some may thus answer, admit this word remember hath relation to the Sabbath as foreknowne, yet there may be a double relation, the one to the Sabbath as instituted from the Creation, the other to it as commanded in the wilderness of Sin Exod. 16. But that this word remember, hath relation to a knowledge beyond that in the wilderness of Sin, & consequently vnto the Creation, it will appeare 1. By this, that God had them remember to *Sanctify* the Sabbath day, now how to sanctify the Sabbath day in a speciall manner, as hath bene showne, they lerned not by the 4th commandment Exod. 20. Nor in the wilderness of Sin Exod. 16. and therefore this word remember had reference to times before their being in the wilderness of Sin. 2. It is nothing probable, that this word should haue reference but vnto the Israelites being in the wilderness of Sin: for, the mention of the Sabbath in the wilderness of Sin, was but one moneth before the giuing of the Law, on Mount Sinay, as you may see Exod. 16. 1. Exod. 19. 1. Now can it be thought, the Israelites were of so brittle memories, to forget a law giuen them but one moneth before, as they should stand in need to haue the word Remember added so shortly after? is it not by farre the more likly, that this word had reference



rence vnto some long time before, as vnto the Creation, the memory whereof stood in neede of a speciall Memorandum, least they should forget it? yea, doth not the reason annexed to the commandement Exod. 20. 11. drawne from Gods hallowing of the 7th day at the Creation, to moue the Iewes to sanctifie the 7th day, imply so much? as if the Lord said, because I rested on the 7th day at the Creation, & therefore blessed it, & sanctified it for your holy vse, therefore forget it not, though it was done long since, but Remember it, to sanctifie it &c.

V.

My 5th reason; we doe not onely learne it from our Sauour, that *the Sabbath was made for man* Mark. 2. 27. But also more particularly, we find that it was made for the exercising mercy vnto man, yea both to man & beast, as we read Exod. 23. 12. Deut. 5. 14. that so poore tiered seruants, might by a rest then be refreshed: hence I thus argue, if that the Sabbath was not from the Creation, and so before the Israelits came into the wildernesse, then this absurdety shall follow; that God was not so mindfull, to shew mercy vnto the poore tired seruants of the Patriarkes; as he vvas vnto the seruants of the Iewes in the wildernesse: not so mercifull before the giuing of the Law, as after.

6.

My 6th reason for the Antiquity of the Sabbath, shall be the vnanimouse consent of well nigh all Diuines: for this purpose Doctour Bownd in his booke on the Sabbath, pag. 6. saith, *The Sabbath was from the beginning, from the Creation: it came in with the first man, & must goe out with the last man*: for confirmation hereof, he alleageth sondry Authores, as *Varabl. Iunius, Peter Martyr, Bullinger, Hospinian, Danaus, Zanchie, & pag. 12. Chrysostome, Beza, Bertram, Athanasius.*

To the same effect *Walaus de Sabbatho* citeth sondry Authores of best note, pag. 43. as *Philo Judaeus lib. 3. de vita Mosis: & among Christianes Chrysostome Hom. 10. in cap. 2. Gen. Theodoret: quæst. in Genes. Augustine ad Casul. Epist. 86. Luther in 2. Cap. Genes. Zuinglius comment. in 20. Cap. Exod. Caluine in 20 Cap. Exod. & in 5. Cap. Deut. Beza in 1. Cap. Apocalyp.*

Mar.

## O F T H E S A B B A T H D A Y. 575

*Martyr* in 2. Cap. Genes. and in 4. præcept. *Bullinger* in Cap. 12. *Mat. Zanchie* de operibus creationis Cap. 1. *Vrsinus* Catech: in 4. præcept. *Gualtherus* in Math. 12. Homil. 162. *The institution of the Sabbath* (saith he) is most ancient, neither is there any thing in all the worship of God more ancient &c. *Aretius* tom. 1. loc. com. loco 30. *Bertrame* in libello de Politia Iudaicea cap. 2. *Mercerus* in Cap. 2. Genes. *Anton. Faustus Junius* in 2. Genes. *Pareus* in 2. Genes. *Zepperus* lib. 4. 24. de legib. forens. Iudæorum. *Alstedius* Theol. Catecheti. Sect. 3. Cap. 6. Having quoted all these Authores, with others more, to proue the Sabbath was from the Creation, then *Walens* concludeth thus, *The same also is affirmed, almost of all other interpreters, of the Reformed Church: neither* (saith he) *haue I ever yet seene any that hath directly denied it, vnlesse some one or two of our late writers, who haue bene bould to question it.*

Here let me add what I find recorded by *M. Aynsworth* in his *Annotationes* on the 92. Psalme, vpon the Title of it: where he saith the *Chaldee* paraphraseth vpon it thus, *An hymne, a song which the first man Adam, said for the Sabbath day*, It seemes therefore, by the iudgment of Antiquity, that the Sabbath was from the Creation, and that *Adam* himselſe sanctified it. Let these reasones & Testimonies be put into the Scale, together with those on the contrary parte, & I beleeeue those will not hold weight with these: and so much for the antiquity of this sacred ordinance, the 7th day Sabbath. Now shall we suffer so ancient an ordinance, to be causelessly and needlessly trampled vnder foote? who that loueth Antiquity, but should be in loue with this so ancient an ordinance? then the which, is not a more ancient ordinance now in the Church of God; or if there be, it is not aboue one day older: this ordinance it is well nigh as ancient as the world it selfe. So much for the Antiquity of the 7th day or Saturday Sabbath.

S E C T.



## C H A P T. V I.

**T**His Chapter containeth a Dispensation, touching the present practise; shewing, that a Christian is not necessarily bound in conscience, to make a rente from our Church in his present practise; but that he may waite, for the fittest season & opportunity; and the publique reformation of the Magistrate. And then it concludeth, with an Exhortation, to vse all possible and lawfull meanes, for a publike & generall Reformation.

A Dispensation touching the present practise.

## S E C T. I.

**W**hen I had founde out by diligent study (Christian Reader) that this most ancient ordinance of Gods Sabbath, is still in force; in the next place I gaue my selfe seriously to thinke of the practise of it; whither to sale to present practise, or to waite some more fit season.

When I thought of a present practise, then these inconveniences presented themselves. 1. If we sale vpon the present practise, then the Magistrate will be offended; because we make a schisme and rente in the Church. 2. Our Christian brethren will be offended; because we diuid & separate from their fellowship: & both of these will take it the worse, when they thinke of our rashnesse & inconsideracy, that we will forsake the practise & fellowship of the Church, before we haue giuen them time sufficient to consider of the matter, as we our selues haue had, whereby we should haue waited for their approbation in iudgement, & reformation together with vs in practise: and herevpon may arise greate diuisiones of heart, & much hartburning

ning betwixt brethren, who should liue in amity & godly loue.  
 3. As in the two former, we should doe that which would be euill to our brethren; so also should we doe that which would proue euill vnto our selues; & that in a double respect. 1. in regard of our bodies. 2. in respect of our soules; for the former, we liue not, as they doe in some parte of the world, who are at liberty to practise what they will in matter of conscience, but we liue vnder an established gouernment, where we cannot transgresse the lawes thereof, without perill to our persones & goods. For the latter, if we enter vpon a present practise of the Sabbath, then we ruine into this spirituall inconuenience, that we shall pine our soules, for want of that spirituall food, which we were wont to inioy vpon the Lords day, & which is needfull vpon the Sabbath day: for the lawes of our kingdome, will not permit priuat conuēicles, or that a minister should preach in priuate: & therefore we cannot haue the benefite of an able Ministry, to helpe vs in the sanctification of the Sabbath, & to feede our soules with the bread of life: these are the inconueniences which attend vpon the present practise.

But when I thought of a delay, and to waite some more fit season for the practise, then this euill presented it selfe, that, by the neglect of a present practise, we sale into sinne, and transgression of the 4th commandement by prophanation of the Sabbath day; & we should be guilty thereof, vntill that fit season of reformation cometh: so whither soeuer I turned me, I saw my selfe in a strait: for, the former inconueniences, would be auoided; but this latter, of necessity must be shuned.

VVhilst I was at a stand, it pleased God to cause me thinke of a dispensation; the which after I had seriously considered of, I resolued, that the word of God would beare a dispensation in this case; & so it should come to passe, that we should shune the inconueniencies on the one side, & the sinne on the other; & so we might walke on comfortable, without offence either to God, or to man, or iniury to our selues.

Let vs now therefore addresse our selues vnto this Dispensation: touching which, first we will handle this question in generall; whether a man is bound in conscience, to conforme his



practise, at all times without dispensation, or exception, to the doing of that which the word of God saith must be done, & hee knoweth must be done, or noe? 2. we will handle this question in particular; whether the Sabbath day, may not be neglected, in a case of necessity, for a season, vntill the time of reformation; by those who are verily perswaded that it is still in force; if in case they giue God for it, an other day in the meane space, as the Lords day, by way of change. And first of the former of these two questiones.

## S E C T. I I.

In this section I shall proue vnto you, & that by sondry iustificable examples, that a man is not bound at all times without dispensation & exception, to the doing of that thing, which the word of God saith must be done, and hee knoweth must be done.

For this purpose note, that God hath giuen vs a morall Law touching wedlocke, to wit, the 7th commandement: *Thou shalt not commit adultery*: now our Saviour saith, that whosoever marieth a diuorced woman, committeth adultery; & the woman committeth adultery also, in case shee was diuorced for any thing besides hir adultery Mat. 5. 32. Neuerthelesse, for the hardnesse of the Iewes heartes, in a case of necessity, to auoid cruelty towards their wiues, or the like Mat. 19. 8. a marriage was permitted, to & with the diuorced woman; as you may reade Deut. 24. 2. 3. 4. Where the Lord by Moses, speaking of the diuorced womans second marriage, speaketh not of it by way of prohibition, but by way of a permission: and it were strang, if the woman being an innocent party, should be denyed that remedy of marriage, for the hardnesse of hir husbands heart, & for his default onely. Here then we see is a dispensation, in a case of necessity.

The consideration of this, may be of vse, to stopp the mouths of such as cry out, saying, what, a dispensation from a Morall Law? if the Sabbath be a morall, then there can be no dispensation: but loe, here they see the contrary; the 7th commandement is a Morall, & yet there was a dispensation touching it: for Moses permitted that for the hardnesse of the Iewes hearts, which from the begining was not so, & which our Saviour accounted to be adultery, & so against the 7th commandement.

dement: but we shall touch this point further by & by, in answering to an obiection.

A second instance shall be that of *David*: it was a law of God, that *whoso sheddeth mans blood, by man shall his blood be shed* Genes. 9. 6. Now *David* being king, *Ioab* murdered two Captaines 1 King. 2. 5. here it was the duty of *David* to haue executed vengeance: for he was Gods minister to take vengeance R. 13. 14. Neuerthelesse, *David* finding *Ioab* too strong for him, ij Sam. 3. 27. 39. Omitted the execution of *Ioab*, & gaue it in charg to his sonne *Salomon*, to doe it after his death 1 King. 2. 6. Here *David* knew well, that it was his office, to haue put *Ioab* to death, & he was willing so to haue done, neuerthelesse, because he was but weake in his kingdome, & *Ioab* strong, it might haue made a commotion in his kingdome, & much hurly burly, & blood shed, & hazard of his Crowne: now in this exegency & extremity, *David* did neglect to doe for a season, what he knew he should haue done, & would haue done most gladly, but that the times would not beare it. Thus you haue seene a dispensation in two examples.

A third instance shall be that of the omission of circumcision: you know it was a Law, that euery man child of 8 dayes old, should be circumcised Genes. 17. 12. Now though the *Israelites* knew this, yet they circumcised not their children, for 40. yeeres together, euen all the time they were in the wilder nesse, as you may reade Iosh. 5. 5. So here againe was a dispensation for a season, in a case of necessity.

A fourth instance shall be that of *Dauids* eating the Shewbread: *David* knew that the Shewbread was to be eaten by the priest onely; neuerthelesse, *David* in a case of present hunger, did eate the Shewbread, contrary to the Law, & *Christ* doth iustify him in it Mat. 12. 3. 4. so here againe is a dispensation in a case of necessity.

A fifth example, shall be that of the Disciples plucking and rubbing eares of corne, on the Sabbath day, which was not lawfull to be done on the Sabbath day; Neuerthelesse, in a case of present necessity, they did plucke and also rubb the eares of corne, which was else vnlawfull to be done, and *Christ* iustified



it: so here againe, you see a dispensation in some case. By all which instances it is more then manifest, that exceptiones and dispensationes from something commanded, may be, in some cases.

These instances doe put an answer into our mouths, against them who cry out saying, since you know it, & are perswaded, that Saturday is the Sabbath, why keepe you it not &c? I answer, Dauid knew it to be his office, to slay the murthrer: and Dauid knew, that he should not eat Shewbread: now tell me why Dauid, & the rest, did not doe what they knew. And so much for the former question, and now I come vnto the latter.

### SECT. III.

In this Section I shall come more particularly to the point in hand: & here I shall shew you, that in a case of necessity, such as know that the Sabbath day is still in force, may neglect it for a season, vntill the time of reformation, so be they giue God for it, an other day in the meane while, by way of a change. And this I shall proue vnto you by two arguments. The former is this, that the Sabbath day may be changed in a case of necessity: because it may be neglected or profaned in a case of necessity. And thus I frame it.

### ARGVM. J.

*That which may be neglected in a case of necessity, that may be changed in a case of necessity:*

*But the Sabbath day, may be neglected in a case of necessity.*

*Therefore the Sabbath day may be changed, in a case of necessity.*

By changing the Sabbath; day; I meane nothing else but this, that we giue God the Sunday in steade of the Saturday for a season; the 8 day for the 7<sup>th</sup>; or to keepe the Lords day with our Church for a season, in the roome of the Sabbath day: like as if a King should prorogue his Coronation day, and by reason of the plague or other necessity, should keepe its solemnity, on an other day then the accustomed day.

So I come to the profe of the Major or first proposition; but I may spare labour, it is cleere enough of it selfe, none I thinke will deny it: for it is a lesse euill, or losse to God (if I may so speake)

speake) to chang a day with him, then to take a day from him; or neglect a day; like as it is a lesse losse to a man, to chang a shilling with him, in a case of necessity, though it be a light & clypt shilling, for an heauy & waity one, then it is to take a shilling from him, or then it is to neglect to paye him a shilling, which I owe him. But happily some may object, that there may be no changings in Gods ordinances. Wherevnto I answer, that the contrary is true; for whereas the Passeouer was to be in the first moneth of the yeere, *Leuit. 23. 5.* The godly king *Hezekiah* changed the day of the Passeouer, from the first moneth of the yeere, vnto the second moneth of the yeere, in a case of necessity, as you may reade *ij Chron. 30. 2. 3.* Wherefore, there may be some changes in Gods worship in some case, as in a case of necessity. And so much for the Major.

I come next to the profe of the Minor, or second proposition; and here I am to proue, that the Sabbath day, may be neglected or profaned, in a case of necessity: and this I proue. 1. Because other dueties may be neglected & omitted in a case of necessity the neglect whereof were sinnes, as well as the neglect of the Sabbath day, if omitted out of the case of necessity: for exāple, Moses might neglect to punish some kind of adultery: Dauid might omit to execute Ioab for his murther: The Israelites might neglect circumcisiō for a seasō: Dauid might eat the shewbread in a time of hunger: all which we haue enlarged in the Section before this. Now the omission or neglect of all these were sinnes, out of the case of necessity, as well as the neglect of the Sabbath day; and therefore there is the like reason of all.

2. I proue it by this, that our Sauour Christ, did allow his Disciples and others, to neglect and profane the Sabbath day in his time, in a case of necessity: As for his Disciples, when they profaned the Sabbath day, by plucking eares of corne, and by rubbing of them, it being done in a case of present hunger, our Sauour iustified them in it *Mat. 12. 1. 2. 3. &c.* As for others, our Sauour iustified them, when they profaned the Sabbath day, by moyling & toying, to lift a beast out of a pit, on the Sabbath day, it being a case of necessity *Mat. 12. 11.*

3dly I proue it by the Testimony of all Diuines, who are of



iudgment, that a man may profane the whole Sabbath day, by hard & painfull laboures, if it be in a case of necessity, as to quench an howse on fyer, on the Sabbath day: or to fly before the enemy, he pursuing vs, to saue our life: or to resist the invasion of a forraigne enemy on the Sabbath day.

4thly I proue it by this, that *The Sabbath was made for man, & not man for the Sabbath*, as our Sauour saith Mark. 2. 27. Now, if that when man is in an exegency & extremity, he must rather obserue the Sabbath, then prouide for his owne safety, then the Sabbath should not be made for man; but contrarily, man should be made for the Sabbath: & this Christ doth expressly deny, saying, that *man was not made for the Sabbath*; wherefore, of the two, if the case be at such an hard point, that the one must be neglected, & cannot be auoided, then such is the mercy of God to man, as his ordinance of the Sabbath shall giue way (I trust none will be so profane, & vngratiously vngratefull, as to abuse this mercy of God, making necessity, when he needeth not) Now that I doe not abuse these words of our blessed Sauour, shall appeare, if you looke but into the context Mark. 2. 23. 27. Where our Sauour, defendeth his Disciples, plucking & rubbing the eares of corne on the Sabbath, to satisfie their hunger, by shewing one vse & end of the Sabbath day, namely, that it was made for mans benefit; & as for the good of his soule, so also euen for the good of his body, in so much as, if in case he were pinched with present hunger, & destitute of other helpes, then he might worke on the Sabbath day, to releue his present necessity; for so did the Disciples here, by plucking and by rubbing eares of corne.

5thly, I proue that the Sabbath may be neglected and prophaned in a case of necessity, and that by all men who are subiectes, and vnder the iurisdiction of Magistrates: now my reason is, because *seruantes* may prophane the Sabbath in a case of necessity: Thus I argue, *If seruantes may prophane the Sabbath, then subiectes may doe so too*: For there is one and the same reason, betwene the subiect and the Magistrate, that there is betwene the subiect and the Magistrate, that there is betwene the seruant and master. *But seruantes in a case of necessity, may prophane*

*phane the Sabbath.* As namely in this case of necessity, when their masters command them to worke on the Sabbath; then there is a necessity vpon them: for God commandeth seruants to obey their Masters Col. 3. 22. *Therefore subiects may in a case of necessity prophane the Sabbath also.*

If any shall aske if there be like necessity for subiects to prophane the Sabbath, as there is for seruants, when commanded by their Masters, I answer there is, for. 1. our Magistrates command vs to follow the workes of our calings on Saturday, which is the Sabbath day. And 2. Gods word commandeth subiects to yeeld obedience to Magistrates Rom. 13. 1.

But against the Minor, the 4th commandement will be obiected, which forbiddeth seruants to worke on the Sabbath day, and we must obey God rather then man. I answer by a deniall; the 4th commandement doth no where forbid a seruant to worke on the Sabbath, when he is commanded by his Master to worke, but onely when he may forbear worke by his Masters allowance. For the cleering of this, note, that as the 5th com. is directed vnto inferiours, so the 4th commandement is directed vnto Superiours; the commandement saith not, *Thou seruant shalt doe no worke*; as spoken to the seruant: but, *Thy seruant shall doe no worke*, as spoken of the seruant, but to the Master; binding the Master absolutely and expressely, and the seruant consequently and in this respect, if he may haue his Masters allowance: the 5th commandement speakes of Superiours, but laies the charge expressely on Inferiours; so the 4th commandement speakes of Seruants, but laies the charge on Masters expressely: Honor thy father, this is spoken to the Sonne; so, Thy seruant shall doe no worke, in propriety of speech, is spoken to the Master: it is the Seruant that is spoken of, it is the Master that is spoken to. Further I answer, that as no clause in the commandement, so no conuincing argument can be fetched out of the commandement, to proue that a seruant is absolutely bound to rest on the Sabbath, his Master commanding him the contrary.

2. I answer, in Deut. 5. 14. 5. There is a reason added to the 4th commandement, perswading to the obseruation of it: and it perswads



perswads Masters to giue rest vnto their seruants on the Sabbath day. *That thy man seruant, & thy maid may rest as well as thou &c.* VWhich sheweth, that the 4th commandement foregoing was directed vnto Masters not vnto seruants; and there fore bound the Masters abso'utely and expresly, but not the seruantes: for this reason cannot be applied vnto seruants. 3. considering that the seruant is not at liberty, nor hath the power of himselfe, but is at his masters command, common reason inclineth vs to expound the commandement rather as giuen to, and binding the Master, then the Seruant: this point you may see learnedly obserued and handled, by *M. Brerewood* on the Sabbath, against *M. Byfield*.

And so you see, that the Sabbath day may be profaned, in a case of true necessity. And so much for my former argument, whereby it appeareth, that in case of necessity, the Sabbath day may be changed, and so the Lords day kept in roome of the Sabbath day, till the time of reformation.

My second argument to proue that the Sabbath day may be changed for a season is; because the Passecouer day might be changed for a season; and thus I frame it.

#### A R G V M. I I.

*If the Passecouer day might be neglected, and an other day kept in its roome for a season, in a case of necessitie; Then the Sabbath day also may be neglected, and an other day kept in its roome for a season, in a case of necessitie.*

*But the Passecouer day might be neglected, & an other day kept in its roome for a season, in a case of necessitie.*

*Therefore the Sabbath day also may be neglected, and an other day kept in its roome for a season, in a case of necessitie.*

I proue the first proposition, or the consequence to be good, because there is like reason of both, that is, of the Passecouer day and of the Sabbath day; and this I make appeare in these particulars. 1. As the Sabbath day was commanded by God Exod. 20. 8. So also, the Passecouer day was commanded by God Exod. 12. 2. 6. 2dly, As on the Sabbath day, there must be holy Assemblies; and no seruile worke done, Leuit. 23. 3. So also, on the Passecouer day or Passecouer Sabbath day, there was to be holy Assemblies;

lies; and no seruile worke done Leuit. 23. 8. 3dly, as the breach of the Sabbath day, was to be punished with death Exod. 31. 15. So also, the breach of the Passeouer day, was to be Punished with death Numb. 9. 13. Thus you see how like the Passeouer day, was to the Sabbath day: for 1. they haue both the same Author, God. 2. They were to be sanctified with holy assemblies, and rest from laboures both alike. 3. They were to be strictly kept, the one as well as the other; for there was one and the same punishment, to be inflicted vpon the transgressours of both, alike. Now they being thus alike both, what hindereth, that there should not be like reason of them both? it was a sinne to transgresse the one, and it was a sinne to transgresse the other also: now if it were no sinne then, to neglect the one, & make a chang in a case of necessity; why should it be a sinne, to neglect the other, & make a chang in a case of necessity? why should there not be like reason, of things that were so like?

But herevnto happ'y some will obiect, that the Passeouer day was a Ceremony, but the Sabbath day you should, to be a Morall; and therefore thers not like reason. Wherevnto I answer, that this is a friuolouse obiection, for 1. God hath aswell permitted a dispensation in morales, as in ceremoniales: for God by Moses permitted a dispensation against the 7th commandment, in some kind, and that too vpon worse conditiones then is our present case of necessity, as shall appeare: for Diuorce was permitted for the hardnesse of the Iewes heartes: but our dispensation shall appeare to be a better case & condition then that, to be a more warrantable necessity, as you shall see when we come to it by & by. 2. I answer, be it that because the one was a Ceremony, and the other a Morall, that therefore God had lesse regard vnto the Ceremony, then he hath vnto the Morall; yet this maketh but a difference betwixt them of lesse & more; the one being lesse regarded, the other more regarded: Now this difference hindreth not the argument, *Magis & minus non variat speciem*, as Logiceans speake, a peece of siluer of nyne pence, is like a peece of siluer of twelue pence, they being both siluer, though the one be a lesser peece, & the other a greater peece: now if it be permitted vnto A Debitor, to exchang with



his Creditour, & giue him sixe pence in stead of his nyne pence, in a case of necessity; then by like reason & proportion, euery man will iudge, that it is permitted vnto him, in like case, to giue him a nyne perypeece, for a peece of twelue pence: but especially, if the necessity for the greater chang, doth exceed the necessity for the lesser chang, & this is our case: for the chang of the Ceremoniall Passeouer day which is the lesser, might be vpon this one necessity, if a mā were in a farre iourney: but our chang of the Sabbath day which is the greater, is vpon a necessity consisting of 4 branches, as you shall see by & by, which as they exceed the other in number, so also in weight, if they be compared together. By which demonstration, you see this objection though common, yet friuolous. And thus much for profe of the consequence or first proposition.

I come now to proue the Minor or second proposition: to wit, That the passeouer day might be neglected, and an other day kept in its roome for a season, in a case of necessity: for profe of this see Numb. 9.5. where the Isralites kept the passeouer in the 14th day of the first moneth; according to the time appointed of God, at its first institution, as you may see v. 1, 2. and Leuit. 23.5. and Exod. 12.2, 6. now it so fell out, that some men in the Congregation, were defiled by touching of a dead corpe; and so they were debarred from keeping the passeouer at that time with the Congregation. Herevpon they came before Moses & Aaron for counsaile; & Moses not knowing what to doe in this case, he repaireth to God for direction; wherevpon the Lord maketh him this answer, *If any among you shall be vncleane by reason of a dead body, or be in a long iourney, he shall keepe the passeouer in the 14th day of second moneth &c.* Numb. 9.6.7.8.9. 10. 11. So hereby you see, that howbeit the passeouer was by its prime institution, to be kept in the 14th day of the first moneth; yet in a case of necessity, the time was changed, from the first moneth, vnto the second moneth; and so the daies and times commanded in the Law, at the prime institution, were neglected and profaned by those which had this necessity vpon them: the cases in which the passeouer time was changed, were. 1. If a man had touched a dead corps, 2. If a man were from home,  
in

in a farre journey, and thus much for profe of the Minor.

Neuerthelesse to this argument, some doe answer thus, that it is true indeed, that there was a dispensation for the passeouer day, but it was giuen by God himselfe, but so is not your dispensation for the Sabbath day; for there is no exception that can be shewne for the chang of the Sabbath day in the Scriptures, as there is for the passeouer day. Herevnto I reply, that this answer is very absurd, for it denieth all argumentation, & collectiones from the Scriptures, for they will not grant the question, vnlesse it be proued by an expresse text of Scripture, in so many words; for they will haue an expresse dispensation in so many words, showne for a chang of the Sabbath day in the Scriptures, as well as there is a dispensation to be showne for the passeouers chang in the Scriptures. Furthermore, if they will not grāt that the Sabbath day may be changed now, because the passeouer day might be changed in old time, how will they doe to proue, that we may baptize infants now, because they did circumsise infants in old time? for thers no expresse word of God for either; they must both be inferred by collection from other Scriptures, yet further, wherefore is it, that S. Paul sendeth vs to the things written in the old Testament, if we may not collect and learne from them, to doe the like in like cases? *Wharsoeuer things are written a fore time are written for our learning.* Rom. 15. 4. After the Law for the passeouer was giuen, there fell out extraordinary occurrences, in which Moses could not tell what to doe, wherefore he had recourse vnto God for direction, Numb. 9. 10. 11. So, after the Law for the Sabbath was giuen, there is falne out an extraordinary occurrence, the Sabbath hath bene profaned now for 1000 or 1200 yeeres, now how to worke a reformation hereof we are at our wites ends, & we cannot now a daies haue such recourse vnto God, as Moses had for direction; wherefore now we must to the Lawe & to the Testimonies, and borrow light from former presidents.

Finally, I shall proue it vnto you, that we may extend this dispensation of the passeouer day, further then it is expressed by Gods dispensation in Numb. 9. 10. 11. so be we doe it by like reason: for this end note, that the Lord gaue leaue to chang the



the passeouer in these two cases, 1. If a man had touched a dead corps. 2. If a man were in a farre iourney: but the good King *Hezekiah* keeping the passeouer long after, he fell into other extremities and *straits*; and he could not keepe the passeouer on the 14th day of the *first* moneth, but profaned it, and made a ching, vnto the 14 day of the *second* moneth, and that vpon these two occations. 1. Because hee had not Priests enough sanctified, or because the Priests were not sufficiently sanctified. 2. Because the people were not come vp together to Ierusalem, or had not assembled themselves at Ierusalem, as you may reade ij. Chron. 30. 2. 3. Now these two extremities, & reasons of *Hezekiah* his ching, were not the very same, which God specified in Numb. 9. 10 11. but yet they were such as might be collected by like reason: whereby it appeareth, that we may goe beyond the letter of the text, so be we hold close to the like reason: & this I haue done, in fetching my argument from the passeouer day to the Sabbath day; for I haue held me to like reason of them both, as you haue seene.

And so much for prooffe, that the Lords day may be kept for the Sabbath day by way of A change, for a season, in a case of necessity. But yet it remaineth, that I proue now, that our case in changing the Sabbath day for the Lords day, is a case of necessity; & this being done, all is firme; for this therefore, see the next section.

#### S E C T. I V.

In this section I shall proue vnto you, that there is a true necessity vpon vs, to neglect the Sabbath day for a season, and to keepe the Lords day with our Church for it, and in roome of it.

This necessity I shall declare vnto you. 1. In respect of our bodies. 2. In respect of our soules. 3. In respect of our brethren. & first of the first of these touching our bodies: and in this respect, I shall make necessity appeare two waies; the former is this; that if we keepe the 7th day or Saturday Sabbath, then we shall haue but 5 daies in a weeke to provide for our bodies, and to compasse the workes of our callings in: for, when we haue kept the Saturday Sabbath, the Magistrate will compell vs, by the lawes of the Realme, to keepe the Sunday also: & so we shall haue but 5 daies

in

in euery weeke, or in euery 7 daies, to performe the workes of our caleings in : now it is of necessity, that we should haue 6 daies in euery weeke ordinarily, or in euery 7 daies, to doe the workes of our caleings in: because, else God would not haue allowed man 6 daies to worke in for himselfe, & haue taken but one for his worship, as he did in the 4th com. Exod. 20. 8. now since there is a necessity, that we haue 6 daies ordinarily in euery weeke, to follow our caleings in, it is of necessity, that we neglect the Sabbath day, & worke in it, for a season; vnles the Magistrate will dispense with his Lawe, touching the Lords day; or vntill it shall please God, to incline the heart of the Magistrate, to proclaime a reformation, that so the Sabbath day may be kept: for vnlesse the Magistrate doth one of these two, we can haue but 5 daies in euery weeke for our caleings, and so much for the former necessity in regard of our bodies.

I come now vnto the other necessity, in respect of our bodies, which is this, if we keepe the 7th day Sabbath, then we offend the Magistrate, and transgresse the Lawes of the Realme; & hereupon will follow imprisonment of body, & consequently pouerty: for when a man is imprisoned, he must neglect his caleing, & meanes of maintenāce; & so he shall be brought to a morsell of bread, & hee, his wife, & children which depend vpon him, shall come to want of things necessary: now who so shall incurre these euils, by keeping of the Sabbath day, to him there is a necessity to neglect the Sabbath day, namely the necessity of wante, pouerty, & hunger.

Now least any man should maruaile, that I will plead this kind of necessity of all others, therefore I will strengthen it, and that by the allowance of our Sauour Christ, and practise of his Disciples: for you reade, Mat. 12. 1. 2. How Christs Disciples did neglect the Sabbath day, & fell to plucking eares of corne, & to rubbing them in their hands, Luk. 6. 1. which workes they did on the Sabbath day, to preuent a little hunger; and Christ iustified this action. Now if hunger, was a case of necessity in Christs Disciples, why should not hunger be a case of necessity in vs also? and if they might worke on the Sabbath day, to preuent hunger; why may not we doe so too, to preuent hunger, and imprisonment also? yea



to prevent penury, not in himselfe alone, but in his whole family, wife and children? so our necessity is greater then was that of Christs Disciples.

The consideration of this may be usefull, to satisfy the obiections that rise in the minds of some, saying, it seemeth then you haue more minde of your belly then of God; of your safety then of Gods Sabbaths: but the vanity of this obiection shall appeare by this, that the very same obiection beareth as strongly, against Christs Disciples, as against vs: for may not such obiections rise in your minds also, against Christs Disciples? saying, it seemeth you minde your bellies more then your God, and you feare a little hunger more then the breach of Gods Sabbaths. thus you see the weaknesse of this obiection, & so much for the necessity in regard of our bodies.

I come now vnto the necessity in regard of our soules; & here I shall make it appeare, that to keepe the Sabbath day, as things stand yet, it will pine our soules. And this I shall shew in two respectes; the former is this; you know the Sabbath day, ought to be solemnised with Assemblies Leuit. 23. 3. Now the benefit of company & fellowship, in sanctification of Gods Sabbaths, is of greate vse, to kindle zeale and forwardnesse in our frozen heartes, like as coales laid together burne more firuently, *I reioyced (saith the Prophet David) when they said to me, wee will goe into the house of the Lord Ps. 122. 1.* Now such as are convinced of this trueth, to beleue that the Lords Sabbaths are still in force, are fewe in number, as one in an house, two in a Towne, 3 or 4 in a Citty, like the clusters that grow neere the sunne, here one and there one ripe before the rest; now if these thus disperfed should keepe the Lords Sabbath continually, solitarily & alone, it is much to be feared, that their zeale wold waxe cold, like burning coales, when scattered vpon the hearth, & put asunder; and so their soules should languish and pine away as it were.

The other respect, whereby it will appeare, that there is necessity to change the Sabbath day, lest the soule pine, is this; you know that to the sanctification of the Sabbath day, is required the helpe of the Minister Luk. 4. 16. Act. 15. 21. To goe before the people in the duty of prayer to God; & to open the Scrip-  
tures

tures, feeding them with the bread of life, diuiding the word of God a right : now because the lawes of our kingdome, will not permit priuate Conuenticles ; & because there cannot be a Minister in euery family ; therefore if we keepe the Lords Sabbath as things stand now, then wee must keepe them without that ordinance of Gods Ministry ; & so our Soules should languish & pine away, for lacke of the daily breade, the heavenly food of our soules ; for we should be deprived of our Sabbath dayes bread, and want the Sabbath daies meales : and this is an other case of necessity, whereinto we fall if we keepe the Sabbath day ; and for the auoiding whereof, we may make a chang of the Sabbath day, into the Lords day for a season.

Hence it is, that obedience to the 4th commandement requireth an assent and fellowship of others, which is not required in the other commandements : for a man may yeeld obedience to euery other commandement singlie and alone by himselfe, though no man else will ioyne with him ; but for this 4th commandement it cannot be obserued, as it should be without the fellowship and society of others ioyning with him.

Now a word or two, for the iustifying of these two necessities touching the soule, to be true necessities, and such as may warrant a chang of a day appointed by God : for the former, namely *Assemblies* : the want of assemblies, was one cause of the change of the Passeouer day, by Hezekiah, as you may reade ij Chro. 30. 3. For the latter, namely, *Ministers* : the want of Ministers or Priests, was an other cause of the passeouer daies chang, by Hezekiah, as you may reade in the forealleaged place, *And the King and his Princes, And all the congregation had taken counsaile in Ierusalem, to keepe the Passeouer in the second moneth : for they could not keepe it at this time, because there were not Priests enough sanctified, neither was the people gathered to Ierusalem. 2 Chro. 30. 2. 3.* Where you see, the want of the peoples assembly ; and the want of Priests ; were the ij causes, of the chang of this day from the first moneth, to the second moneth.

I confesse our new Translatores reade it thus, *because the Priests had not sanctified themselves sufficiently* : But this cometh still to the same : for our Ministers haue not yet sanctified their  
vnder-



understandings, from a profane opinion of the Lords Sabbaths; and therefore we cannot haue their helpe, to the sanctification of the Sabbath day: so it is all one, whither there be not Ministers enough; or whither those that be, are not willing to yeeld vs their helpe; for both waies we shall want the helpe of the Ministry, if we keepe the Sabbath day: and, if the Priests vn-sufficiency, were cause enough to chang the day; much more then, when Priests and Ministers are both vn-sufficient, and also vn-willing, so as they cannot be perswaded to lend vs their helpe: and thus you see, that the want of people, and the want of Ministers, are a sufficient cause to make a chang of a day, and that the old day should be profaned, whilst an other is kept in its roome and steade.

If any shall aske me now, why I keepe not the Sabbath day, since it is my iudgement that it ought to be kept: my answer shall be. 1. That a man is not bound in all cases, and at all times, to put in practise what he knoweth should be done; as I haue showne by the examples of Moses, touching diuorcement: of Israelites omitting Circumcision: of Dauids spareing Ioab: and eating Shewbread: and the rest. And further, and more particularly, I keepe it not; because as I haue proued, by two good arguments, that an other day may be kept for it, for a season. 2. My answer shall be, that I keepe not the Sabbath day, because I cannot keepe it, necessity lying vpon me. Now I cannot keepe it. 1. Because so I should haue but 5 daies in a weeke, to follow my calling. 2. Because so I should impouerish my selfe and my family, which is a iustifiable plea, in this case of the Sabbath. 3. Because I cannot haue assemblies on the Sabbath, to ioine with in holy Sabbath exercises; and specially because, Ministers will not preach to vs vpon the Saturday or Sabbath: for how should we keepe the Saturday Sabbath, when Ministers will not come to Church, and preach vnto vs on the Saturday? and my 4th reason and necessity is, that as I am a Subiect, so I stand bound to obey my gouerners, so long as they command me nothing, which Gods word hath forbidden mee: now they command me, to follow my calling, on the Saturday Sabbath; & the 4th com. doth not forbid me the same, I being considered as a Subiect & seruant vnto my superiours. But

But herevnto some will be redy to say, why if you cannot keepe the Sabbath day as you would, why keepe it then as you may, without assemblies, and without a Minister, for God requireth no more of a man then he can doe &c. Herevnto I shall giue none other answer, then this, that the same obiection, layeth as well against the practise of the godly King *Hezekiah*, as against mee, & hereby the absurdety thereof shall appeare; why might not you as well object to *Hezekiah* when he put off the passeouer day, from the 14th day of the first moneth, to the 14th day of the second moneth, vpon my reasons, saying, why did not *Hezekiah*, keepe the passeouer, vpon the 14th day of the first moneth, which is the right day, & the day established at the institution of the passeouer, since it was his iudgement that it ought to be then kept? what and if he could no haue the assemblies of the people, as he would; why yet he might haue kept the passeouer with that company he had in Ierusalem, as himselfe, and his Princes, and Courtiers, and Cittizens of Ierusalem; what needed he to profane the first passeouer day, and to chang it vnto an other day, for want of the residue of the people? and what & if he had not priests enough alredy sanctified? or not sufficiently sanctified, why yet he might haue kept the passeouer as he could with those priests he had; or with the priests such as they were whither sufficiently or vnsufficiently sanctified? for whē *Hezekiah* had tarried till the second day, yet the many in the Congregation were not sanctified as they should be, & therefore he praied saying, *The good Lord be mercifull toward him that prepareth his whole heart to seeke the Lord God, though he be not cleansed, according to the purification of the Sanctuary,* 1j Chro. 30. 18. 19. And why could not *Hezekiah* haue kept the passeouer on the first day, with people, and Priests, vnsufficiently sanctified, as well as on the second day? yet for all these obiectiones you see *Hezekiah*, in hope to haue things in better order, and in hope of a reformation, against the second day, therefore he neglected and profaned the first day, and made a chang of the day.

Others will be redy to object thus, why your soules neede not pine; for you may haue supply the next day, by keeping  
 F f f f Sunday



Sunday or Lords day also, and herein you shall haue assemblies, and Ministers both. Herevnto I answer. 1. That is more then euer God required, that we should keepe two Sabbaths in one weeke: and also it is more then the necessity of our caleings will permit. 2. Suppose we should keepe the Lords day also; yet so doeing we should want our daily bread, that is, that spirituall foode which is appointed of God for that day; we should want our Sabbath daies meales, and so all that day long, our soules should lacke its refreshments, and all the Sabbath day long our soules should be pining and languishing: wherefore, the supplies made vpon the Lords day, will no more helpe for the Sabbath day when it is past, then a meales meate on Sunday will comfort a man on Saturday, & so much for this obiection; there are other obiections also, but I will handle them together in the next Section: and thus much shall suffice for the prooue of this Dispensation.

Hauiug proued the Dispensation, here let me add a reason or two, shewing why we should the more willingly imbrace it: my first reason is because it tendeth much vnto *peace* and *concord*, & to containe the members of our Church in vnity: I shall not need to shew, what discord might arise, if a rent in practise, should be made from our Church: neither shall I need to shew, what a benefit peace in the Church is; euery man knowes it, euery man cales for it; well then, if it be so good to preserve peace in the Church, let all that are louers of this peace, imbrace all conditiones and helpes which tend vnto peace, if in case they be such as may possibly be admitted of: I grante it, that for the present, wee are fewe in number who are of this contrary iudgement; but seeing the case is so plaine, I verily beleue it, that in Gods good time multitudes will be of the same iudgement also, & then the rent would be grieuouse to be borne: now it is fit, a wise man should haue his eyes in his heade, and foresee, and preuent an euill: let all that loue therefore the peace of the Church, receiue and imbrace this Dispensation, which tendeth to the peace thereof, if possible it may be receiued and imbraced; let it haue the most charitable and fauourable constructions that may be, that so it may stand, and so the  
peace

peace of the Church be maintained & preserved; where things may be taken in a better sense, and in a worser sense, there let the better be chosen. But, *woe is mee*, (as the Prophet Dauid speaketh) *my soule hath too long dwelt with them which hate peace, I seeke peace, and when I speake thereof, they are bent to warre.* Ps. 120. 5. 6. 7. Neuer did I suffer and vndergoe such reproches, and such tauntes, as since I haue deliuered this Dispensation: my good name hath bene torne into a thousand peeces; not onely in the Churches and publike places, by *M. Yates*, & *M. Chappell*, charging me with *Hypocrisie* and likening me vnto the *false Apostles*, and the like: But also, what Table, or priuate meeting is there almost, wherein my good name hath not bene made odious? thus whilst I haue sought peace, with the Church, and with them, they haue raised vp ciuill warres against mee: now that they might the better make way for my downefale, they haue bene so farre from taking things in the better parte, as he is accounted for the most excellent, that can vse the least charity; and he is most applauded, that can wrest my Dispensation to the worst. And so much for my first reason.

An other reason let me giue you, whereby you may be induced, to construe my dispensation in the better sense & not in the worse; & to imbrace it, if possible it may be; and it is this; that by this Dispensation, I doe treade in the footestepes of the Apostles themselves: for so we ought: *Be yee followers of mee*, saith S. Paul 1 Cor. 11. 1. For this purpose, note how the Apostles, had a greate reformation to worke, to wit, the abrogation of the Ceremonies and the Ceremoniall Law, from among the Iewes: Now how behaued they themselves, in this matter? did they gallop forth post-hast vnto a reformation? did they instantly ruinate & abolish the vse of Ceremonies, among beleeuing Iewes? no such matter; but contrariwise, they went therevnto in a softe walke, according as the times, & conditiones of their people would beare it: and for the present, they retayned all the Ceremonies still in the Church; yea, & they the Apostles, vsed these ceremonies, together with the people, as you may reade Act. 21. 20. 21. 22. 23. 24. And they waited for season & opportunity to throw downe Ceremonies afterwards; & thus by their wise-



dome they wone many of the Iewes to the faith, which otherwise by a rash & violent course they might haue lost. Iust so (if this Dispensation be imbraced) shall we imitate the Apostles, in this reformation touching the Sabbath: The Lords day hath bene in vse a long time, & now in these daies It is in greate honour: so also, the Lords Sabbath, hath bene a long time out of vse, & at this time in dishonour: and so greate is the loue of most men vnto the one, & hatred of the other, as cannot easily be exprest: now can it be thought, that the current and streame of the times can be turned in an instant? what, before they haue heard on it? for many haue not so much as heard of this question: and many that haue heard on it, haue not read it; and such as haue reade it, it is fit they should take a time to deliberate, and to aduise about it: now what shall wee doe the meane while? shall we sale to a present practise, and so rend our selues from our bretheren? is this the way to winne them, or to exasperate them rather? did the Apostles rend themselues, from the beleeuing Iewes in practise? no such matter: *All things are lawfull for m: (saith Paul) but all things are not expedient: and all things edifye not: let no man seeke his owne, but every man an others wealth. 1. Cor. 10. 23. 24.* And againe, *Vnto the Jewes I became as a Iew, that I might gaine the Iewes. 1 Cor. 9. 20.* It is expedient therefore that euery man seeke an others wealth and edification, so as if possibly he may, he diuide not from his brethren in practise; but rather to seeke their wealth, by holding conformity with them: it is enough that the Doctrine and trueth of the Lords Sabbath is published, giue it time to roote and to ripen; this foundation being laid, a reformation (by God blessing) will come off in time the more kindlie: and thus with the Apostles we shall waite season and opportunity, for a happy reformation.

There are I confesse (but they are such as be our aduersaries in this case) who would haue vs in their rash and inconsiderate zeale, to rush violently & instantly vpon the practise; without all respect had first vnto our brethren, or to the Church wherein we line, or to expediency, season, or opportunity, or Presidents of former times; and these men presse vs thereto with  
this,

this, that it is the Law of God, and a Morall Law, and it is your iudgment, and the like; these men would haue the haruest and the seede time both goe together; so hote they are: but leauing these in their indiscretion and intemperancy, it is safer to imitate the Apostles, and to take time and leisure. To conclude, since this Dispensation, tendeth to the peace of the Church: and also imitateth the Apostles, let it obtaine the most fauourable construction that may be, at least let it not be racked & wrested vncharitably.

## S E C T. V.

I haue reserued this Section, to make answer vnto fondry obiections, which are framed vpon occasion of this Dispensation; and these they are which follow.

## O B I E C T. I.

Some obiekt thus; forasmuch as I am perswaded, that the Lords Sabbath is still in force, howbeit I am also well perswaded of the trueth of your dispensation, yet can I not passe ouer the Sabbath when it cometh, profaneing it, & working vpon it, without many & great checkes of conscience; and much sorrow of heart, that I should profane the Lords Sabbath; and that too after I know it to be the Lords Sabbath, & still in force by the 4th commandement, thus I am afflicted and pricked in conscience euery weeke: now I pray what say you to this? is it not a sinne for me, to goe against the checkes of my conscience? what may I doe in this case?

For answer herevnto, we must know, that some checkes of conscience doe arise from the doinge of something, which we *should not doe*: and for a man to goe against these, it is dangerous and sinnefull, and a note of an harde heart. Againe, there are some checkes of conscience, which arise from the doinge of something which we *would not doe*: and these are not alwayes sinnefull, but are notes of a softe heart, and tender conscience; for they would not doe the things they doe, if it were in their power to amend them. I will cleere this case by some examples: it is lawfull for a man to fly for his life, his enemy pursuing him, vpon the Sabbath day: and it is lawfull for a man to worke, in quenching of a fyre on the Sabbath day: neuer-



thelesse a softe heart, and tender conscience, will be full of prickings in the time of his flight, and whilst he is at worke: Now the reason hereof is, not because these his actions are sinfull, but because he doth what he would not doe vpon this day, if it could be auoided; and because he neglecteth the speciall seruice of God all that time, which he would much rather haue bene imployed about. Furthermore, Dauid, when he eat the Sewbread, it could not but grieue him, that he was cast vpon such necessity, as that he must eat that, which was not lawfull for him to eat. And Dauid, when he spared the life of Ioab, which he should haue taken away, it could not but be a corziue to his conscience, so often as he saw that murthurer liue. And the Apostles, when they obserued those things commanded in the Ceremoniall Law, in circumcising, & shauing the head, and the like, they knowing that these things were abolished, they could not but doe it with checking and vnquiet consciences in some respect: and yet these were not euill consciences, nor these actions sinnes, but they were markes of softened heartes and tender consciences: and so is it with the checkes in conscience, which we cannot but haue, in some respectes, so often as we neglect the Lords Sabbath: they are notes of soft heartes & tender consciences, plainly bewraying, that we would much rather Sanctify the Lords Sabbath, if it were in our power.

Furthermore, whereas you asked me, what you should doe in this case: I answer, euen all you can doe, to the vtmost of your power, to get out of this necessity, that so you may haue your hearts desire in sanctification of the Lords Sabbaths: for no man will lay still vnder a necessity, any longer then he needs must: a poore man will get out of his pouerty; a sicke man out of his sicknesse; a prisoner out of prison, with all the speed they may. Now the way to get out of our necessity is this, to labour a generall reformation; and that, first by instant & constant prayer to God: and next, by divulging this trueth of God, as farre as thin occationes and caleing will permit; that so it may rune from man to man, till at length it may come vnto the Magistrate, whose office it is to make reformation, and so to loosen thee from thy necessity of profaning the Lords Sabbaths any longer.

Indeed

Indeed it is fit we should haue prickes, and checkes in conscience, all the time we lay in the neglect of the Lords Sabbaths, that so we may be thereby often rowled vp, to vse all good meanes possible and speedily for a reformation: If God should let vs bequiet in minde, we would grow secure with this Dispensation, sit downe, and take our ease, neuer careing what becomes of Gods sacred Sabbaths, nor when a reformation were made.

## O B I E C T. I I.

Some who are enemies to Gods Sabbaths, and friends to the Lords day, argue thus; forasmuch as the Lords day, may be kept for a Sabbath still, by virtue of this Dispensation, why should we trouble our selues? for we haue that alredy: let vs keepe vs where we are still, for we are well enough.

But herevnto I answer, that you are not well enough: & for the discouery of this, you must note, for whom this Dispensation is made, & vnto whom it doth properly belonge: for it belongeth not vnto all men: this Dispensation therefore is made, for such as are perswaded, that the Sabbath day is still in force, and therefore doe make a conscience of it; who in a case of necessity, may keepe the Lords day for it, for a season, vntill a time of reformation: But this Dispensation, is not made at all, for our newe Sabbatharians, who make no conscience of the old Sabbath: for to what end should they haue a Dispensation from the old Sabbath, who make no conscience at all of it?

In the Dispensation, it is allowed for men to keepe the new Sabbath, or Lords day, for the old Sabbath, and in steade of it for a season; which doth imply, that they had rather keepe the old Sabbath then the newe; & that they haue a conscience of the old Sabbath still; and that the Lords day is not kept for it selfe sake, but for the Sabbaths sake; so that it is the Sabbath, that hath all the respect and honour; & the Lords day hath none as for it selfe: Now our new Sabbatharians, will not keepe the Lords day still, in this sense: but if they will take any aduantage from our Dispensation, and from our keeping the Lords day with them, they must keepe it in this sense, for in this sense the old

Sabb-



Sabbatharians doe keepe the Lords day : we honour the Sabbath day, as our King ; and we esteeme the Lords day in its roome, but as a deputy, that for the time occupieth the place of the King, and whom we honour not for his owne sake, but for the Kings whose place he possesseth : so we honour the Lords day for the Sabbath daies sake which went last before the Lords day ; and in roome whereof the Lords day stands as a deputy for the present necessity. 2. Wee can by virtue of this Dispensation, keepe the Lords day, in conscience of, and obedience vnto the 4th commandement ; but you cannot keepe the Lords day in obedience vnto the 4th commandement : holding still your owne grownds, and reiecting the Sabbath day. 3. Whereas you say you are well enough, and will keepe you where you are still : then know, that your good and contentfull condition wherein you rest, it is no better then Popish superstition ; if you thinke hereby to please God, in obedience vnto his 4th commandement.

To conclud, let no man flatter himselfe, in his keeping the Lords day, or new Sabbath, because we old Sabbatharians doe keepe it with them : for we keepe it in one sense, and they in an other ; we iustify our keeping of it, but they can neuer iustify their owne keeping of it, holding still their old grownds and opinionones of it : we so keepe the Lords day with them, as for all that, we renounce it for Gods Sabbath, and to haue any Diuine institution ; if any therefore will take aduantage from this Dispensation, or encouragment from our keeping the Lords day, they must keepe it in our sense, as we keepe it and esteeme of it.

### OBJECT. III.

Yet further, our new Sabbatharians obiekt thus vnto vs, saying, you say you keepe the Lords day, in place or roome of the Sabbath day : well, and so doe we too : like as we keepe the Lords Snpper in roome of the Passeouer, so doe we the Lords day, in roome of the Sabbath day.

I answer, we say not onely that we keepe the Lords day in roome of the Sabbath, but this we add, that we keepe it in roome  
of

of the Sabbath, by way of a change, for the Sabbath: now here they leaue vs, they will not say they keepe the Lords day for the Sabbath day sake, for so they should renounce the Lords day, and not keepe it for it selfe sake: Albeit we keepe the Lords Supper in roome of the Passeouer yet we keepe it not for the Passeouer sake, but for its owne sake: or else we should aduance the Passeouer aboue the Lords Supper, and so it should not be regarded for it selfe sake. For example, when the old King is dead, then the new King his heier, rules in his roome and place; and we obey the new King in stead of the old, but for his owne sake not for the old Kings sake; and in this sence they keepe the new Sabbath in roome of the old Sabbath, supposing the old Sabbath to be deade, & therefore they keepe the Lords day for it selfe sake not for the Sabbaths sake: But it is otherwise with vs; for when the King goeth to the warres into some forraine Land, and leaueth a deputy or viceroy to gouerne in his roome, we obey this deputy in the roome indeed of the King, but not for his owne sake, but for the Kings sake; and so wee keepe the Lords day for a time, in roome of the Sabbath, but for the Sabbaths sake, not for its owne sake.

## OBJECT. IIII.

Some argue thus, forasmuch as those which stand so strongly for the old Sabbath, doe profane and neglect it themselues, and doe by this Dispensation iustify it as warrantable; therefore what neede wee to take any care at all of it? why should we make any scruples of conscience about it? why should we feare to profane it, and to worke on it? and why should we be in doubt of transgression of the 4th commandement by neglecting it?

Herevnto I answer, greate is the difference, betwixt our profanation and neglect of the Sabbath day, and the profanation and neglect of it by our new Sabbatharians; and therefore it followeth not that they may prophane it, as well as we, and as safely; for we doe profane it in griefe of heart, like as Dauid did breake the Law of the Shew-bread; and, did suffer Ioab to liue; and, as the Apostles did vse and retaine Ceremonies among beleeuers, after they were abolished; and, as a man laboureth to



quench an howse on fyer, on the Sabbath day; so as we hartely and vnfainedly wish it could be otherwise. 2. Whilst we profane this day, we freely giue God an other day for it, by way of exchange, as *Hezekiah* did: & hereby it appeareth, that whilst we profane it by bodily labour in a case of necessity, we doe reuerence it, & honour it highly in our heartes. But on the contrary, these new Sabbatharians, they doe profane the Sabbath without any respect had vnto necessity; they profane it voluntarily: for they take no grieve of heart, at their working on the Sabbath day; neither doe they wish it were otherwise, and that there were a reformation; neither doe they giue God an other day for the Sabbath day, but they keepe the Lords day for it selfe onely, hateing Gods Sabbath: and therefore vaine is their arguing, to say, they may as well neglect the Sabbath day as we doe. Let them know, that if our neglect were a sinne, it were but a sinne of frailty, but their neglect of it, is a sinne with an high hand; our were but a sinne against our wiles, but theirs is a sinne vvith full consent of will, nay ours is no sinne; for 1. we giue God an other day for it. 2. vve profane it but in a case of necessity onely, as *Dauid* did eate the Shew-bread, and as men quench an howse on fier on the Sabbath: But on the contrary theires is a sinne: for they prophane Gods Sabbaths willingly, neuer respecting any necessity at all. VVherefore, let not them beare themselues vpon vs, nor thinke to worke vpon the Sabbath day, as well as we doe, vnlesse they did it with the same minde that vve doe it vvith.

You know the Israelites went thorough the Red Sea safely; for they had a warrant from God so to doe; but the Egyptians following them, thinking they might as well goe thorough as they, were drowned. Let no man sooth vp & flatter himselfe therefore, thinking hee may worke on the Sabbath, because wee doe worke on it; for it may cost him deere to follow vs, vnlesse he be of the same iudgment vvith vs. I verily perswade my selfe, that many a man cozeneth himselfe, taking heart & courage, to liue still in the vvant of reformation, either of his iudgment or practise in this point, because he seeth vs to neglect the keeping of the Sabbath day; but let him be admonished in time; I dare assure

assure him, that he shall be accounted of God, for a Sabbath breaker, when wee shall be iustified; and he shall be arraigned before Gods Tribunall, for a weekly transgressor of his 4th commandement, when it shall be said vnto vs, *Well done thou good and faithfull servant.*

## OBJECT. V.

Some happily may object thus; it seemeth to vs, that Sabbath breaking is a fearefull sinne, whilst we reade your exposition vpon the 4th commandement: But now since we haue reade your Dispensation, it seemeth but a light matter; because a man may liue in the weekly breach thereof, and yet iustify it too.

Herevnto I answer, I account the sinne of Sabbath breaking heere, no lesse heinouse & fearefull, then I accounted it there; for it doth not follow, that because there is a Dispensation from a commandement, in a case of necessity, that therefore the transgression of that commandement, when there is no necessity, is a light matter: A Dispensation indeed, maketh the breach of that commandement light, for that time, and to those persons vnto whom the Dispensation doth properly belong; as the eating of the Shewbread in a case of necessity, it was for that time light, and vnto Dauid in hunger, it was light; but yet at other times, and to such persons as were not in Dauids case at that time, it had bene an heinouse and a fearefull sinne, to haue eaten of that bread: and thus it is with the Sabbath, whilst there is a Dispensation in a case of necessity, and to those persons vnto whom it doth belong, it is light: neuerthelesse, out of this case of necessity, and Dispensation, to breake the Sabbath it is an heinouse and a fearefull sinne: now in the exposition of the 4th commandement, there we considered of the Sabbath day, out of the case of necessity, and so it is to be considered, vnto all such as are enemies vnto it; and to them it is an heinouse and fearefull sinne, to profane it by working on it, like as it had bene a greate sinne, for Dauid himselfe, to haue eatē the Shewbread, out of the case of hunger: but in the Dispensation, there we consider of the Sabbath; as in a case of necessity, and so it is to be considered onely vnto such as make a conscience of it, and are true friends



vnto it; and to these it is light for they may worke on the Sabbath, as Dauid might eate the Shewbread in the case of hunger. Wherefore to conclude, when the breach of the Sabbath, is to be esteemed light, then it is to be considered as light, onely vnto the true friends thereof, but not vnto the enemies thereof; let not them therefore take heart hereat, as if God meant to fauour them: for their Sabbath breaking, is neuer a whit lessened or lightened from being vnto them, an heinouse and a fearefull sinne, by the Dispensation granted vnto others.

#### OBIECT. VI.

Some obiect thus, by this Dispensation, you haue answered & confuted your selfe &c: others say, you haue contradicted your selfe &c.

Herevnto I answer, that these men speake, as if they neither knew what a confutation or a contradiction meante: for in the former parte of my booke, where I disputed for the obseruation of the Sabbath, there I considered the Sabbath absolutely, and out of the case of necessity; but in my Dispensation, where I giue leaue to breake the Sabbath, it is considered, in the case of necessity: like as if a man, should first dispute in defence of the Shewbread, that it ought not to be eaten by common persones, that is, out of the case of necessity: and then he should againe dispute touching the Shewbread, shewing that it may be eaten, to wit, in a case of necessity and hunger: doth this man thinke you, confute or confound himselfe? or doth he contradict himselfe trow yee? or rather, doe not such as idlie so charg him, bewray their weaknesse, and ignorance, that they know not what or where a contradiction is?

#### OBIECT. VII.

Some obiect against vs, and lay sorely to our charg Hypocrisy; because our iudgement and our practise goe not together; for we hold the 7th day to be the Sabbath day, and yet keepe it not; which must needs be no better the Hypocrisy: yea, and these men being informed, vpon what grownds we goe, when and why we refraine the practise of the Sabbath, yet so greate is their charity, that nothing can please them, but still it must needs be Hypocrisy. And for the profe hereof the Hypo-  
crisy

crisy of Peter is alleaged, Gal. 2. 12. 13. And so we are condemned for Hypocrisy as Peter was.

For answer hereto, first we must know what Hypocrisy is: Hypocrisy therefore in the common sense of the word, is when a man doth make semblance & shew, to be that which in deede and in trueth he is not; his outward appearance being one thing, but his home and inward practise being an other. In this sense our Sauour denounceth a woe vnto the Scribes and Pharises, calling them Hypocrites, because they made cleane the outer side of the Cupp and Platter, but within they were full of bribery and excess: and because they were like to whited Tombes, which appeare beautifull outwardly, but within they were full of dead mens bones, and filthinesse: and because outwardly they appeared righteouse to men, but within were full of iniquity Mar. 23. 25. &c. Now this discription of Hypocrisy, we are as free from it in this our practise, as they are that taxe vs with it: for where can they shew that we vse any of this Hypocritical guile and dissimulation, making a faire shew outwardly, of that which we practise not indeed & in trueth? if indeed we did outwardly professe, that we kept the Sabbath day in our families, but when these men that so taxe vs, come amongst vs, they see no such matter; then they might taxe vs for Hypocrisy: but behold the quite contrary; for we openly, fairly, and honestly professe it, that in our iudgements we hold, we are not bound vnto the present practise, as the case standeth: now according to this our open shew, appearance, and profession, iust so is our practise at home; for we keep not the Sabbath day, but the Lords day, let them taxe vs if they can: where then is this Hypocriticall dissembling? where is this guilfull dealing, wherewithall they taxe vs so sorely before the people in their Pulpits? can any men deale more fairly then we doe? for our words and our deeds goe togeather. It is a rule in Diuinity, that if a brothers actiones may admit of a double sense, the better sense is to be giuen; but suer I am, these men were farre from the practise of this rule of charity, whilst so vncharitably they haue giuen the worser sense, yea a false sense: so farre off they are from charritable constructions, as they haue stretcht their wites



vpon the Tainters, to finde out as bade a censure as possible could be made, to make vs to stinke before the people, & odious to all that know vs. But they shall giue accomptes to God, for such slaunders one day; when we shall be *blesed* that haue bene so *reniled* Mat. 5. 11.

Furthermore, we cannot be censured with Hypocrisy, if they looke but vpon our iudgements, which we haue formerly reuealed to them: for we openly professe it and so euer haue done, that we thinke in our consciences, that a Dispensation is good in our case; and that we are not bound vnto the present practise, dureing this case of necessity: now suppose, that this our iudgement were erronious, and that there ought to be no Dispensation; yet, so long as we doe indeed, thinke and beleue, that we may reframe the practise; so long (at the worst) we can be censured but for an error of frailty, & for an error of ignorance; because we practise according to our iudgement: but to brand vs with Hypocrisy, is very vncharitably done; for Hypocrites are commonly vnderstood, to practise cunningly and guilfully, wittingly and willfully, contrary vnto their iudgements; the which wee doe not.

Further, whereas they say, it is Hypocrisy in vs, to hold one thing and practise an other; Herein they misvnderstand vs grossely, and propound our case most falsly: for our iudgement, and our practise doe most truly accord and goe together: for howeuer we hold in iudgement, that out of a case of necessity, the Sabbath day must be presently practised; yet, in a case of necessity, we hold that we are not bound to the present practise; and this is our case; so that our practise, is all one with our iudgement; sauing that malicious men, who seeke occasion against vs, had rather misvnderstand vs, then vnderstand vs: these men if they should take in against the Apostles, as they haue done against vs, they could soone taxe them also with Hypocrisy; for they vsed Ceremonies in the Church as touching practise, when in a sense, their iudgement was contrary; for they knew that Ceremonies were abolished. And they might as well taxe Dauid for Hypocrisy, who in practise did eate the Sewbread, yet in iudgement, he knew it was for the Priests onely.

Lastly,

Lastly, let vs see how fitly they haue alleaged the example, of Peters Hypocrisy against vs Gal. 2. 12. 13. For this purpose note, that Peter did eate of prohibited meates, with the Gentiles; and so for a time, liued as the Gentiles, as the text speaketh: But after a time, vpon the coming of some Iewes into their assembly, Peter: for feare of them, refrained, and would no longer eate of those vncleane meates: now for that Peter did thus through feare, withdraw himselte, from his former practise with the Gentiles, & so drew other of the assembly after him to Iudaisme, from the practise of Christianisme; therefore Paul taxed him with Hypocrisy, as you may see Gal. 2. 11. &c. Now herein lay his Hypocrisy, that vnto the *Iewes*, who were newly come into the Christian Assembly, Peter made shew in outward appearance, as if he had retained Iudaisme still: for he refused to eate with the Gentiles; howbeit indeed and in trueth he had forsaken Iudaisme; for he had eaten with the Gentiles vntill their coming, and had so done still, had it not bene for feare of them. Againe, he bewrayed Hypocrisy toward the *Gentiles*; for vntill these Iewes came into the Assembly, Peter made shew, as if he had renounced Iewish ceremonies; for he did eate vncleane meates with the Gentiles; but no sooner were a few Iewes come in amongst them, but instantly for feare of them, Peter withdrawes himselte, and will no longer eate with the Gentiles, whereby he bewraies that he had not renounced Iewish ceremonies: so that Peter vsed Hypocrisy both with Iewes, and with Gentiles: now can *M. Yates* or *M. Chappell* parallel our practise with this of Peters? doe we in some company, keepe the Sabbath day, and in other company, neglect the keeping of it? we are alwaies the same in all companies: or doe we make a shew vnto any of keeping the Sabbath day, when it may be proued against vs, that we in some places haue neglected it? hath feare to displease men, caused vs at any time to vse such dissimulation as Peter vsed? these were the things whereof Peter was accused, but they cannot accuse vs of these; wherefore they haue done vs great wrong, to accuse vs in publike place, of this Hypocrisy in Peter, when our case and his, is nothing like.

Let



Let any indifferent man, lay our practise and iudgement, first vnto this of *Peters*; and then let him lay them againe, vnto the practise of the *Apostles*, who in iudgement misliked of ceremonies, and yet in practise vsed the, Act. 21. 20. 21. 22. 23. 24. & the let him tell me, whither of the twaine, we are to be paralleled with; whither our case be more like vnto *Peters dissimulation*; or rather vnto the *Apostles sincerity*: for if our practise, be more like vnto the honest conversation of the Apostles (as it is) then vnto *Peters dissimulation*, the haue they bene iniuriouse to our good names, to compare vs to Peter, when they should haue compared vs vnto those other Apostles.

## O B I E C T. V I I I.

Some obiekt saying, that forasmuch as the Sabbath day is a Morall, there can be no dispensation for it &c.

Herevnto I answer, that we find dispensationes in the Scripture touching Moralles: for example. 1. The Patriarkes had a dispensation from the 7th com. when they tooke them many wiues: and so had the diuorced woman, as hath bene showane, Deut. 24. 1. &c. 2. There is a dispensation from the 5th com. in case the Magistrate commandeth things contrary vnto God, Act. 4. 19. 3. To take vsury of a poore man is a morall, and against the Law of mercy, & yet there was a dispensation granted vnto the Israelites in some case, as that they might take vsury of a poore stranger, that is, of a poore Gentile, Deut. 23. 20. 4. It is generally holden, that to sanctify one day of seauen for Gods worship is morall, as the Lords day every weeke, & yet they will not deny a dispensation from this in some case, as in case of necessity, when an howse is on fyre, and when an enemy makes an assault vpon one of our Cities &c. The dueties of rest, and performance of holy exercises prescribed in the 4th com. are holden Morall by all, and yet in cases of necessity there layes a dispensation, they may be wholly omitted for one or two weekes together. 5. Abraham had a dispensation from the sixte Com. to kill his sonne, Genes. 22. 2. Neither did Dauid take vengeance for God, in punishing Ioab the murtherer 1 King. 2. 5. which he ought to haue done, & which law is in force at this day, Genes. 9. 6. Rom. 13. 4. Finally, why a dispensation should not be in a morall as well as in a ceremoniall, they haue yeilded no reason, nor doe I thinke they can, An

## An Exhortation to a speedy Reformation.

**W**E haue now done with the Dispensation; and according to promise, we are to end with an Exhortation: now it is very requisite, that an exhortation vnto reformation, should be added to the Dispensation, least that peradventure, lazie security, and spirituall slouthfulnesse, should possesse the soules of some men, thinking all is well enough; since we haue a Dispensation touching the practise, we neede not put forwards vnto a reformation: for the preuention whereof, and also for the encouragement of all men feareing God, to put forwards vnto a desired Reformation, I haue added a fewe reasones and Motiues.

But happily some may aske of me, what it is I would that they should doe in this case; for may they say, we are priuate persones &c. & I am but one &c. & what can we doe? Wherevnto I answer, it is true indeed, that Reformation must beginne at the head His *Maiestie*, the Reuerend *Bishopes*, and *Parliamēt*, are they that can doe this greate worke; Neuerthelesse priuate persones, and single persones may be helpers: The Masterbuilder layes the stone, but inferiour persones hew the stone, and single persones carry stone to the building. His *Maiestie* and *Parliamēt* enacteth Lawes, yet often and againe, those Lawes take their originall in the Country, from priuate persones, and single persones, who foreseeing the necessity of such Lawes, acquainting their brethren therewith, they rune from man to man, till at length they come to the King himselfe. All therefore I desire thee, as a priuate person to doe is but this; first pray to God instantly and constantly, to make knowne this doctrine of his Sabbath, to all persones, and so in time vnto his *Maiestie*, and other Reformers vnder him: and that God would incline both His and all mens hearts, vnto a publike and

H h h h

generall



generall Reformation; Secondly, vse all meanes possible within the compasse of thy calling, that may any waies tend vnto a reformation; to this end, after thou hast well studied the pointe, then speake of it freely, as occasion serueth, vnto all whom it doth concerne: let the Lords Sabbaths haue thy good word, let them haue thy countenance, and all possible furtherance, that so the light of this trueth, may be conueighed from man to man vntill it be spread all quer the Kingdome, & vntill it hath reach-  
ed vnto the Pallace of the King, and Parliament house.

When the Lords *Tabernacle* was to be made, euery one of a willing heart, brought something therevnto; some brought *gold & siluer*; some *blew filke & skarlet*; some *oyle* for the light; some *rammes skines*; and *badgers skines*; so euery one would haue an hand in that gloriouse and sacred worke. Now the Lords *Sabbaths* are to be reedified, let euery one bring something therevnto; and if they cannot afford gold and siluer, yet let them bring something, a skine or two, or a little oyle for the light: a man cannot afford God, and his cause, lesse then his good word, and countenance; and his good word, may proue as oyle for the light; for it may procure much light: this is all which I desire of priuate persones; and thus they may serue very vsefully for the Lords building, as hewers of stone for the building; or as bearers of stone to the Master builders; or as oyle for the light: and this is all I desire of single persones, who say I am but one &c. why one may light a Candle, which may giue light vnto twenty; and one may kindle a fyre, that may warme a greate many, and so much for common persones.

Further, we must know this Exhortation concerneth not onely common persons, but it reacheth vnto the very chiefe: it belongeth vnto Laity and Clergy both: it concerneth common Ministers neerly, but it concerneth the Bishopes and Fathers of the Church more neerly, it concerneth the Commons of the land neerly, but it concerneth the Gentry and Nobilitie more neerly; and his Maiestie most neerly: for by how much God hath aduanced any in Authority aboue others, by so much this Reformation more neerly concerneth them or him: and in case they neglect it, the greater account they shall haue to render  
vnto

vnto God at that day. The 4th com, it was(as hath bene showne) most principally giuen vnto Superiours &c. And *Nehemiah* reproued the *Nobles* and Rulers of the land, for the peoples profanation of the Lords Sabbaths, *Nehem. 13. 17.* Let the Commons speake for a reformation, let the Magistrats make reformation, and so I come vnto the Motiues.

I.

In the first place, we will consider of the *greatnesse*, and so of the *difficulty*, of this reformation, that so many men may be moued to put too their helpe. Since the daies of the *Apostles*, I cannot call to minde, that euer the Church of God, made any reformation, comparable to this of the Lords Sabbaths; vnlesse it were that one remarkable reformation; touching the second commandement, begune by that worthy instrument of Gods glorie, *Martine Luther*, if the euill eye of the inuious man, will giue me leaue to say so.

The *greatnesse* whereof may appeare, 1. Because it concerneth all men without exception: for there is no man liuing in the Church, but the obseruation of the Sabbath concerneth him; and that in a speciall sorte.

2. It will be the greater, because it hath layne buried now, aboute twelue hundreth yeeres; euen since that wicked and Schismaticall decree, of the Counsaile of *Laodicea*, Anno 364, which rente the Churches a sunder one from an other, the younger, from the more ancient and pure Churches, as touching the obseruation of the Lords Sabbaths. Now an old sore is not easily cured: the myracle of Christ, was the greater vpon *Lazarus*, because he raised him from the dead, when he had bene so long buried, that he stank againe: the Lords Sabbaths haue bene now so long dead and buried, that they stinke againe in mens nostriles, through their want of a true Sense, the reuiuing and raising of them vp againe therefore, will be a worke of greate difficulty.

3. It will be the greater, because it is like to meete with mighty and greate oppositiones: for what greate worke was euer attempted, that had not as greate oppositiones? when the *Wales* of *Ierusalem* were builded, what oppositiones? and when the *Temple* was reedified, what oppositiones? and no doubt, but



at the reedifying and raising vp againe of the *Lords Sabbaths*, there will be no smale oppositiones: Now greate workes, and difficult workes, as they stand in neede of the helpe of greate men; so they neede the helpe of many men; to one Captaine or Generall, there are hundreths and thowlands of common soldiers: it is needfull therefore, that euery priuate man, should put to his hand, and his voyce, for the reedifying of the *Lords Sabbaths*; and by how much the more difficult, by so much the more neede there is, of a generall assistance, and the aide of all men.

## II.

In the second place, we will consider of the *Honourablenesse* of this reformation: and this will appeare, by the Honourablenesse of the thing to be reformed, to wit, the *Lords Sabbath*: touching which, first we will consider of its *antiquity*: this ordinance of Gods Sabbath, of all others, it is one of the most ancient; for it is of the age of the world; it being instituted at the Creation Genes. 2. 3. If therefore the honourablenesse, may be valued by the antiquity, what can be more honourable? for nothing is more ancient: who would not haue an hand and a voyce, in the raising vp againe, of so ancient and honourable an ordinance of Gods, as is his sacred Sabbath?

Secondly, we will consider of its constant obseruation, a longe all times and ages, from before the giuing of the Law vpon Mount Sinay, vntill 300 or 400 yeeres after Christs ascension: for as we haue formerly proued: the Sabbath day was in vse in the Church, before the giuing of the Law; and so also it was in vse, after the giuing of the Law, vntill Christ: yea, and it was in vse in the daies of the Apostles, by the Apostles themselves after Christ: and also it was in vse in the primitiue Churches after Christ, for 300 or 400 yeeres, euen so long as the Church retained its best purity; and vntill corruptiones and popery begane to creepe in: now if we shall value the honour of the Sabbath day, by the honourable estimation, that the Church of God had constantly for thowlands of yeeres of it before Christ; and if we shall esteeme of its honour, by the honourable estimation, which the *Christian Churches* had of it, for  
neere

meere 400 yeeres after Christ, then doubtlesse the Sabbath is an honourable thing: and the reformation of it will be no lesse honourable: and who would not put hand and voyce, to such an honourable reformation?

Thirdly, we will consider how *Almightie God* hath honoured it: this will appeare in these particulars 1. God honoured it by, his owne obseruation of it, at the Creation: for God himselfe rested vpon the Sabbath day Genes. 2. 3. 2dly, God honoured this day and time aboue all daies and times, in that he blessed, hallowed, and sanctified this day, as we reade Genes. 2. 3. Exod. 20. 11. and so made it an *Holy day*. 3dly, God honoured this day, by commanding it by his owne immediate voyce, vpon Mount Sinay; and by placing it amongst the other Morales; and giuing it there also an eminent and chiefe place; for hee put it into the first Table of the Decalogue; and after that, caused it carefully to be laid vp and preserued in the Arke, with the other Morales. 4thly God honoured this day, by taking it vnto himselfe in a speciall sorte, calling it his day, as *myne holy day*, Isa. 58. 13. And, *the Sabbath of the Lord* Exod. 20. 10. whence it is caled the Lords Sabbath, Emphatically.

VVherefore, since God rested on this day, let vs indeauour a reformation, that we his children also may rest on this day: and since God hallowed and sanctified this day, let vs vse all good meanes, that we may hallow and sanctify this day also: & since God deliuered this day by liuely voyce; let vs vse our tounge & voyces for it: and since God placed it amongst the other Morales, & set it eminently in the first Table; let not vs suffer it to be thrust out amongst the Ceremonies; and seeing God gaue it an high place in the Morall Law; let not vs suffer it to be thrust quite out of place, so as now it should haue no place at all in the Morall Law: whers your courage? whers your zeale for God, if you can indure these things? If Christian men, loue to haue their hands in an honourable worke, then let them cast aside shame, and feare, and such like carnall affectiones; and let them armed with courage and zeale, speake for God, and defend his Sabbaths, and call for a reformation: the worke is honourable; for it is honoured with *Antiquity*; & with the constant practise



of Gods Church, & that also of the *purest* & primitiue Church; and with speciall honour done vnto it, by Almighty God himselfe.

Yet further, this Sabbath is in Scripture expressly called an *Holy day*: *To morrow is the Rest of the Holy Sabbath vnto the Lord* Exod. 16. 23. Isa. 58. 13. and one reason thereof may be, because at the Creation, God blessed it and sanctified it, Genes. 2. 2. 3. And so made it an Holy day. Now no day of all the 7, no not the *Lords day*, was euer sanctified by God, or caled an Holy day. Yea, God had many anniuersary *Sabbaths*, as we read in Leuit. 23. Yet doe we not read, that euer God *blessed* & *sanctified* any of them, as he did this Sabbath of the 7th day, So highly God honoured it. This difference therefore of this day from others, is as the difference of Sacramentall bread from common bread and as was the sacred Temple from common howsen, and who would not labour the reedifying, of such an holy and honourable thing?

### III.

In the third place, we will consider of the *necessity* of this Reformation: and here, If vntill a reformation be made, diuerse & sondry verses of the holy Scripture, yea in the 10 commandments, be as so many verses rent out of the Scripture, or quite blotted out of the booke of God, or stand but as so many Ciphers: And also, the Decalogue or Morall lawe, is not taught, and maintained in our Church, nor in any Christian Church besides, in its integrity and perfection, but onely lamely and maimedly. If vntill a reformation, the whole 4th commandment, is vtterly and wholly abolished, both roote and branch. If vntill a reformation be made, the Land and Kingdome wherein we liue, with all other Christian Churches, doe liue in the weekly profanation of the Lords Sabbaths, and transgression of the 4th commandment. If I shall shewe vnto you, that vntill a reformation be made, we sanctify a common and profane day, and profane a sanctified and holy day: And Gods worship will languish and profanesse inuade vs: And that a Romish Relique is honoured in stead of an ordinance of Gods: And that Gods worship is daily neglected: yea and corrupted: with many other euiles

euiles. If I shall proue vnto you, that vntill a reformation, the sinne of Idolatry is committed by many in the Land: if (I say) I shall make these things plainly appeare vnto you, then I trust you will say with me, that it is high time, that euery man lay too his helping hand for a reformation, & that speedily.

I.

For the first of these, there are not many verses in the Decalogue or 10 commandements, and yet there are no lesse then fowre whole verses in the 10 commandements, which be as so many verses, rent out of the Scripture, or blotted out of the booke of God, or stand but for so many Ciphers: and they are these, verse the 8th, & verse the 9th, and verse the 10th, and verse the 11th of the xx Chapter of Exodus: for, the Sabbath day, there specified, we haue not: and the 7th day, there specified, we haue not: and the Sixe daies for working daies, there specified, we haue not: and the 7th day, wherein God rested, and the which God blessed and sanctified, we haue not. These things we haue more largely proued in the former parts of this booke, & therefore a touch of them here is enough. Wherefore seeing we haue not in vse, the things specified and commanded, in those iiij verses, therefore those iiij verses, be as if they were rent out of the sacred Bible, or blotted out of the booke of God, or stand but for Ciphers. Now is it not high time to stirre, when the Scriptures of God are thus abused? for we haue but the brann or huske, that is, the bare words of the 4 verses, as for the flower & kernell, which is the sense and the things meant by those words in these verses, this we haue not.

II.

Furthermore, that the Decalogue or Morall law, is not taught or maintained in its integrity, wholenesse, and perfection, in our Church; this I haue made plaine also, in the former parte of this booke: for vnlesse we hold and teach (which we doe not) that the Decalogue is wholly Morall, without any Ceremony commanded in it, and so maintaine the Lords Sabbaths for morall; we doe not teach and maintaine Gods Lawes in their integrity & perfection; but we teach the lawes of God by halues and by peeces, in a lamed manner, taking and leauing; pic-  
king



king and choosung: now is it not high time for euery man to be stirre him, when the Priests are become partiall in the Law? and when they reueale not vnto the people, the whole counsaile of God?

## III.

Yet further, that the whole 4th commandement, is vtterly ouerthrowne, and altogether abolished, both roote and branch; this I haue also formerly proued, here therefore the mentioning of it is enough: not onely the roote and body of the commandement is nullified, but also, that most preualent and liuely reason, which Almighty God in his wisdom, thought good to annex vnto his 4th commandement, Exod. 20. 11. And the which was drawne from his owne example; and also from his blessing it, As you may see Exod. 20. 11. This is also become as a Cipher in our Churches: and so the whole commandement is abolished, both in the duety prescribed, and in the reason also, to moue vnto that duety; and so roote and branch is quite gone: and is not a reformation necessary (thinke you) when a whole lawe of God, and a Morall Law too, is abolished? is it not high time now for euery man to stirre? what, will you see the lawes of God, trampled vnder foote, and still be silent?

## IIII.

Furthermore, that euery man lyeth in the weekly profanation of the Lords Sabbaths, and transgression of the 4th commandement, this is most plainly proued also, in the former parte of this booke; for we haue alredly firmly proued, that the Sabbath day, mentioned in the 4th commandement, it is no day of the weeke but Saturday: now since we profane the Saturday, it followeth vndeniably, that we profane the Lords Sabbaths, and that weekly, and are guilty of the breach of the 4th commandement, and so may as well liue in the sinne of Adultery weekly against the 7th commandement, as in Sabbath breaking against the 4th commandement, and is it not necessary that there be a reformation, when vntill then, euery man is a Sabbath breaker, and euery weeke guilty of a sinne against the 4th commandement? is it not high time, that men cast aside shame, and feare of men, and such carnall affectiones, and shewe forth  
their

their shame and feare towards God, and be no longer silent?

V.

Vntill a time of Reformation, a profane & common day, is given vnto God, in stead of a sanctified and holy day: for the cleering of this, we must remember, that the Saturday or 7th day Sabbath it was consecrated & sanctified, and so made an holy day, by God at the Creation, Genes. 2. 2. 3. yea, it is expressly so called Exod. 16. 23. *To morrow is the rest of the Holy Sabbath &c.* The like we read of in Isa. 58. 13. but we no where reade that the Lords day, or first day of the weeke, was euer so called: nay it is by Gods ordinance in the 4th com. one of the 6 working daies, & so a profane and common day, as Thursday or Friday is: wherefore such as giue God the Lords day, they giue him a profane and common day, for a Sanctified and Holy day: now as well may we vse common bread in the Sacrament, for Consecrated Bread, as a common day for a Consecrated day: and as well might the Iewes, haue performed Gods worship in a common house in stead of the Temple, as we to giue God a common day, for an Holy day: and is it not time then, that a reformation were made, that so the Holy God, might be serued with an Holy Sabbath? & his Holy Church haue an Holy day, wherein to performe hir Diuine seruice?

Furthermore which is worse, we not onely sanctify a profane day, but we also profane a Sanctified day: & who can but take it to heart, to see sacred things profaned? now were it not meete this should be reformed?

V I.

Vntill a time of a Reformation, Gods worship will languish of a declining consumption, and profaness will invade vs, for the cleering of this, note, that Masters will not permit their seruants, one wholl day in euery weeke, to be vacant from their seruice, and to goe to Church, & spend the time in holy exercises; nor will they set apart one day in a weeke for themselves, for holy exercises, so freely, when that day is but of mans institution, as when the day is of Gods institution: this we may see cleerly, in the difference betwixt the Lords day now, which is supposed of Diuine institution, & our other Holy daies, which are of humane institution; how deuoutly is God serued on the Lords day, what greate Af-



semblies then in comparison of other Holy daies? But now, since the Lords day is found faulty, and destitute of a Diuine institution, what difference (thinke you) will erre long, be made betwixt the Lords day, & other holy daies? and thus the beate of Religion will abate, and prophannesse creepe in: now is not a speedy Reformation needfull, to prevent this?

## V I I.

Vntill a time of Reformation, a Romish Relique, and Popish Tradition is honoured, in stead of an ordinance of Gods, his Holy Sabbath: for the cleering of this, I shall proue vnto you, first that the Lords day is a Tradition, and secondly that it is a Popish Tradition, or worse. 1. That the Lords day is a Tradition of the Church, you may remember I haue formerly proued it, and that by the Testimonies of *S. Augustine*, of *Melanchthon*, of *Hemingsius*, and out of the *Harmonie of Confessions*. 2. It must needs be a tradition & no better: for the institution of it, is no where found in the Holy Scriptures, as hath bene showne, and therefore it must be supposed, to be ordeined by the Fathers, or to come vnto vs, from the Apostles, by some vnwritten Tradition of the Church; or else it must haue a worse originall: Thus you see the Lords day is a Tradition, or worse: giue it its due, and it is an old Tradition, newly furbushd & trimmed vp: or an old Tradition, cullered & painted ouer with Scripture.

Now that it is a Popish Tradition, and Romish Relique, I thus proue it; because there being no grownd for it in Scripture, yet for all that the patrones of it, doe vrge & presse the obseruation of it, as a necessary thing, as tying mens consciences, & vpon paine of damnation: now for any to vrge indifferent things, not found in the Scriptures, vpon paine of damnation, is Romish and Popish: Neither let this seeme strange vnto any, that I call it a Romish and popish Tradition: for the Papists themselves doe willingly owne it, and father it, and stífely defend it for one of their vnwritten Traditiones.

It may be it will be said, that Popish Traditiones come vnto vs, as is holden, from the Apostles, by the practise and allowance of the Fathers: but we hold the Lords day, to come from the  
Apostles

the Apostles, by the Scriptures, by force of necessary & sound consequence &c. Herevnto I answer, for my parte I can see no difference betwene these two, vnlesse it be that our case is the worser, and the Tradition the better: for what wise man, would not as much reley vpon the Fathers, as vpon their vaine consequences? or more honour the Authority of the Fathers, then these mens friuolouse consequences? To conclud, seeing all Romish rubbish is not yet swept out of our Church, is it not necessary there should be a speedy Reformation?

. This is that point, for the discouery whereof I haue suffered so much: they say indeed I will suffer nothing, and therefore haue made a Dispensation, but they say amisse: At my first discouery of it, I said no worse of it then thus, that there is no warrant for the Lords day Sabbath in the Scriptures, & therefore I durst not preach for it, if I might gaine 500l. I did not deliuer this my iudgement in Pulpit, but onely in priuate to 3 or 4 of my inward friends: Now for this, I was censured by some godly & religious Ministers, to be vnworthie of the place, I then inioyced, and hereupon the Gentleman of whom I did depend, dismissed me of my place: it is now more then fowre yeeres since, all this time I haue suffered with my family greate want, for the want of that my maintenance, and for ought I can forelee, so am like to liue and so to dye: But if now, it be found that I was in the trueth, and those godly and religious Ministers in the errour, will not all men say, they are bound in conscience to make me amends, by a restitution of my losse? I demand it of them by these presents: without restitution repentance is vnsound: the cries of the oppressed are entred into the eares of the Lord of Hostes.

## VIII.

Vntill a reformation be made, 1. There is a gate set vpon vnto Anabaptistry, that so Gods Church should haue no Sabbaths. 2. The religious obseruatiō of the Sabbath, by the primitiue & most pure Churches, is not imitated, as if it were erroneous. 3. A godly prayer of our Church, is but a meere babling before God. 4. The religion vsed in obseruation of the Lords day, is but Superstition and will-worship: the Corne & Hay men loose in the fields, the neglect of their callings, with all their deuotio-



nes done on this day, in conscience of the day, shall neuer be rewarded: these particulars I haue handled formerly more largely, and therefore a touch of them here is enough: And doe not all these things plead for a speedy reformation? *Arminianisme* is a greate mote in many mens eyes, & greate is their desires it were reformed; but loe, here is a *Beame* in most mens eyes, and should we not first labour to plucke out this beame out of our owne eyes? so should we see better to plucke out the mote that is in other mens eyes.

## IX

Furthermore, I shall shew vnto you, that vntill a reformation cometh; Gods worship is daily neglected amongst vs: By a daily neglect, I meane an euery 7th daies neglect; or a neglect euery day when the Sabbath cometh. By the worship of God, I vnderstand seruice and obedience to be performed vnto God, according to the first Table of the Decalogue: for Diuines account the duties of the first Table, to be the partes of Gods worship and seruice; yea and of his immediate worship.

Now that Gods worship is neglected among vs; this will easily appeare; for the sanctification and hallowing of Gods Sabbath, it is one of the duties, specially commanded in the first Table; and therefore it is a parte of Gods worship: yea Diuines accord in this, that the old Sabbath, it was not onely the time of Gods worship, but also a parte of Gods worship: wherefore, we standing for the old Sabbath, and speaking of it, it is a parte of Gods worship, by the iudgement of our owne Diuines: to proceede then, if the old Sabbath be a parte of Gods worship, & then this old Sabbath be neglected among vs, as it is, then is Gods worship, or a parte of his worship neglected among vs: Nay further which is worser, in as much as the Saturday Sabbath is exceedingly contemned and depised, by contemning it, men contemne and despise the worship of God; a most fearefull thing.

Now tell me, if it be not time to seeke a reformation, when God is denied his worship, due vnto his Honour: yea, and denied it weekly too: yea, and a principall parte of his worship:

for

or it is his immediate worship, and the worship of the first Table: for you see, that God hath not his weekly worship, prescribed in the 4th commandement: furthermore, is it not time to seeke a reformation, when Gods worship is lamed, and parcelled out vnto him? for God is denied his whole worship, hee hath it not in all the partes thereof, in its integrity and perfection: for of iiij partes of his worship, prescribed in the first Table of the Decalogue, God hath but iij. And as for the 4th parte, concerning his most holy Sabbaths, this he is vtterly denied: and is it not time that all good people, should wish for a reformation, that so God may haue his intire worship & seruice among vs? that hee may be intirely worshiped, and not by halues?

Furthermore, whereas at this day, the Lords sacred and hallowed Sabbaths, are trampled vpon, and contemned, and dispised, as Iewish, and as Iudaisme, and as vaine Shadowes & abolished Ceremonies; and so a parte of Gods sacred worship, is trampled vpon, and a principall parte of his worship, to wit, his immediate worship, is contemned and dispised; is it not time, & more then time, that these things should be amended?

When we consider of the time, how long time God hath bene denied his intire worship, in all Churches both of Protestants & Papiſts, to wit, for a thousand yeeres and vpwards, is it not now high time then, that a reformation should be sought for, & that this spreading euill should goe no further? oh, let vs no longer prouoke God, with our sinnes of ignorance: The fogges & mists, and blacke darkenesse of Popish ignorance, are not yet all dispelled; a greate light I confesse came in by Luther, by meanes whereof, the corruptiones of the second commandement were happily reformed; but yet all that Romish rubbish was not then remoued; the sanctuary of the Lord, was not then cleane purged; for albeit the worship of God, as touching the second commandement, was then restored; yet Gods worship, as touching the 4th commandement, was left vntouched; and no doubt, God that appointed that parte of his worship, to be restored by those times, hath reserued this parte of his worship, to be restored by our times; if we will be so happy, as to take the hint: our Protestant Churches, haue obtained that honourable



Title, to be caled the *Reformed Churches*; and this we obtained, by a reformation of the worship of God, touching the second commandement: but if vnto that reformation, we shall add now an other, and reforme the worship of God touching the 4th commandement, and so purg the Lords Sanctuary and make it cleane, that so God may haue his intire worship, in all the dueties of the first Table; then shall we doubly deserue that honourable Title, of *Reformed Churches*.

VVe haue a notable exhortation recorded for this purpose, *Wherefore come out from among them, and be yee separate saith the Lord, and touch not the vncleane thing, and I will receiue you, & will be a father vnto you, and ye shall be my sonnes and daughters saith the Lord Almighty. 2 Cor. 6. 17. 18.* This exhortation, we may fitly apply vnto this purpose: the Church of *Rome*, shee liueth still in the neglect and corruption of Gods worship, both in the dueties of the second commandement, and also in the dueties of the fowrth commandement, for shee neglecteth and denieth God also, the worship of his Sabbaths to this day: now as saith the Apostle, *what communion hath light with darknesse? 1 Cor. 6. 14.* This Romish Church, shee lieth still in ignorance, blindness, and darknesse touching this parte of Gods worship, prescribed in the 4th commandement, as well as in that other parte of his worship, prescribed in the 2th commandement, now since we will haue no fellowship with hir, in hir darknesse, blindness, and ignorance touching the 2th com. why should we haue any communion with hir, in hir darknesse, blindness, and ignorance touching the 4th commandement? The principall and immediate worship of God, is contained in iiij commandements of the first Table: now the Church of *Rome*, bath diuided with God, and ij of them, shee yeeldeth God, and the other ij shee robbeth him of most sacrilegiously: shee giueth God those partes of his worship, contained in the first, and third commandements, but shee denieth God those other partes of his worship, contained in the second, and fowrth commandements; well, we haue happily forsaken hir, in hir corruptiones of the 2d commandement, let vs also forsake and departe from hir, in the corruption of the 4th commandement: let vs come out from

from hir; let vs be separate from hir; and let vs touch none of hir vncleanness. And thus much for this, namely, that Gods worship is weekly neglected.

## X.

I come now vnto that other thing forementioned; to wit, that vntill a time of reformation, God is not purely worshiped, for his worship is corrupted amongst vs: And this shall appeare by this, that the Lords day, which by Gods ordinance in his 4th commandement, is appointed for a working day, it is by many brought into the worship of God, and sanctified by virtue of the 4th commandement.

It is a poore snitte that some make; saying, we keepe not the Lords day now, as a parte of the worship of God, as the Iewes did the Sabbath day: For, 1. since we hold that the Lords day, is kept in roome of the Sabbath day, as the Lords Supper is kept in the roome of the Pasche; it must needs follow, that forasmuch as the Sabbath day whilst it stood, was a parte of Gods worship, that so in like manner, the Lords day, must be a parte of Gods worship also: for it stands in the place of that which was a parte of Gods worship. 2. If we will keepe the Lords day, by virtue of the 4th commandement, then it must of necessity be kept as a parte of Gods worship: for, what is performed in obedience to any of the 4 precepts of the first Table, that must needs be the worship of God: because the duties therein contained, are the worship of God.

It is to be noted, that the Lords day, it is by Gods ordinance in his 4th commandement a working day; for God himselfe wrought on it, at the Creation, it being the first day of the world; and by his exemplary working on it, hee set vs a pattorne that we should doe the like. Yea to his example, he gaue vs his precept for it, saying, Sixe daies shalt thou labour &c. Now the Lords day, is the first day of those Sixe, and therefore also a working day. Yea further, God did not hallow, blesse, and sanctify the Lords day, as hee did the Sabbath day Genes. 2.3. So that this Lords day, it is a profane, unhallowed, and unsanctified day; like vnto the other 5 working daies of the weeke. Yet further, Christ himselfe, and his Disciples, made it a trauailing day



day; and neuer made it a Sabbath day, wherefore it is but a common day: now for any man, to aduance this common and vnhalloved day, and place it in the first Table of the Decalogue, amidst and amongst the partes of Gods worship; and then to sanctify it and consecrate it vnto God, by virtue of his 4th commandement, it is to pollute the holy worship of God, with profane things: and they that so vse it, doe worship God impurly and corruptly: as well might those profane persones, whom our Sauour whipt out of the Temple, for buying and selling there, bring their *doues*, & *waves* into the Temple to sell there, as in a common market, Mark. 11. 15. As these may bring the *Lords day*, into the first Table, and worship of God. And as well might *Nadab & Abihu*, put strange fier, which the Lord had not commanded, into their *Holy Censers*, to offer vnto God Leuit. 10. 1. 2. As these may put the *Lords day*, into the first Table, to be consecrated to God: as well may they put the name of some *King* or *gentleman* into the third commandement, or of *S. Paul* or *S. Iohn*: and then sanctify these by virtue of the third commandement, with like diuine adoration, as the name of God is to be sanctified, by virtue of the third commandement, as to put the *Lords day*, into the 4th commandement, and sanctifie it by the 4th commandement, as the Sabbath day was sanctified.

M. Dod on the second Commandement, saith, that *Papists* sinne against the second Com. by *defiling* of Gods worship: his words are these, *Papists are to be condemned, because they doe defile the worship of God, with their owne inventions; as by praying for the dead, by putting holinesse in meates and dayes &c.* Now doe not these patrones of the *Lords day*, put holinesse in dayes, to wit, in the *Lords dayes*? for God neuer put holinesse in this day, it is themselues therefore that haue set it aparte from all other dayes in the weeke for an Holy day, and to be consecrated by the 4th Com. and Christs institution: thus doing, by M. Dods iudgement, they haue together with *Papists*, defiled Gods worship, & liue in the weekly transgression of the second Com.

Now is it not high time, that a generall reformation be sought after, when Gods worship is impure and imbased? and when the  
Doctri-

Doctrines & Traditiones of men , are crept into the worship of God? and when common and vnhalloved dayes , are offred and consecrated vnto God, in stead of pure and sanctified dayes? Loe how Gods worship is polluted.

## X I.

Yet further, if I shall make it appeare , that multitudes ( I doe not say all ) are guilty of Idolatry , vntill a Reformation cometh; then you will say with me it is high time indeed, to seeke for a reformation. For this purpose, you must know, that there is as well a puritane Idolatry, as a Popish Idolatry: for, as when A Crucifix, the Bredden God, the Images of Christ, the virgine Mary, & the rest, come in presence , instantly Papists vncover the head, and performe much honour in respect of them : So, no sooner doth the Lords day Sabbath come, but forthwith Puritanes, vncloth themselues of their base aray , and attire themselues in their best apparell ; and they lay aside all seruile laboures for that time, as a profanation of that sacred time ; and much religiousse honour and deuotion , is performed in respect of this daies presence: yea greate conscience is made of it. (Pardon me beloued, the sinnes of Gods children must not be clocked ; neither must I be partiall , no neither must I deale ouerly , but tell euery man , or ranke of men of their sinne, without baulking) I cale it Puritane Idolatry, because these are the greate Patronnes thereof.

That I may discouer it vnto you , first we will begine with the word Idolatry ; this word is a greeke word *Εἰδωλαλατρία* & it is compounded of two wordes : the one whereof signifieth, *an image and likenesse of a thing* ; or, *an imagination and fiction of the braine* : the other signifieth, *honour and reuerence* ; now put both these together, and they signify, *an honour and reuerence, of an image and liknesse of a thing ; or of an imagination and fiction of the braine* : thus you haue the signification of the word Idolatry. Now when diuine and religiousse honour is giuen to a similitude or fiction of the mind , then it is a dangerouse matter : and when the conscience stands in awe, of a similitude or fiction of the braine , reuerencing it for a diuine ordinance, then it is Idolary. Now to apply this.

K k k k

The



The Lords day is this Idoll ; and they that preach for it , and practise it, are the Idolaters: to make this good, you shall see how fitly these may be caled Idolaters, and their practise Idolatry: first touching that parte of Idolatry which consisteth in *imagery & liknesse* , you shall see how like they haue framed the Lords day , to the Sabbath day, & made it a very image , similitude , & liknesse of the Sabbath day , & consequently an *Idoll* , for, 1. They haue giuen the very name, the proper name of the Lords Sabbath vnto it, for doe they not vsually cale the Sunday or Lords day, the Sabbath day? 2. They sanctify and keepe the Lords day, like vnto the Sabbath day, with a resting from all seruile laboures , & with preaching, and prayers, and the like. 3. they keepe it in conscience of the 4th com. like as the Sabbath day was. 4. They apply all those textes of Scripture vnto the Lords day , which were wont to be applied to the Sabbath day, and which indeed are proper to the Sabbath day, as Neh. 13. 15. Isa. 58. 13. Math. 12. 1. 2. 3. &c. with others, behold then , if they haue not made the Lords day, as like, as like may be, to the Sabbath day ; an image or picture, cannot be more like a man, then they haue framed this Lords day, vnto the Sabbath day ; nay the images & similitudes , which Papists make of God, of Christ, or of Saintes, are not so like vnto God, & Christ, & Saints, as this Lords day, is made & fashioned , like the Lords Sabbath day : like as idolatrouse *Jeroboam* made a feast vnto his calves, like vnto the feast that was in Iudah, 1. King 12. 32. so haue these made a new Sabbath , like vnto the Lords Sabbath in the Morall Law.

2. Touching that other acception of the word, where it is taken for an *imagination* , or *fiction of the minde or braine* : And in this sense an Idoll is *Nothing* as the Apostle speaketh, 1. Cor. 8. 4. *An Idoll is nothing in the world* : that is, it is no such thing, as it is imagined, & fantasied to be , & in this sense also the Lords day is an Idoll, & the obseruers of it are Idolaters, & their sanctification of it Idolatry : for 1. whereas they cale the Lords day, Sabbath day, it is a mere *fiction* ; for they neuer found it so named , in the Holy Scriptures, 2. That the Lords day , should be kept like the Sabbath day, with a rest from laboures all day long , is an imaginary concept ; for they find no such obseruation of it by Christ, nor by

by his Apostles. 3. That the Lords day should be observed by virtue of the 4th com. is not onely a fiction, but an absurd foolery. 4. That Christ instituted the Lords day, is a mere forgery and fanſy of mens braine, as hath bene formerly shewne: and thus you see, that the Lords day; is a mere Idoll, or a very *Nothing*, that is, nothing but a fanſie & fiction of mens braine: of this day therefore, we may say, as the Lord said of *Ieroboames* (Moneth) which he had consecrated vnto his Idoles, that it was *the moneth which hee had forged of his owne heart*, 1 King. 12, 33. so this Lords day, is the Sabbath day, which men haue forged of their owne hearts. And thus we haue cleered and made apparent, the two first things in this Idolatry, to wit, that the Lords day, is an Image and liknesse: and that the Lords day, is an imagination and fiction; or an Idoll and Nothing.

I come now to the third thing, which maketh compleate Idolatry; and that is, Honour and Reuerence: for that is properly Idolatry, when religiouse honour and reuerence, is attributed vnto Images and similitudes; or vnto Imaginations and fictions of the braine; or vnto Idoles and Nothing: as when men reuerence these as Diuine things, and as ordinances of God. Now I shall easily demonstrate vnto you, that men giue Honour & Reuerence vnto this Lords day, yea no ciuill honour, but diuine & religiouse Honour.

For, 1. The patrones of the Lords day, they doe esteeme one day aboue another, the Lords day aboue and before any other day in the weeke, and that in a religiouse manner; & thus they honour it, by aduancing it aboue all other daies: yea by holding the cause of the institutiō of the Lords day, to be greater, then the cause of the institution of the Sabbath day, they must hold, that the Lords day is an higher & more honourable day, then was the Sabbath day: for they say, that the worke of the Redemption, was the cause of the institution of the Lords day; now the worke of Redemption they hold to be a greater worke then was the worke of the Creation, which was the cause of the institution of the Sabbath day; and thus you see they must haue the Lords day in more honour, then the Sabbath day was in.

2. They make a conscience of obseruing, & of sanctifying the



the Lords day; & doe reprove such as profane it, & make a common day of it by working; and hereby they doe Reuerence it.

3. They obserue the Lords day, as instituted by Christ, and as commanded by God, in his 4th com. and in so doing, they doe Honour it and Reuerence it; for they honour it as a commanded day, and as a day set aparte by Christ to be Holy.

4. Many Diuines doe in their publike prayers, and sermones, blesse God for vouchsafing vs his holy ordinances, as his Sabbath and Sacraments &c. by Sabbath, they meane our Lords daies; whereby you see, they honour the Lords day, together with the Sacraments; and so they must doe: for the Sacraments and the Lords day, haue both one vse in the Church: for as the Sacraments doe minde vs of Christs death and resurrection; so the Lords day is sanctified in memory of Christs death and resurrection: thus the Lords day is honoured as the Sacraments are: now all men confesse that the Sacraments are honoured with diuine & religious honour, and so then is the Lords day also: yea, who feareth not to profane the Lords day, as he feareth to eate the Lords Supper vnworthily?

5. They honour the Lords day with that kind of honour wherewith they honour the sacred *Name* of God, inioyned in the third com. for they are carefull to sanctifie the Lords day, as they are carefull to sanctifie the Name of God: and their consciences are in awe of the Lords day, as well as of the Name of God; for they feare to profane the Lords day, as well as they feare to blaspheme & abuse the Holy Name of God: they respect this day as an Holy day, like as Gods Name is an Holy Name.

6. By setting the Lords day into the place and roome of the Sabbath day, they must and doe giue vnto it the like religious honour which was due vnto the Sabbath day, & that was a religious honour: *Call the Sabbath a delight, the Holy of the Lord, honourable*, Isai. 58. 13. Now this very text is applied to our Lords day; wherefore it is honoured with diuine and religious honour: and thus is their Idolatry compleate.

Note, that if this Honour and religious reuerence and respect, be giuen but vnto any one of the two former senses, it  
maketh

maketh Idolatry: for example, if the Lords day be considered of as an Image or liknesse, to the Sabbath day; & therevnto men add honour, this is Idolatry: or, if the Lords day, be but considered of, as an imagination, a fiction, or a deuise of mans braine, which indeed is an Idoll and Nothing, and then herevnto me add a religious and conscionable honour, reuerence, & respect, be it *λατρία* or *δελτία* forthwith the Lords day becomes an Idoll, they Idolaters; & their deuotion honour & conscience of it, Idolatry: for it is to set vp an Idoll in Gods worship, when men set vp their fictions, conceipts, & deuises, to be reuerenced & religiously honoured; when they place their owne deuices, & set them in the first Table of the Decalogue; as now a daies men doe this Lords day.

In a word, it is the common and received opinion, that all Humane inventions, thrust into diuine Seruice, or worship of God, are plaine Idolatry: now the Lords day, is an Humane Invention, as hath bene showne; and it is thrust into Diuine Seruice, and worship of God: for it is beleued and taught to be an ordinance of Gods, commanded in the first Table, among the parts of Gods worship; and it is honoured, with that religious reuerence, which is proper vnto God and the partes of his worship: and therefore the Lords day, is an Idoll, & the religious sanctification of it Idolatry.

The Lord would not indure it, that his meate &c. should be giuen vnto, and bestowed vpon Idoles, *My meate which I gaue thee, as fine flower, oyle, and hony, wherewith I fedd thee, thou hast euen set it before them for a sweete saour &c.* Ezek. 16. 19. And can we thinke, that that God, who would not haue his meate, oyle, and hony, bestowed vpon Idoles; will indure it, that we shall bestow his glory, honour, loue, conscience, & religious reuerence, vpon this Idoll of the Lords day Sabbath? for all these Holy and religious affectiones, which we bestow vpon the Lords day Sabbath, they are Gods affectiones, & proper vnto his Maiestie: Now my glory saith God, I will not giue to an other, Isa. 42. 8. & God is a *Ielouse God*, as we read in the second cō. Ex. 20. 5. and therefore, he will neuer indure it, that this his glory and seruice, shall be bestowed vpon an Idoll of mans making &



deuising: the Lord vpbraided the Iewes, because they did Idolatrously worship the worke of their owne hands, which their owne fingers had made, Isa. 2. 8. so ridiculous they were: for who would worship a thing, which himselfe hath made with his owne hands? but with vs, the conscience is made to stand in awe of the worke of mens braines; and religious honour & Holy affectiones, and worship, are bestowed vpon that which we haue made our selues, if not by our owne fingers, yet by our owne wittes: Now who would be so ridiculous, as to feare the pollution, of what himselfe hath made Holy? or religiously to honour a meere nothing, a very fanly?

For men to giue vnto the Lords day diuine honour, that is, to reuerence it as an ordinance of Gods, vpon paine of damnation, this is to aduance a fiction of mans braine, and place it in equall Throne with Gods ordinances, & to exact of mens consciences, like religious reuerence, as is due vnto Gods ordinances: for this fiction shall haue power to command and con-  
 streine the Conscience, like as Gods ordinances haue, and that vpon paine of damnation too; what an heinous thing is this? Is it not as greate a sinne, to giue Diuine worship, vnto mens fantasies, as vnto Images! to the deuices of protestants, as to the Trinkets of Papistes? *My glory* (saith God) *I will not giue to another*, Isa. 42. 8. What an heinous and horrible sinne then is it, for any to giue religious worship, which is proper vnto God & to his ordinances, to a meere deuice of mans making! God is a Ielouse God, & most zealous of his glory, woe therefore vnto him that robbeth God of his glory, to giue it vnto mens deuices.

Three euiles there are combined in this one, which make it a Capitall euill. 1. That the people of the Land who are most tractable vnto goodnesse, haue their consciences brought into slavery, bondage, & thraldome, for they are made afraid of the shadow of a man, of the shaking of the leaues of the trees, that is, that vpon paine of damnation, they worke not on the Lords day. 2. By the supposed necessary consequences, men haue aduanced this Idoll of the Lords day, and ranked it among the Starres of the Heauen, that is, they haue placed it among the ordinances

Ordinances of God, & giuen it like power ouer the conscience which they haue; now how God will take this at their hands, it behoueth the Authors hereof to be thinke themselves. 3. The Authors hereof doe bewray most audacious presumption, in that they dare approach so neere the Majestie of God, that Iealous God, with their owne inventions; that they dare ranke them with the Ordinances of God: now what would they more, vnlesse they take the Crowne? that is, to Deify themselves? for who but A God, can exercise power ouer the conscience, and make ordinances tying conscience? and of equall authority, & power with Diuine ordinances? Since this deformity is in the visage of a Protestant, happily it will be winked at, or ouerly looked vpon, or minced and extenuated, if not defended, but were it, in the face of a Papist, suer I am it should find no mercy, but according to the iust desert thereof, it should be aggravated to the full: but what should I say? lone is blind, I meane self loue: we can spie a blemish in an other, but cannot or will not see it in our selues.

I cannot see but that these men may as well set vp a new Sacrament of *Baptisme*, in stead of the old one, as to set vp a new Sabbath in roome of the old one: or an other *Lords Supper* in stead of that instituted by Christ, as an other Sabbath in roome of that instituted by God: and since none but a God can set vp Sacraments and Sabbaths in the Church, what else doe they but vsurpe the roome and Authority of God, who set vp new Sabbaths in the Church? By the way, as touching Gods ancient Sabbaths; haue not Papists by their reasons and consequences out of Scripture (which these men call their necessary consequences; but how vnecessary you haue seene) abolished Gods Sabbaths, expresly commanded in the Morall Law? and haue they not hereby aduanced their Syllogisticall reason, to be of equall authority with neuer erring Scriptures? and their consequences to be of equall authority with Gods 4th commandment? nay to take the vpper hand, and to shewlder out of place Gods commandment? Now since a law enacted in Parliament, cannot be reuoked but by the same authority that first enacted it, doth it not follow that Papists make Idoles of themselves,



selues, whē their reason shall be a Countermand to Gods commandement? were Papists onely guilty of this sinne, a man might with applause manage this argument against them: but since Protestants also haue a hand therein, I dare not passe my censure.

Thus you see, the Lords day is an Idoll, the preachers for it Idolaters, and their obseruation of it Idolatry, (let none enuy & malice mee, for discovering vnto them this their sinne; but rather, let them turne their enuy against themselves, for being such sinners, and their malice against their sinne; nor let any study to wrest my words; but let their study be how to worke a reformation). To conclude this point, seeing that as the case standeth, there is Idolatry committed by many thousands in the Land, and that by most puritanes, is it not high time to seeke out for a reformation?

Now lay all these forementioned things together, and be stirred vp to endeauor for a reformation: for so, as S. James speaketh, *Thou shalt hide a multitude of sinnes* Iam. 5. 20. And endeauour for a speedy reformation: for reformation is *Repentance*; & Repentance is by no meanes, to be delayed and procrastinated, as we are daily taught.

I reade in the prophecy of the Prophet Haggay, an excellent exhortation, to encourag all sortes of people, to the reedifying of the Temple; it is this, *Yet now be stronge, o Zerubbabel, saith the Lord, and be strong, o Ioshuah, sone of Jehozadak the High Priest: and be strong all yee people of the Land, saith the Lord, and worke: for I am with you, saith the Lord of Hostes.* Hagg. 2. 4. I verily thinke that I may apply this Exhortation, vnto all sortes of people now; to encourag them to the reedifying of the Lords Sabbath, saying, be strong, o Prince, be strong, o Priest, & be strong, all yee people of the Land, and worke; for the Lord of Hostes is with you: God was with his Church in the daies of Luther, he prospered the, so as gloriously they reformed the corruptions in his worship, and the Idolatry daily committed against the second commandement; why should we doubt but that the  
same

## TO REFORMATION: 633

same God fauourably alloweth this our worke? or feare to expect a like blessing, when the Cases are so like?

*Remember the Sabbath day, to keepe it Holy: The 7th day, is the Sabbath of the Lord thy God, in it thou shalt not doe any worke: For the Lord rested on the 7th day, and therefore the Lord blessed the Sabbath day, and Hallowed it, Exod.*

*20.8.10.11.*

*Lord haue mercy vpon thy vniversall Church,  
and incline their heartes, to keepe this  
law: & speedily, to reforme the week-  
ly transgressions of it.  
Amen, Amen.*

*My reward with men for times past, hath bene euill; my expectations for time to come, are worse; but Lord, wipe not thou out the kindnesse that I haue shewed to thy Law, and to thy Holy Sabbaths: Remember mee, o my God, concerning this; and pardon mee, according to thy greate mercy.*

*Nehem. 13. 14. 22. 1. Cor. 4. 4.*

## FINIS.

LIII

Faults



---

### Faults escaped.

In pag. 51. lin. 9. *for* reuerence, *read* reference. pag. 103. lin. 2. *for* preformed, *read* reformed. pag. 165. lin. 5. *for* denegerated, *read* degenerated. pag. 331. lin. 6. *for* contraicted, *read* contradicted. pag. 421. lin. 22. *for* eparate, *read* separate. pag. 475. lin. 2. the text Rom. 15. 1. there cited, with ij lines before it, I iudge vn-foundly applied. pag. 582. lin. 36. *for* subiect and Magistrate, *read* seruant and Master. As for other faults, as mise-pointing of sentences, and mis-placing, lacke or superfluity of a letter here and there, the intelligent Reader may easily correct them.

---



